JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND FEMALE EDUCATION IN INDIA.

No. 145.—JANUARY, 1883.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

THE ASSOCIATION CARRIES OUT THESE OBJECTS BY THE FOLLOWING AND OTHER METHODS:—

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.
2. Lectures in connection with the Objects above stated.
3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.
4. The selection of English teachers for families and schools in India.
5. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.
6. Affording needful information to Indians in England, supplying them with introductions, &c.
7. Soirées and occasional Excursions to places of interest.

In India there are Branch Associations at Calcutta, Bombay and Madras, which undertake educational work and promote social intercourse between English and Indians.

This [illegible] established by [illegible] existed [illegible] pr[illegible] En[illegible] people and the people of India. Its moral and intellectual operat[illegible]n from all who are interested in India progres[illegible]

In [illegible]ple of non-interference in relig[illegible] the proceedings of this Association the princi[illegible] is strictly maintained.

MEMBERSHIP, ETC.

Subscriptions and donations to the Association to be paid [illegible] p the London and Westminster Bank, 1 St. James' Square, S.W.; to Fr[illegible]CIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W.; t[illegible]ALAN GREEN- WELL, Esq. (Bristol), Treasurer, 8 Alma Road, Clifton; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due Januar[illegible] 1st of the current year.

A payment of ten guineas or of Rs. 100 constitutes the don[illegible] Member for a Life Member; an annual subscription of 10/- and upwards constitutes [illegible]ves ar[illegible] ship. Members are entitled to receive invitations to the Soir[illegible] Meetings of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Bristol, J. W. ARROWSMITH); and it can be procured through Boo[illegible]

In India the Journal may be obtained from the Secretaries of the

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NATIONAL INDIAN ASSOCIATION.

No. 145. JANUARY. 1883.

THREEFOLD PROGRESS.

In this number of the *Journal*—the first for 1883—we take the opportunity of publishing the Rules of the National Indian Association, lately issued by the Committee, in regard to the organisation of the Association in England and in India. It has for some time appeared desirable to indicate more clearly the constitution of the managing body here and its relation to the Branch Associations at Calcutta, Bombay and Madras. A Sub-Committee was therefore appointed last autumn to report recommendations on these matters, and the result has been that the Committee, under the presidency of their chairman, Sir Louis Jackson, C.I.E., have framed and adopted a concise set of Rules in ten sections, defining the objects, methods and constitution of the Association. Societies usually benefit by a reasonable degree of formality in their proceedings, and it is to be expected that the arrangements which have been made will enable the Committee to conduct the work of the Association with increased ease, decision and vigour.

We desire on this occasion to make a very few observations on the three Objects of the National Indian Association as described in the revised Rules, in as far as they concern the aims of the *Journal* as its organ.

I.—The first of these Objects is as follows:—To extend a knowledge of India in England, and an interest in the people of that country. This is of course one of our leading endeavours, and from year to year, through the kind co-operation of various correspondents, our volumes, which close in December, have been filled with a considerable amount of information regarding mainly the India of the present, and subordinately the India of the past. We are more and more convinced how important it is to the welfare of that country that English people should gain an intelligent acquaintance with its condition and its yearly history. Owing to many new circumstances India does occupy now a much larger place in public thought in England than was the case ten years ago, and even from month to month it seems that more attention is willingly accorded to Indian facts and Indian questions. But ignorance and consequent indifference are still far too common in England, so every exertion needs to be made in order to try to get rid of such a state of things, which is discreditable to our national conscience. It is to be wished that the directors of schools, and the perhaps too powerful body of Examiners would insist on the study of India in its relation with the life and thought of the world instead of limiting their demands from school boys and girls to the power of marking its chief cities on an outline map. As so many English families become in one way or another connected with the East, the sympathies of young people should without fail be aroused, that they may be ready later to appreciate that region from its serious side instead of in the shallow way which unfortunately is too much the present habit. In

this *Journal* we are anxious to present solid views on educational and social subjects, gained from wide experience and mature consideration, as well as some of the changing ideas, the developing aspirations and the conflicting opinions which occupy in regard to such subjects the Indian mind. In this way we may hope to do our share in dispelling the haze which surrounds Western ideas about India.

II.—The second Object which this Association puts forward is :—To co-operate with all efforts made for advancing education and social reform in India. The part that our *Journal* can take here is to give publicity to the educational intelligence reaching us from various quarters, and the reports of reforming movements, which, it is encouraging to find, are multiplying on all sides. Especially in respect to female education, it has been surprising in the last few years to notice how greatly the material to be chronicled has gradually increased, and it goes on increasing. The education of men has led inevitably to that of women. Questions connected with the education of Indian girls and the position of Indian women are earnestly discussed by their countrymen, and are prominent in newspapers, magazines and books, at meetings, addresses and discussions.

The Education Commission has in the past year greatly assisted towards bringing these matters to the front. But what is most promising is that among different communities in India women themselves have latterly taken steps to secure their own elevation. Brahmicas, Parsis, and lately the Mahratta ladies, confident in the support of their most enlightened countrymen, have formed Societies, and have begun work by spontaneous and original methods for mutual development. As regards numbers, of course, there is little impression made by these efforts on the female population of India. But the activity of a few leading minds is likely to be more effective

than decades or even centuries of the plodding of the schoolmaster in opposition to public favour. We are glad to observe the expressions of sympathy on the part of Dr. W. W. Hunter, President of the Education Commission, at Bombay, on receiving some memorials on the subject, which show that the Indian Government is desirous of doing more than before for the education of girls :—

"As regards the third great question raised by the memorials—female education—I am able to speak in less reserved terms. I believe I express the unanimous view of my colleagues when I assure you that this Commission is willing to realise your most sanguine wishes for the education of your girls. In Bombay, we shall start in this matter from a solid foundation of work already done. In some provinces we shall have to contend against a despondent reaction, in others we shall have to deal with an excessive departmental rigidity. But everywhere we shall have the sympathy and aid of the Provincial Governments of India. For everywhere the Government desires to deal liberally with female education, and to assist it with more generous grants and on easier terms than those accorded to boys' schools. We shall not forget, as is sometimes forgotten, that girls' education is a whole generation behind boys' education in India. We therefore shall not subject the tender plant, just emerging above the ground, either to the rigour of standards, or to the severity of inspection, which the strong sapling of boys' education can now bear. You have, in your Arya Mahila Somaj of Puna, a native ladies' Association which is setting an example to all India. How to adjust the existing system to a really national expansion of girls' education, conducted by female teachers who have yet to be trained, and supervised by female inspectors, who have yet to be found, will demand much ingenuity and practical good sense. But this question of female education is one upon which the Commission will, I believe, speak with a united voice, with a voice that will ring through the length and breadth of India, and which will leave its echoes reverberating long after we ourselves are forgotten."

We hope that in the coming year the advocates of reform and the workers in social progress will supply us with information as to opinions expressed, and as to work done, and thus help to stimulate others to similar endeavours and secure for themselves hints and useful criticism.

We have now to remark on the third Object of the Association:—To promote friendly intercourse between English people and the people of India. One hears most conflicting opinions as to whether there is more or less cordiality in late years between residents in India of different races. Sometimes we are told that the chasm has widened and that a certain formalised reserve has been finally established. At other times facts seem to lead to the opposite conclusion. As usual when observations of a general kind are made upon the state of India, it is probable that both views are correct. Progress in that country cannot from the nature of things show itself in a broad and steady stream. Life in India runs in hundreds of smaller and distinct channels, each of which makes for itself a peculiar course. The direction therefore of the whole river is difficult to determine. But looking at the moral and material causes which are at work in English and in Indian society, it seems that the uniting forces are far stronger than the separating. The former are positive, the latter more negative, and all history shows which side wins in a struggle under such conditions. In this *Journal* we certainly have as each year passes more to relate showing friendly relations and a readiness to meet socially on the part of English people and of Indians, whether through the influence of individuals or through combined action. The Branches of this Association have steadily worked in this direction, and have met with decided success. We hope to have more and more indications to record of that real intercourse which springs from mutual understanding and mutual esteem, and

the non-existence of which has narrowing and hurtful effects on all concerned.

In conclusion, we desire to call attention to the new arrangements in the Rules regarding the Life Membership subscription. This subscription was formerly fixed at £20, but it has now been resolved to reduce it to £10, or Rs. 100 for those who live in India. The Committee hope that some of the liberal and munificent noblemen and wealthy land-owners of India will be pleased to express their concurrence in the objects and aims of this Association by enrolling themselves as Life Members, either of the Association in England, or of the Branch Associations. If our objects are worth carrying out, they are worth carrying out well, and all such endeavours depend on the strength of funds with which to conduct them. In making this appeal, which we are convinced will be responded to in the cordial spirit in which it is intended, we would remind our readers of the fundamental Rule of the Association that in all its proceedings non-interference with religion is strictly maintained. While working in harmony with all who seek to promote the welfare of India, the National Indian Association takes for its special ground the uniting principle of a common humanity.

RULES OF THE NATIONAL INDIAN ASSOCIATION.

In all the proceedings of this Association the principle of non-interference in religion is strictly maintained.

I.—*Objects.* The Objects of the Association are:

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

II.—*Methods.* The Association in England carries out these objects by the following and other Methods.

1. The publication of a monthly Journal recording educational work and social progress in India, and diffusing information and opinions on Indian subjects.

2. Lectures in connection with the Objects above stated.

3. Grants in encouragement of female education, grants to educational and philanthropic institutions in India, gifts of books to libraries, prizes for schools, &c.

4. The selection of English teachers for families and schools in India.

5. Help and friendly offices to Indian teachers visiting England for purposes connected with their profession.

6. Affording needful information to Indians in England; supplying them with introductions, &c.

7. Soirées and occasional Excursions to places of interest.

III.—*Terms of Membership.* A payment of ten guineas, or of rs. 100 by permanent residents in India, shall constitute the donor a Life Member.

An annual subscription of 10/- and upwards shall be payable by Members who have not made the payment above mentioned, provided that Indian gentlemen and ladies, temporarily resident in England, may be admitted as Associates, at the discretion of the Committee, on payment of an annual subscription of 5/-.

Any person desiring to become a Member must be proposed and seconded by Members of the Association, and elected by a majority of two-thirds of the Executive Committee present.

The annual subscription shall be payable within one month after the date of election, and thereafter on the 1st January of each year, but those who are elected on or after the 1st October shall not be called upon to pay any subscription for the current year.

Members who shall not have paid the annual subscription after a second application from the Hon. Secretary shall be considered as having withdrawn from the Association.

The Committee may appoint Corresponding Members.

IV.—*Privileges of Members.* Every Member and every Associate shall have the right of attending the Annual and other General Meetings of the Association, of attending the Soirées, and of receiving the monthly Journal.

V.—*Officers.* The Officers, who must all be members of the Association, shall be as follows:—President, Vice-Presidents, not exceeding eight, Secretary or Secretaries, Treasurer or Treasurers, who shall all be *ex officio* Members of the Council and of the Executive Committee. In addition to the above-named, there may be Hon. Vice-Presidents elected by the Council.

VI.—*Council and Committee.* The Association shall be governed by a Council of thirty-six Members, selected from among Members of the Association.

The Council may fill up vacancies as they arise, and shall appoint an Executive Committee, with power to appoint its own Chairman, to consist of not more than eighteen Members, exclusive of the office bearers.

The Meetings of the Council shall be held half-yearly, in the last week of May and November, for the purpose of reading an abstract of the proceedings of the Executive Committee, filling up vacancies, and considering any questions of which notice may have been given.

The names of Members to be proposed for filling up vacancies in the Council or the Executive Committee must be sent to the Hon. Secretary, and, on approval of the Chairman, communicated to the Members of the Council one week before the Meeting.

The Executive Committee may appoint Sub-Committees for special purposes, composed of Members of the Association, whether members of the Council or not.

The ordinary Meetings of the Executive Committee shall be held monthly, excepting the months of August and September, in the last week of the month.

Notice of any motion to be brought before the Council or the Executive Committee, including proposals for election of Members of the Association, must be sent in writing to the Hon. Secretary ten days before the Meeting, and such notice shall be communicated to all Members summoned to the Meeting.

Five Members shall form a quorum of the Council and of the Executive Committee.

VII.—*Meetings.* An Annual Meeting of the Association, for the purpose of considering the annual Report and passing the accounts, shall be held in the first quarter of every year, at such time and place as shall be appointed by the Executive Committee.

Three Meetings at the least shall be held in the course of the year, for the reading of papers or discussions, at such times and places as shall be appointed by the Executive Committee. Of these Meetings one may be the Annual Meeting.

Special Meetings of the Association may be called by the Executive Committee, or on a requisition addressed to the Hon. Secretary by not less than twenty Members of the Association fourteen days before the proposed Meeting.

VIII.—*Soirées.* Soirées shall be held three times a year, or oftener if the Executive Committee shall think fit.

The arrangements for the Soirées shall be made under the direction of the Executive Committee.

Each Member of the Council may introduce a friend, and every Member of the Association may obtain from the Hon. Secretary a card of admission for one person, to be named in the application and approved by the Committee. Invitations may be issued in special cases by the Committee.

IX.—*Journal.* The Journal of the Association shall be published under the direction of the Executive Committee.

The subscription to the Journal in England shall continue for the present to be 5/-, payable in advance

X.—*Branch Associations.* Branch Associations in India will be required to observe the following conditions, namely:—

1. The adoption of the general principles of the Association, as laid down by these Rules, and action upon those principles.

2. An annual subscription for not less than 100 copies of the Journal of the Association, to be paid in English money to the Treasurer.

3. The appointment of regularly constituted Committees of English and Indian gentlemen and ladies, representing as far as possible all sections of the community, which Committees shall hold meetings at stated intervals.

4. The framing and submitting to the Committee of the Association of Rules for the administration of the Branch.

5. The forwarding of an annual Report to the Secretary of the Association for incorporation in the general annual Report early in the year.

The following and similar objects are commended to the attention of the Branch Associations:—Home Teaching, Training of Teachers, Lectures, Addresses and Discussions, Soirées, Social intercourse, Publication of sound literature, Scholarships, Educational Exhibitions, Industrial Schools, Circulation of the Journal, &c.

The relations between the Branches and the Association shall be subject to review at the Annual Meeting of each year.

The foregoing Rules abrogate all preceding Rules of the Association, and shall be subject to alteration by the Council at its half-yearly Meetings.

MEDICAL WOMEN FOR INDIA.

We have the satisfaction to announce that Her Majesty the Queen, Empress of India, has expressed her interest in the effort that is being made to provide Medical Women for India. The Right Hon. General Sir Henry F. Ponsonby, K.C.B., has informed the Hon. Sec. of the National Indian Association that Her Majesty gladly countenances the movement discussed at the Meeting of Nov. 28th, according to which it is proposed to raise a guarantee fund, with the co-operation of natives of India for the purpose of supporting Medical Women sent from this country.

A largely attended Meeting of the National Indian Association was held on November 28th, at 11 Chandos Street, W., to discuss the subject of Medical Women for India; Surgeon-General Hunter, M.D., late Principal of the Grant Medical College, Bombay, in the chair. The audience was an influential and representative one, and included some well-known members of the medical profession.

The CHAIRMAN opened the proceedings by requesting Mr. J. B. Knight, C.I.E., a member of the Committee of the National Indian Association, to read letters which had been received expressing approval of the Meeting from several gentlemen who were prevented from attending, and who wished to express their support, including Sir George Campbell, M.P., K.C.S.I., Professor Fawcett, M.P., and Professor Monier Williams, LL.D., C.I.E. Mr. James B. Peile, C.S.I., had, on his departure for Bombay, also written with interest regarding the object of the Meeting.

The CHAIRMAN then called on Dr. Frances Hoggan to read her Paper:—

MEDICAL WOMEN FOR INDIA.

There are probably few present to-night who are not prepared to admit that a supply of medical women for India would be a good thing. Even those who think they might be dispensed with in this country without great loss, would most of them hesitate to affirm that in India, with its Zenana system still in force, and the small demand made by native women on the doctors of the existing Medical Service, medical women would not be a boon to the country. My attention was first drawn to this subject by missionary pupils of my own, who, in the accounts they gave me of their work in the Zenanas and in connection with dispensaries, spoke and wrote strongly of the dense ignorance of Indian women on health

matters, and of the good use to which, in remote places, they had been able to put the instruction they had received in elementary hygiene and in the first principles of looking after the sick.

The saddening revelations made by my friend, Mrs. Heckford, and others conversant with life in India, including natives themselves, concerning the small value set on the lives of sick women by their male relations (a value confessedly based on their necessarily limited usefulness), deepened my growing conviction that medical women were urgently needed in India, not alone for their professional knowledge and skill, but also as the most powerful agents for raising the whole tone and worth of women's lives in that vast empire. Strictly educational agencies are undoubtedly of the utmost value, but how slowly must they not operate in a country where girls are married while they are yet but children, and where it is possible to report, as has been lately reported to me by one of my pupils here present, that out of 500 Zenana ladies visited by the mission she served in the Madras Presidency only one ventured to sit or converse in her husband's presence.

This low status of native women complicates the question of Medical Women for India, and interferes with what might otherwise be the relation between demand and supply. If a substantial householder will pay adequately for medical treatment for his sons, and will not pay the lady or any other doctor more than a pittance for treating his wives and daughters, medical women in India may starve (as their practice will be restricted to women and children), while yet it may be nevertheless true, as two native ladies stated recently before the Education Commission at Poonah, that "the want of lady doctors is one very much felt," and that "a branch of female education which urgently calls for

Government's attention is the training of women as doctors and midwives." Medical women would probably starve in some of the country districts of India, where perhaps, nevertheless, their labours would be richly blessed to their own sex. They might fail, as it is asserted that some have failed, even in the larger and in the Presidency towns, to establish themselves fairly, and to maintain their position, unaided either by private means, by guaranteed help from friends of the movement, or by Government stipends. That there is an immense field and an immense unoccupied field for their labour, among the vast millions of Indian women, is abundantly shown by the latest official records of medical practice in India, which prove to demonstration that in spite of our highly organized medical service, our network of dispensaries throughout country and town, and our well-equipped schools and hospitals, some of the latter being of even palatial proportions and of corresponding costliness, we have not done more as yet than reach the merest fringe of the native population (in Bengal little more than two and a quarter per cent.), the majority of the sick still preferring to trust to the services of their native unschooled practitioners rather than call in the representatives of Western science.

The women have proved still more inaccessible than the men, from ignorance, from the habit of seclusion, and from prejudices of caste intensifying the natural shrinking from examination by male doctors, in some cases so strong that Dr. Norman Chevers, speaking of examination for medico-legal purpose, writes :—"Women in India are generally much opposed to this ordeal, and occasionally give the medical man much trouble."

If the percentage of native men treated in our hospitals and dispensaries in India is small, women do not average one-

third of the number, and even this average of less than one-third of the whole number treated has only been reached by employing women in the capacity of midwives, and thus attracting their sisters in increasing numbers to hospitals and dispensaries. A careful comparison of the latest medical Reports, presented with the Administration and Progress reports of the different Presidencies and Provinces, makes it quite evident that there is a growing demand for attendance on women, especially in confinements, wherever women are attached to dispensaries and hospitals even in an inferior capacity. "The women of this country" (Hindustan), said Pundita Rama Bai, in her evidence above referred to, "are more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. The want of lady doctors is therefore the cause of hundreds of thousands of women dying premature deaths. I would therefore earnestly entreat of our Government to make provision for the study of medicine by women, and thus save the lives of whole multitudes."

Instances are not wanting of women with more or less complete medical training having had for a short time large dispensary practices, as for instance Mrs. Heckford at Bhopal, and one of the American missionary physicians at Hyderabad, at which place Miss White, one of the ladies trained at Madras, is now in full professional activity. But most useful beginnings of the kind have come to an end in India, not for want of patients, but for want of money. The patients came to be treated, but they came for the most part empty handed, and therefore the practices did not take root and flourish, the ladies having to live on what they earned, and not earning enough. It will be our object to-night to inquire whether different methods would not produce permanent and beneficial results to both medical women and their patients in India.

About a year ago I was asked by Miss E. A. Manning to follow up a paper on Medical Women in India by my friend Mrs. Heckford, published in the December, 1881, number of the Journal of the National Indian Association. I wrote a paper on the subject for the January number of the Journal, and in collecting materials for it at the India Office I gathered together so many important and interesting facts, bearing on the question, that I embodied some of them in an article, entitled "Medical Women for India," which appeared in the *Contemporary Review* last August. This article, short though it was, attracted attention in India, and has roused what is likely to prove practical interest in one of the Presidency towns. The response it has elicited, from persons officially and unofficially connected with India, has been indeed so unexpectedly real and varied that it has led me to consider that a new era is about to open for medical women in India. I therefore gladly promised to come here to-night for the purpose of discussing with natives and friends of India, with eminent members of the Indian medical profession and of the medical profession of this country, with statesmen and with politicians, a question of the deepest, the most far reaching and the most enduring interest to the women of India, and, I may add, to their families and to their homes—a question which must at no distant date come into the range of so-called practical politics, and be dealt with by Government in a large and liberal spirit.

From the correspondence I have had within the last two months relating to medical women for India, I have selected the letters I hold in my hand as most worthy to be communicated in part to the meeting to-night. The writers are most of them men eminently qualified by experience and position to speak on questions of medical practice in India, and some of the suggestions are so practical that they may

fittingly form the groundwork of our discussion to-night.

Surgeon-Major Temple Wright, M.D., F.R.C.S., now in charge of one of the Indian prisons, writes me from Nagpore in the Central Provinces :—

"I have read with much pleasure your article on 'Medical Women for India,' in the *Contemporary Review* for August, 1882. . . . As far as depends upon yourself your article is most accurate in its statements, a fact which I most gratefully recognize, as we poor exiles generally suffer from the most ignorant misapprehension of those who criticise us at home. You will therefore, I hope, pardon me for calling your attention to a paragraph on page 270, which you quote from Dr. Acland's letter to the *Times* on Medical Women in India, dated Dec. 6, 1881. Here it is :—'Sir Salar Jung is of opinion that it would be a great benefit to India, a benefit that could not be exaggerated, if English medical women, completely educated in England, would settle in the chief towns, and he estimates the number that might at first be found necessary at 1,025, considering however that these numbers would *probably prove wholly insufficient*.'

"Sir Salar Jung is an able man, *qui bene meruit de republicâ*, but if he told Dr. Acland this I cannot imagine on what foundation he bases his statement.

"To anyone who is not personally acquainted with India it doubtless seems natural enough that a thousand medical women could easily be provided for in a country the population of which is 200 millions in British territories alone, and no one knows how much more in the native states.

"But to anyone who really knows India the statement is simply amazing. . . . Let me show in two scales how poor India is compared with England, taking the Imperial revenue alone, neglecting all local rates, cesses, &c. The population of Great Britain is rather under forty millions, and it raises a revenue at present of eighty millions of pounds (in round numbers) with the greatest ease. Suppose we have a war the Chancellor of the Exchequer proposes to add a penny to the income tax, and some member inquires, 'What does it stand at now?' No wonder the Chancellor of the Exchequer replies, 'I am glad to find our taxes are

so light that hon. members don't even feel them,' though every penny of income tax yields more than £1,000,000 per annum. . . . In India we have a population of 200 millions (in round numbers), yet Government *can't raise any income tax at all.* It collects *fifty millions* of pounds per annum as revenue *with the utmost difficulty*, though half of this, or more than half, would not be considered *a tax* at all in Europe, for it is only *rent* paid by tenants for the occupation of land which is the property of the State.

"If this does not convince you of the poverty of India, let us descend from the general to the particular. . . . Can you believe it possible for a man to go to market with a halfpenny and go home with some change in his pocket? Of course you can't, dear Madam, with your experience of British comfort, but it is nevertheless quite true in villages, *i.e.*, in the greater part of India. The peasant (man or woman, boy or girl) will go to market with a *pice*, a copper coin like a halfpenny, and will buy his odds and ends of food, receiving the change in shells, cowries, which he treasures far more carefully than you do shillings. . . .

"The native medical practitioners who know anything are almost without exception in Government employ or Government pensioners. . . . Even the assistant-surgeons, hospital assistants and apothecaries are all in Government service, even while they are students, as they are too poor to pay any fees, so Government pays the lecturer for teaching, and the students for listening, a state of things absolutely incomprehensible to anyone who has not been in India.

"'Private practice?' Yes, I suppose you have heard of it, but it is really not worth having, except here and there in Presidency towns and a few large stations, where you may pick up a few rupees, but at what cost? You are perpetually reminded of Dr. Johnson's opinion that 'medical practice is a melancholy attendance on misery, a mean submission to peevishness, and a perpetual interruption to rest and leisure.' . . . The only way to make a name is to work very hard in the hospitals, and that is to make bricks without straw, to have patients coming to you in swarms, to have no money to feed them with, to have no end of difficulty to get even enough medicine for them. . . . I assure

you it was the vast and appalling poverty of the population which helped mainly to make me turn jailor, for Government gives all one wants for convicts, and their numbers are manageable, so one has something to see for one's trouble.

"So you see that all the practitioners in India are dependent more on Government for their income than on private practice, and as there are only 686 service doctors, who are only pretty well off, where are the 1,025 lady doctors to live? I see you suggest they should be formed into a service, each drawing £300 a year for the junior, and £500 a year for the higher appointments. This pay would not be enough to live upon, except in country stations, and in these the ladies would get no lucrative private practice. . . . £500 a year would be little enough to begin with, and I don't think my medical sisters would find that sum enough for their unavoidable expenses. They would get practice in time, of course, but no one knows how long it would take, and it would be *very hard work*.

"I have no doubt *a few* medical women would succeed in India, but they would have to start under favourable auspices, and would require to go to places where they could be taken care of during illness, or they would break down, and soon have to go home on sick leave.

"I should be very glad indeed if there were in the Presidency towns and chief hill stations medical women, to whom European ladies could go as to consulting physicians, but any scheme for starting them in practice ought to be thoroughly well considered or I fear they would be disappointed. On the whole I think the scheme would have the best chance of success if a medical lady were attached to some mission, not to take any part in teaching or preaching, but merely as a professional adviser. The mission dispensary would soon procure her native practice, but she could not depend on this source for her income, as it would be insignificant for a long while, though she would before long get some fees from European ladies. The mission house would secure her a comfortable home (free from all the cares of housekeeping), where she would learn the language under far better auspices then we men can, and it would at once be a means of introducing her to society, which would soon learn to appreciate her and support her."

Dr. Robert Harvey, Professor of Midwifery at the Medical College of Bengal, writes from Calcutta:—

"I have read with much interest your article on 'Medical Women for India' in the *Contemporary*, and I entirely agree with the main drift of it. That there is need, and great need, of such medical women I am convinced, but I do not think the times are as yet quite ripe for such a scheme of a female medical service as you propose. . . . If the Indian medical service has not done more for the women of India than it has done, it is not for want of the will or the power, but because caste and custom have hitherto been too strong for it. Caste and custom are however yielding, especially in the Presidency towns. . . . In an attempt recently made to have two Brahmo ladies admitted as students of the Calcutta Medical College, the main point of opposition to which was the objection to mixed classes, it was maintained by almost all my colleagues that there was no demand for female practitioners, and that many lady doctors had tried and failed in Calcutta. I think there is a demand, but it is not a strong or pressing demand, but one rather that will grow if the market is not flooded with an excessive supply. I have been frequently asked about lady doctors. I repeatedly get cases where I have to trust for my diagnosis to a nurse, and I constantly feel the need of a thoroughly trained female assistant. There is at this moment a lady in Calcutta who might be eminently useful, but she is a medical missionary, and will not undertake to see a case medically without reserving to herself full liberty to 'improve the occasion.' This is no doubt quite right from her point of view, but it virtually prohibits me from utilising her services, as I have to mention the fact to any would-be patients, with the immediate consequence that her services are declined. It is in the Mofussil that lady doctors are most required, but it is in the Mofussil also, unfortunately, that old prejudices have strongest sway, and one of the strongest of these absurd prejudices is that women who go out of the ordinary grooves are not respectable. Time will change all this, is changing it slowly, but the customs of a nation cannot be changed at a rush, and to flood the country with a crowd of medical women would, in my opinion, be a great mistake. If a few could

be sent here and there to act as a leaven, they would gradually be known and would prepare the way for others. If 1,025 were sent out at once the movement would, I believe, be as great a fiasco as the Bengal dispensary system has been. . . . Now, in bringing lady doctors before the Indian public, it is, it seems to me, absolutely essential, if the movement is to succeed, that the pioneers at least should be very specially well qualified, and above the average of practitioners, whether male or female. But the supply of such ladies is at present limited. The expense too of such a scheme as you sketch out would be prohibitory. It is impossible to diminish the number of medical *men*, who are already far too few, and equally impossible for Government to add over £300,000 a year to its medical budget. Government is however quite alive to the importance of the question."

The venerable Dr. Goodeve, the founder of the Bengal Medical College and late Professor of Medicine there, writes, with the aid of an amanuensis, as follows :—

"Dr. Goodeve has read your pamphlet with much interest, and fully approves of the general plan of your scheme for the employment of Medical Women in India. There can be no question as to the great necessity of providing fully qualified women as physicians to the native female population.

"Much as Dr. Goodeve would desire the adoption of some plan by which this might be accomplished, and excellent as are the details of your scheme, he fears that the plan is too elaborate, and (what is more difficult to get over) too costly for the Indian Government to undertake.

"Dr. Goodeve would suggest as an alternative the possibility of extending the medical education of native women, so as to attain in some measure the object you have in view. Dr. Goodeve regrets much that his increasing age does not now allow him to take any active part in matters of this nature."

Mr. Kittredge, a much respected and influential inhabitant of Bombay, writes me the following most encouraging letter :—

"I have read with a great deal of interest your article in the

Contemporary on the subject of female doctors for India, and have seen one or two of my native friends on the subject. The scheme you propose is a large one, and if ultimately carried out will probably take a good deal of time before being carried into execution, owing to the delay which naturally attends any new scheme requiring the sanction of Government. It has occurred to me that something might be done on a smaller scale at once, depending wholly on private effort. Should a similar scheme be ultimately adopted by Government, the smaller scheme would probably be absorbed in the larger. My native friends think that it would be feasible to provide for the coming to Bombay of two or three ladies to undertake medical and surgical work among the females of Bombay. Our plan would be to deposit a certain sum in one of the banks here which would ensure cost of outfit, passage out and home, and a moderate salary while here, the latter to be sufficient to ensure comfort. The physicians would then supplement the salaries by their fees for attendance. The fees, as far as they are compulsory, should be placed low, but the well-to-do families and the wealthy ones would be expected to pay larger fees.

"The advantages of this scheme are, (1) that it could probably be started at once; (2) that it would tend to lead the natives to trust to themselves and not rest wholly upon Government; and (3) any ladies coming out under these conditions, and becoming acquainted with the language and the people, would be qualified for positions in any female medical school should Government decide to establish such.

"I have therefore taken the liberty of addressing you, being too far away to avail myself of any means of an introduction, to ascertain if two or three ladies possessed of sufficient knowledge and skill could be found to come to Bombay under the conditions given above. If you think they could the details could no doubt be arranged without difficulty. The great importance of the subject to India is my excuse for taking the liberty of addressing you while a perfect stranger."

From Madras I have no letters, but I am in communication with Surgeon-General Balfour, the late head of the Medical Department of that Presidency, who has rendered

more important service to the cause of medical women in India than any man now living, by opening the classes of the Medical College at Madras to women. I am also in communication with Mrs. Scharlieb, one of the first students at Madras under Dr. Balfour's scheme. She has just distinguished herself by being one of the first two women to pass the final M.B. Examination at the London University, and she has, I am happy to say, passed in the first division and taken high honours. It is a great gratification to me to be able to state that it is Mrs. Scharlieb's intention to go back to India, and to practice in the town of Madras, where her husband holds a high official position. Madras will thus gain the advantage of having for its first lady doctor a graduate of the University of London.

Without alluding further to my own proposal for the establishment of a Government Service of Medical Women for India, managed by women, officered by women, responsible only to some high officer of State, working in harmony with the existing Civil Medical Service, but co-ordinate and not subordinate to it, in conclusion I would only say, as some of my correspondents are of opinion the country is not yet fully ripe for such a service, that we shall, I hope, all agree with Mr. Kittredge, of Bombay, and with Mr. Peile, the new member of the Government of Bombay, that the first steps towards the establishment of a public service must be the success of private or semi-private efforts, such as the one now proceeding from Bombay, and such as, I trust, Calcutta will make before long. Two fully qualified medical ladies, trained in this country, are already at work in India (Miss Butler at Calcutta and Miss Marston at Lucknow); others are preparing for work there; and one who intended to settle in India has just completed a long course of medical study, and graduated at the University of Paris.

The interest felt by the general public at home is so great that one lady even offers to contribute to a Medical Scholarship for India, and most interesting and most promising of all, two Indian ladies are now studying medicine at Madras; and I have just heard of another who will probably follow their example and qualify in England. These two ladies are the ladies referred to by Prof. Harvey and in the *Brahmo Public Opinion*, "as having been refused admission to medical classes at Calcutta, after they had qualified themselves by matriculation for entering on their medical course." With rare determination these ladies, one an East Indian, Miss Ellen d'Abreu, the other the daughter of a Brahmo pleader, Miss Abala Das, went all the way from Calcutta to Madras, where they are now studying, together with four other ladies. Opinions may be divided perhaps as to the duty of Government to place medical men and women on something like an equal footing in India. They can however hardly be divided as to the duty of insisting that State-maintained and State-aided Medical Institutions shall no longer refuse to provide medical teaching for such medical students as may desire it, whether these students be male or female. To neglect this duty would be contrary to the spirit which Government has always shown in dealing with Indian educational and social questions, and we may confidently hope that these two ladies are the first and the last who will have to traverse a great part of the length of India, and to leave home and friends, in order to pursue studies of such distinct and direct benefit to their countrywomen at large. "Is the Government powerless in a matter like this?" asks the *Brahmo Public Opinion* in a leading article on Sept. 7th. "We do not think so. . . . We have not the slightest doubt that if the attention of the Government of India be seriously drawn to this matter it will move. . . . There is hardly an Indian of any respect-

ability who does not feel the necessity of trained medical women in India, whose mother, wife, sister or other female relation was not at some time or other sorely in need of female medical attendance. . . . At present there are only very few purely Indian ladies who are prepared to learn the healing art, and that is a serious drawback, we must freely admit, towards Government dealing with the subject in a broad and statesmanlike manner. But at any rate we do not see any reason why the Government should not give free scope to the hopes and aspirations of those few."

I trust that we in England may help to give practical effect to the just and reasonable demand thus made by the Indian press, for freedom of medical study for the women of India—a freedom which it has cost the women of England so much to win, that the memory of it, which is fresh in all our minds, may well quicken our perceptions and our sympathies in regard to our Indian sisters.

Mr. W. G. PEDDER was first called on by the Chairman to address the meeting. He began by saying that no one who had lived in India could doubt that the sufferings of Indian women, and particularly of those of the higher classes, were very great through the want of proper medical attendance. Whether from prejudice, or from other causes, they would not call in male doctors, consequently numbers of women suffer from remediable disease to a degree which must awaken the sympathy of everyone who has entered into the matter. He believed that these classes would welcome the opportunity of being treated by ladies, and he hoped that in the future they might be treated by Indian ladies. He considered that there was a large field for employment for medical women. With regard to Mr. Kittredge's proposal he thought it most practical, and among the Parsee and Mahomedan families of Bombay, who were very wealthy, many would only be too glad to have female medical aid for their women. Beyond these there is a large class of Hindus who could afford to pay for such assistance,

and he thought that the first thing the natives of India should do in this matter was to help themselves. Mr. Kittredge had proposed a scheme by the carrying out of which European ladies might go out to India with a certainty of being respectably supported, and enabled to maintain themselves afterwards by private practice. It appeared from what Mr. Kittredge had written that the Parsee, the Hindu, and the Mussulman all took an interest in the scheme, but those whom he had consulted on the subject advised that ladies should not be sent out until a certain sum of money had been guaranteed. Mr. Pedder concluded by informing the meeting that he was able to state that Lord Hartington takes a deep interest in the subject, and that as far as he understands it he certainly agrees with and approves of Mr. Kittredge's scheme.

Dr. ELIZABETH BLACKWELL said that the most encouraging statement that she had heard that evening was that Indian ladies were beginning to take up the medical work. If by any action the promoters of this Meeting could support these ladies, and bring them practically into such work, that was something most important to look forward to. In regard to the proposal to send out English women as doctors, it seemed to her to be a most difficult thing to do, and she especially urged that none should go out unless they had considerable experience. She did not consider that ladies going directly from College would be able to meet the difficulties. In India the responsibility would be greater than in England, and it must be borne in mind that not only the learning of the lecture-room was required, but the teaching of experience. No mere smattering of theoretical or practical knowledge would enable these ladies to stand alone. Dr. Blackwell observed that she could speak on this point from personal experience. More than twenty years ago she had stood alone, there being no other female doctor. After obtaining her degree she felt her need of practical knowledge, and did not know where to obtain it. She therefore went to Paris, and the months she spent in the Midwifery School there were more valuable than all the other parts of her medical education together. She considered it most important for Indian needs that a thoroughly well organised School of Midwifery, with Sanitary Science attached, should be organised for the training of native women. The aim should be to get educated women to

attend such a School. She hoped that the ambition to send out highly educated lady doctors would not be allowed to obscure the want of educated midwives, which she felt to be of the greatest practical importance to the women of India.

The Hon. SYED AMEER ALI said that in the first place he desired to express his grateful acknowledgments, and, he might add, those of the people of India, to Dr. Frances Hoggan for bringing forward this important subject before the English public, a subject of the greatest possible interest to the people of India. He thought the question might be looked at also from another point of view, as opening up a wide field for the employment of the energies of English ladies at a time when they were looking about for new fields of industry. There was no fear that they would overstock the market. There could not be any doubt as to the need of lady doctors in India. It was not alone the prejudices on the part of the men, but the unwillingness of the women themselves, which prevented male doctors being so fully called in as they might be. Hence there was a want which it was most necessary to supply, a want felt by all classes of society in India. With regard to the practical aspect of the question, Mr. Ameer Ali said he had given a good deal of attention to the subject. He could not agree with Sir Salar Jung that over a thousand medical women were required; at the same time he did not take the pessimistic view taken by some of Mrs. Hoggan's correspondents. Speaking of a large part of Bengal and of the North-west Provinces, he might say that if lady doctors went out to the principal stations first they would be sure of a good practice. He pointed to Calcutta as an example, where one lady, an American, Miss Brink, had had a practice of which any practitioner might be proud. If Calcutta, Patna, Allahabad, Lucknow, &c., were chosen, he ventured to think that ladies would have a very good practice in those places. With regard to the suggestion made of a guarantee fund, Mr. Ameer Ali did not advise it, for he considered it not useful, wise, or expedient. He thought that the person should rely on her own merit, but that it would be desirable that the Hon. Sec. of the Association should put herself into communication with the Local Governments, and ask them whether they were willing to make over the charge of special wards of hospitals to lady doctors,

ensuring them some small salary, and giving them permission to practice privately. This, he considered, would be an economical and practical, and at the same time a reasonable, solution of the difficulty. There might be some opposition from the assistants in charge, but he thought that the Local Governments might be willing to adopt this plan. The ladies would thus have a certainty to begin with, and he had not the least doubt that if they were qualified they would secure a good substantial practice. In regard to the estimate of living, Mr. Ameer Ali did not think a single lady could want so much as had been suggested. There were good boarding-houses in Calcutta. He should consider that rs. 200 or rs. 300 monthly—£350 or £360 a year—would be enough to live upon. If this sum were advanced by any Association or charitably disposed individual for six months or a year, he thought it would be enough to start upon.

Mrs. HECKFORD, speaking from some experience three years back, heartily endorsed Dr. Frances Hoggan's remarks as to the need of female medical practitioners in India. She had stayed only two years in India, but during that time her heart was absolutely rent by the scenes of misery among the female population which came under her notice through the want of female medical attendants. It seemed most sensible that Indian women should themselves step forward to meet the want, and to fill the gap, for nothing could be so satisfactory as that an Indian woman, or any other woman, should be attended by one of her own race. She was convinced that the Indian race was far more sensitive than the English, and many things which would not hurt an English woman would be felt very acutely by an Indian. There was another point which made it easier for Indian women to undertake the work. She referred to expense. The last speaker had estimated that an English woman could manage to live on £350 a year in India, and she could confirm that from her own experience, but that would not be enough to place her in such a position as would enable her to keep up the establishment usually kept up by the English in India. In this respect an Indian woman would have the advantage. Having herself practised in India, she knew the sense of isolation which a lady would have to endure in her practice. She therefore thought it would be well if one or two

medical women would be very useful, but that they would meet with various difficulties—want of confidence in their capacity, caste, prejudice, ignorance of the language, of the common diseases of India, and of manners and customs, and competition from Assistant Surgeons, &c. As to their success from a money point of view he was not very hopeful. A guarantee fund was absolutely necessary, and he did not think the Government of Bengal would be inclined to aid in the matter because the hospital expenditure has been lately curtailed. He thought that after some years of practice they might perhaps make an income.

The Right Hon. JAMES STANSFELD, M.P., expressed his interest in the Paper that had been read by Mrs. Hoggan. He said that he looked at the question from two points of view. He had been actively interested as one of the governing body of the School of Medicine for Women, and the question was suggested by the Paper, In what way can the School contribute to the supply of what is so clearly a want in our great Indian possessions? Secondly, What can be hoped for from the subordinate Governments of India? Although he was not in favour of relying exclusively on Government initiative, and Government aid, yet as the Government of the great Indian Empire was on a despotic paternal system, and as the Government had advanced so far as to pay attention to the medical wants of the population, he was of opinion that the necessity for medical women as well as men ought to be admitted. Those who were interested in women doctors here could not but desire to take up this matter. It appears that there was a specially favourable field in India for medical women, because a large number of the population shrank from applying to male practitioners. Thus a clear case of duty arose for us as the governing race. If we had taken upon ourselves to provide medical care and attendance for one half of the great Indian population, we should also provide for the other half—the female population that attendance which their refined instincts required. Mr. Stansfeld suggested that it would solve the initial difficulty if the Committee of the National Indian Association were to ascertain from Lord Ripon whether he would be disposed to regard favourably a scheme for the employment of medical women without adding to the total cost of the Medical Department. It would be desirable to put themselves in commu-

nication with the Government of India and the Local Governments, and to ask if some action would be taken, especially as it had been ascertained that some members of the Government were favourable to the proposed scheme. If there was really a demand, we might set ourselves at once to work to supply it. The progress was sure to be slow. But no questions had made such progress as women's questions in England, and it had now to be seen what openings there were for professional activity of medical women in India.

Mr. HURRYCHUND CHINTAMON remarked on the innumerable difficulties which would have to be met in the introduction of medical women into India. He referred first to the need of learning the language and of becoming familiar with the constitution and habits of Indian women, both of which would involve considerable time and trouble. Further, there was the difficulty of social customs, which hinder access to the Indian home. If a guarantee fund were raised Mr. Chintamon thought the plan might succeed, but otherwise it would fail.

The CHAIRMAN, in closing the discussion, observed that much of what he had intended to say had been already said. He would however remark on a few points. First, in reference to the aid Government might be expected to give to the object before the meeting. Considering the large and extensive aid already given to the Medical Department in India, he doubted whether the Government at the present stage of the movement could be asked to give more. He thought the suggestions which had emanated from Mr. Kittredge and referred to by Mr. Pedder were the most suited to the object which the Association had in view. Secondly, with regard to the chances of remuneration from private practice, he considered that at first these would be small. In Bombay medical ladies would have very much opposition to encounter. It was therefore absolutely necessary that before they went to a strange country they should have a guarantee fund, till such time as remuneration from private

practice would enable them to live without its aid. In the course of the discussion much had been said in reference to caste. A certain amount there is, but he thought too much stress had been laid upon it, as far as Bombay was concerned. One point, too, had been overlooked. There is a class of practitioners in India, who by some are called "quacks." The Chairman admitted that these possess no diploma, but many of them are far advanced in Medicine and Surgery. He had brought with him to the meeting a work on Medicine and Surgery* written by a man who lived more than 900 years ago. It contained a large amount of medical and surgical knowledge. It was in consequence of the existence of the class of persons whose knowledge has been gained from this source that European medicine has not made more progress. Perhaps only one million out of thirty-five millions receive its benefits. A lady going out would have to contend against the existence of this class of so-called "quacks," men really well practised in Medical Science and in Surgery. The question of registration had lately been brought before the Bombay Government, and if the scheme he had heard of were adopted, it would exclude altogether these practitioners who have no European qualification. He considered that their being debarred from practice would create much discontent and probably mischief. The Chairman concluded by saying that he thought some steps should be taken to bring the subject of the discussion before the Government of Bombay.

Dr. FRANCES HOGGAN, in replying briefly to some of the points raised in the discussion, stated that the Committee of the National Indian Association were already beginning to collect facts and information which would prove of the greatest

* Compendium of Medicine and Surgery, by Vagbhata, edited by A. Moreshvar Kunte, B.A., M.D., Demonstrator of Anatomy, Grant Medical College, Bombay.

value to medical women desirous of taking up work in India, and that it was therefore unnecessary for the meeting to elect, as had been suggested, a new Committee to take charge of the question. The National Indian Association had full opportunities of learning the needs of India and knowing the resources of England, and its Committee was therefore the best to which such work could be entrusted.

With thanks to the Chairman for presiding the meeting closed.

The following letter has been received since the meeting by the Hon. Sec. of the Association from Alex. Rogers, Esq., lately a Member of the Executive Council, Bombay:—

"35 Clanricarde Gardens, W., 4th Dec., 1882.

"Dear Madam,—Having been present at the meeting of the Association at which Mrs. Hoggan's paper on 'Medical Women for India' was read and discussed, but having been unable to take part in the discussion owing to the shortness of the time, I should like to make a few remarks on two points to which it may be advisable for the Committee to pay particular attention.

"One speaker, I think it was Ameer Ali, suggested a scale of remuneration to be guaranteed to ladies going out to exercise the medical profession, from Rs. 200 to Rs. 350 a month, the average of which, Rs. 275, would, in my opinion, be too low to admit of their maintaining themselves in a position of reasonable comfort such as to ensure their efficiency. I think he looked at the matter more from a native than a European point of view, and with the idea that an English lady could put up with bazaar accommodation and food, and the absence of what natives might consider luxuries, but which are real necessaries to the residents of temperate climates going to India, such as pure fresh air and cooling appliances. Any Englishwoman attempting to live in native fashion would infallibly lose her health and soon become inefficient, and it would be a poor economy on this ground to let anyone start on less than Rs. 300 a month. She must associate with her fellow countrymen and

countrywomen and live as they do, or life would be a burden to her. I can answer for it that for an English lady in Bombay in the position of a medical woman house rent alone would come to not less than Rs. 100 a month, and carriage hire perhaps an equal sum.

"Another point on which no one at the meeting touched, was the probability of assistance being given to the movement by the various municipal and other local bodies, to whom Lord Ripon's decentralization policy will give increased powers. Those who will be responsible for the proper exercise of these powers will be the leading native gentlemen of the several localities, who will be in the best position to appreciate the value of the services of medical women. From them, therefore, more than from the officials of the central Governments, may the Association confidently expect active assistance as well as sympathy in the invaluable movement that has been started. The shape that such assistance might reasonably assume would be the provision of salaries for medical women to be attached to the various civil hospitals and dispensaries, in more or less subordination to the civil surgeons and others in medical charge.

"On the details of such a scheme Dr. Hunter and others acquainted with the rules of the Indian Medical Department will be better able to advise than I am.

"Yours faithfully,

"A. ROGERS.

"The Hon. Secretary National Indian Association."

The Committee of the National Indian Association have appointed a Sub-Committee, consisting of Lady Hobhouse, Dr. Frances Hoggan, Surgeon-General Hunter, Colonel R. M. Macdonald and Miss E. A. Manning, for the purpose of considering the suggestions discussed at the above meeting in regard to Medical Women for India, and of reporting in what direction and by what methods the Association may usefully exert itself in furtherance of the object.

FEMALE EDUCATION IN GUJERAT.

Among the most interesting and important pieces of evidence given before the Education Commission, in respect to Female Education and the position of women, is that of Miss L. R. Collett, who has been for seven and a-half years Lady Superintendent of the Female Training School at Ahmedabad. Miss Collett also superintends, having Deputy Inspector's powers, two large grant-in-aid schools in the city of Ahmedabad. We regret not to be able to afford space for her entire evidence, but are anxious to refer to its most practical and striking points.

The Training School was opened in 1871 with six pupils. It has sent out thirty-one trained teachers, and seven more are almost ready. These teachers have been appointed to various girls' schools in Gujerat and in the neighbouring native states. As a rule they are the wives of school masters, and some are also respectable widows who have "done excellent work," and have succeeded in winning the respect and confidence of the residents in their respective villages. One, a young Brahmin widow, at Surat, was so popular there that when robbed of her property the people of the city subscribed to make up her loss. That teacher is now managing a girls' school and conducting a training class in the Baroda State. The evidence thus supplied as to the possibility of successfully employing widows as teachers is most encouraging.

Miss Collett states that the demand for female trained teachers in Gujerat is greater than the supply, and double the present amount of scholarships could be utilised. There are thirty-two students on the College roll, of whom fourteen

reside there. Half of the residents are Brahmins, and she remarks, "The fact of high caste Hindu and native Christians living together under the same roof on terms of friendship and mutual respect makes our institution a unique one in India." Miss Collett is not in favour of English being introduced as a branch of study in Female Training Colleges, because the student's time is fully occupied without it; they will not need it afterwards, and all they can do would be to get a smattering of the language. She, however, suggests that where there is time for it Sanskrit might be introduced. The Municipality has given considerable help to the College, and one of the members, Rao Bahadur Bacherdas Ambaidas, made a donation of Rs. 10,000 towards the building fund of the premises now occupied.

As usual the early marriage system is spoken of as the greatest stumblingblock in the way of female education. In the case of the children in the lower schools the frequent visits of the mother-in-law, which begin at the age of nine, cause a continual interruption to study. But even the Training School students, who usually live in their husband's houses, meet with serious hindrances through being so early married.

For instance, there is the birth of children, often when they are little more than children themselves, weakening them physically and mentally; then comes the mother's natural anxiety about the child, rendering it almost impossible for her to concentrate her attention on her studies. Besides these there are the home duties, up by dawn grinding the corn for the consumption of the little household, taking the clothes to the river to wash, bringing water from the well, cooking the morning meal, and after this, attendance in the various classes at half-past ten, official time; in school for six hours; then home again to prepare the evening meal, set the house in order, perform the hundred and one duties which fall to her lot, and learn her lessons for the coming day. I wonder how many English women could pursue a course of study with any success under similar difficulties.

In her account of the schools in Gujerat, Miss Collett mentions that the Kindergarten system is employed in the Irish Presbyterian Mission School at Surat. Miss Long, the lady in charge of the school, studied the Kindergarten system under Miss Heerwart, at Stockwell, before going to India "and the success which has attended her efforts is an evidence of the usefulness of the school," which is chiefly attended by Parsi children.

At the close of Miss Collett's evidence she enters on the need of medical aid for native women in India, which is now commanding so much attention. We will conclude this article with her remarks on this subject:—

Though I am not quite sure that it comes within the province of the Commission, still great good may be done by calling the attention of Government to the matter. What I refer to is the great necessity which exists in India for the establishment of dispensaries for women and children in all the large towns. Native women have, as a rule, a great objection to going themselves or to taking their children to public hospitals for treatment; but I have found by experience that they will gladly go to a European lady for advice and willingly take whatever medicine she prescribes, and I am convinced that the establishment of dispensaries under European lady doctors, and having a staff of trained native nurses attached to them, would be one of the most popular and beneficial measures which Government could adopt. Medicine and out-door attendance should be given free to the poor, and a fee charged in the cases of the rich. The introduction of these institutions would be the means of saving many thousands of lives yearly. The customary treatment of native women, particularly among the poorer classes, at the time their children are born is often cruel and revolting, and many women only survive the ordeal with ruined constitutions, while the greater proportion of the infants die, partly from the feebleness of the mother and partly on account of her ignorance as to how to treat a sick child. As an example of the good which would accrue were Government to take this matter in hand, I beg to mention the only institution of the

kind which has come to my notice, that is, one which was established in the city of Surat in the year 1877 under the auspices of the Irish Presbyterian Mission. Miss Forrest, the lady who was in charge, studied medicine for some years under Dr. Burns Thompson, of Edinburgh. During the first year of its existence the attendance at the dispensary was 5,000; last year it had risen to 9,914. These figures do not represent so many new cases, but the aggregate attendance for treatment. The actual cost last year was about Rs. 1,000, charges for medicine being made to the rich only, but often little presents were voluntarily given by the poor; these took the shape of butter, eggs, fruit, fowls, flowers, &c., trifles in themselves, but as an expression of gratitude a telling proof of the usefulness and appreciation of the work done in the dispensary. Fees, sometimes given voluntarily, sometimes charged, were received for out-door attendance, a species of work of which Miss Forrest had a great deal. She was called to attend women of all classes and in all parts of the city; these included the most respecable Parsi, Hindu and Mahomedan families in Surat, and such an opening did her work give her that she was by far the best known and most popular European in the city. The dispensary was a boon not only to the town but to the surrounding districts, patients often coming twenty miles to be treated, and Miss Forrest being sometimes called to attend women as far away as Broach and Baroda. This dispensary was necessarily on a small scale, but the immense good which resulted from the unostentatious labours of the lady in charge should be an incentive not only to Government but to rich natives to establish institutions of the kind in central parts of all the large towns of India.

OUR AIMS.

PERHAPS, as the New Year is a good time for beginnings, and for all manner of reflections on past and future, I may be pardoned for wishing to bring before our readers some thoughts about "our aims."

As a higher standard is generally reached by aiming high,

so, I think, is better result generally attained by objects which are wide enough, and desires such as do not too soon reach fulfilment. The National Indian Association in Aid of Social Progress and Female Education in India has often been the cause of pleasantry on account of the exceeding height and breadth of its aspirations. For instance, I have been occasionally asked, "Do you know what social progress means?" and have found myself obliged to answer, "No;" but not being content with this state of ignorance I have set myself to consider if some answer might not be found, if not to the larger question of what is social progress, at least to the lesser one of what it might be for India.

Every problem is better for being faced, and this one is found to be so far nearer solution, that in stating it we indicate in a great measure the lines the answer must take. To speak of social progress for India is to use modern English, and to presuppose a very modern and European degree of comprehension. Ancient India did not dream of social progress. Each of their religions had its peculiar social system, which was held to be perfect in itself, and in which perfection consisted in holding tight to what you had, not moving on to what you had not. These did good work in their day; produced noble lives, beautiful thoughts, and a literature of which the world is proud. Not the East only, but now also the West, is gradually waking up to a sense of admiration for, and gratitude to, the old writers who helped to swell the world's always too small stock of great books and great thoughts. Still the lives are lived, the books written and the time is past, and we stand in the present, which is at least as real to us as the old past can be. And what we find now is India no longer independent, but ruled by a Western nation, whose life bears no resemblance to that of the East in past or present times, except such as we are bound to by our common

humanity. England is in the front rank of the modern world; in science, politics, literature, in a word, in civilization; she stands on equal ground with the rest of the Western nations. Glad as she may be of Eastern learning, it is knowledge and not life to her; and where in her relation of ruler she teaches, judges, organizes, it is with the men she has, who can only give what they have got. As Englishmen of the nineteenth century they must live and work, because it is what they are. We say this in all sympathy with the past of India, in warm sympathy, too, with what is good in modern native life and character; and fully acknowledging that the untouched native life is pleasanter, better bred and more complete than any mixture of the life of East and West can be.

But I say again we are there, and we can only give what we have got, and for good or evil, progress for India must come through English culture. By English culture we do not at all mean primarily frockcoats, finger-glasses and afternoon tea, but rather the modes of thought and habits of mind which must grow out of modern education. We want nothing unnatural in the Indian society we are thinking of; no straining after things unreasonable, or seeming to be other than what it is; but be it never so conservative, and what for want of a better word we must call native, Indian society cannot help learning something from the Anglo-Indian life around.

An Indian as he looks on at the restless activity, the hard work and the hearty play of Englishmen, must feel that however attractive a life of rest and contemplation may be, it is not the only life practicable in the country, or the one likely to lead a man to share with the foreign intruder the good things of the modern world. And more, no Indian who looks on at the freedom of Englishwomen can feel that the only thing possible to do with his wife is to shut her up,

however strongly he may still hold the opinion that it is desirable.

Education seems bound now to work in European grooves. At the best a classical side in schools and colleges will teach the old learning of the East side by side with that of Greece and Rome; but the lawyer and the doctor, the man of science, the manufacturer, the agriculturist and the professor, must also instruct themselves in what the West has to teach, or they will find themselves nowhere in the race of life. We do not think this fact a pleasant one; we regret very much of what is going, and dread the difficulties involved in what is coming, but we fear there is no help for it now. We believe that social progress for India means a lengthy troublesome process, in great measure an absorption of what the West has to give, when much will be disagreeable and incomplete for a long time, and from which we trust India will emerge, not a bad imitation of England, but furnished with a new social state she has evolved for herself, from the material we have given her, plus the action of her own individuality.

When we think how strongly marked the individuality of India has been in each of the detached phases of her long life, we need not fear but that there will be enough left to colour and give character to the coming change. The fortunes of the change, the quality of the result, and the amount of friction in the making will depend very greatly upon the women of India. They have the larger step to make, the most to lose, and the most to gain. Certainly Indian ladies will lose the comfortable sense of irresponsibility, a clinging to which we believe to be the great barrier to women's progress towards education and independence all the world over. It is only as the circumstances of modern life more and more compel them to stand alone, that women learn the good of knowledge and freedom.

To a large majority of Indian ladies independence is bound to appear for some time as sheer loss and misfortune. "We do not want to take up life's burdens," will be the feeling whether expressed or not. Still as women are human beings, with human rights and duties, the burden will sooner or later claim to be borne. People who are indignant at the modern disturbance about the rights of women, forget that the rights of man were only enunciated a hundred years ago, and that this step is following in about its natural order, in reasonable and not unreasonable time.

But as India is getting its ideas at second hand, it is getting them closer together than they were originally produced; thus the question of women's education is pressing quickly on the heels of that of the nation at large. The women of India are asked now to make the step, to bear the present loss in sight of the future gain. As for the gain, it seems unnecessary to repeat the commonplaces, true as they are, how that women are in at the making of both sexes, how that the position of women has always been the key note of the social state of a country, and their education, more even than that of the men, a test of the educational standard it has reached.

Besides this it may help young women to make the effort when they think that by education they will gain an influence over husbands and sons, which they do not now possess. Indian domestic life has often been represented as an old woman's paradise, where so little individuality is found among women that the one clearly discernible kind of superiority, that of years, has a perfectly crushing weight. It will be seen that this superiority can hardly be attained till the best of life is over, and the opportunity of moulding the men of the next generation is past. This is a pity, for with all respect for grandmothers, the sense of responsibility and the sense of

sympathy work but feebly through the barrier of a generation, and what we want is that the wives of the present and the mothers of the next generation should be more fitted than they are to take their place and do their share of work in the new times which we believe to be coming.

Our aim then as a Society is in every way to help forward this change, to rouse the desire for female education, and to further it by every means in our power. But there is so little we can do sitting in England here thinking and writing about it, and so much that might be done in India if we could get hearty co-operation there. How much might be done if English ladies with time on their hands, passing the best years of their lives in Indian stations, would realise their position as part of an involuntary machinery working to the making of a nation, and by a little voluntary effort do something to help the work. Friendly intercourse, such as they would seek if they were sojourners in a French or Italian town, would give their own lives a little variety while doing real service to others. To make the acquaintance only of such Indian ladies as the accidents of life brought them into contact with, would enlarge their circle of interests and make them of use at the same time. And if Indian ladies would meet any advance that might be made with friendly good will, they too would be getting good while doing service; service to the Englishwoman, as well as to the great cause of social progress and female education in India.

JESSIE E. CADELL.

THE SPOILT BOY

BY TEKCHAND THAKUR.

(Continued from page 736.)

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

Baburam, a Zemindar of Bidabati.
Grihini, his wife.
Motilal (the spoilt boy) } sons of
Ramlal, } Baburam.
Boroda, Ramlal's friend and tutor.
Tak Chacha, a Mahomedan pleader.
Tak Chachi, his wife.
Becharam, resident of Calcutta, } relatives of
Beni, resident of Bali, } Baburam.
Bancharam, clerk in the office of Mr. Butler, a lawyer.
Bakreswar, a schoolmaster.
Haladhar, } nephews of Becharam.
Gadhadar, }
Mangovinda, } boys of Bidabati,
Ramgovinda, } companions of
Dolgovinda, } Motilal.
Brojonath Rai, a native doctor.

CHAPTER XIX.

After the death of his father Motilal became the head of his house. Attended constantly by his companions his desires were much inflated; he felt that after long waiting he was now placed in a position to lead a gay and luxurious life. Still he felt some sorrow for the loss of his father, but his companions cheered him up, saying "No one lives with his parents all his life; you are now lord of the estate." The sorrow of the ignorant is but transitory; one who has always troubled his parents and never sought to please them could not long be affected by the death of his father. He had never entertained a reverential feeling towards his father, nor was he willing to do anything in honour of his memory. His sorrow was quickly buried in the desire to ascertain the extent of the property left to him. By the advice of his companions he placed double locks on the money chests, his mind being ever harassed by the fear that his money would fall into the hands of his mother, his step-mother, his brother, or his sister, and so be lost to him. His companions constantly said to him, "Elder Babu, money is a precious thing, even a father cannot be trusted with it;

the younger Babu (Ramlal) affects great virtue, but if he meets with a favourable opportunity not only he but his preceptor also will be sure to avail themselves of it; we have seen enough of their double dealing. However that may be, Baroda Babu must certainly possess the power of enchantment, else how did he become so friendly with the Korta in his last moments?"

A few days after the death of his father Motilal began to pay visits to his relations to request their help in performing the Sraddha ceremony. Those amongst them who liked to create factions were always ready to act as umpires; these spoke ever with a double meaning, so that their speech could be interpreted two ways. Some said the Korta was a good man, it was because of his virtues that he left his sons living, and died a glorious death.

"Babu," addressing Motilal, "you used to live under the protection of a mountain, but now you have to exercise your own discretion in the management of your affairs, the burden of the whole family rests on your shoulders, you must celebrate all the festivals, preserve the fame of your forefathers, and be ever ready to meet emergencies. You ought to perform the Sraddha according to your means, it is not wise to spend extravagantly upon it just to please the public—how poorly Ram Chandra performed the Sraddha! However something ought to be done to celebrate it. You know, Babu, how great was your father's fame; under the shelter of his name the tiger and the cow drank together from one stream; surely a humble Sraddha is not sufficient in this case; it were better to live in jail than to incur censure from the public."

Motilal could not at all understand the drift of their advice. They desired to show their care, as relatives, for his interests, yet they wished to lead him on to great pomp and display in the Sraddha ceremony that they might profit thereby as managers; but if asked to express their opinion plainly they would not do so. Some suggested that if less than six silver *soros** were provided it would not look well; others that a *dansagar* (ocean of gifts) was required; others that without a *dumpati baran*† the Sraddha would be a

* Each *soros* contains half-a-dozen silver plates and jugs, bedding and other articles. After the Sraddha they are all distributed among the Brahmins.

† A Sraddha ceremony in which a high class Brahmin and his wife receive a provision for life.

very common one; others suggested that if some learned professors were not invited, and beggars did not receive gifts, the Sraddha would bring great discredit. Thus great confusion prevailed, every one spoke, no one listened, each attached great value to his own opinion, none to that of others.

After three days Beni, Becharam, Bancharam and Bakreswar Babus arrived. Tak Chacha sat near Motilal like a snake who has lost its jewel, the chaplet of beads in his hand, his lips moving as he read the sacred book. Conversation on various topics was going on, but he gave no attention to it. With his eyes fixed on the wall he was revolving what to do. Seeing Beni and the other Babus he rose hastily from his seat and saluted them. Never had he been so polite as now. With the loss of his influence his pride had abated. Beni Babu, seizing his hand, said, "What are you doing? you are an old man, you need not observe such ceremony towards us." Bancharam Babu said, "Let it pass, but a few days remain before the Sraddha, no preparation has been made, let us decide what to do."

Becharam: Baburam's estate is much involved, some portion of it should be sold to clear off the debts, it is not right to increase these debts by an expensive Sraddha.

Bancharam: What do you say? Public opinion should be considered in the first place, after that the preservation of property should be considered. Shall no regard be paid to honour and glory?

Becharam: This is bad advice. I shall never agree to it. What do you say, brother Beni?

Beni Babu: When the estate is so greatly involved that it is doubtful whether the sale of the whole would pay off the debts, to contract further debts is a species of robbery, since they can never be defrayed.

Bancharam: This is an English idea, it is not the way in which men of position act, they borrow in one direction to spend in another. It is not the part of a gentleman to object to a religious rite. Because I am not able from my own pocket to distribute gifts to learned Brahmins shall I prevent another from doing so? Every one has Brahmins dependant upon him who accept invitations, else how would they be supported?

Bakreswar: You have spoken well. "Let us die in defence of honour," saith the proverb.

Becharam: The family of Baburam is fenced in as with fire; it will soon be ruined; we ought to advise them for their future good; it is as ashes in the mouth to purchase fame by getting into debt. I do not keep so many dependant Brahmins that I must cut throats to enable me to support them. What is all this? Let us go, brother Beni.—Saying this he took the arm of Beni Babu and they went away together.

Beni and Becharam Babus having departed Bancharam exclaimed, "A happy deliverance! These two don't understand anything, and are always making a needless tumult. It gives one delight to speak with a man who understands business. Come near, Tak Chacha, and give your opinion.

Tak Chacha: I am also very glad to speak to you; they are of a fantastical nature; I fear to come into their presence; what you said before was too true, when a person's honour is lost his existence is useless. What is there to fear? With our combined strength we shall manage to turn the lawsuits to our advantage.

Motilal was by nature fond of display. He had no idea of his income or of his expenditure, nor did he understand anything of business. He had great faith in Bancharam and in Tak Chacha because of their legal knowledge. They flattered him so adroitly that he was induced to say to them, "Do you act as managers in this affair, do whatever is necessary, and I will put my name to anything you require."

Bancharam: Give me the Korta's will; in it you are named sole heir; your brother is excluded on account of his insanity. The will must be proved in the court, and then your signature will be required in the settlement of your property. Upon this Motilal opened the box and handed over the will.

Bancharam, having executed the necessary formalities in the courts, came to the Bidyabati house, bringing with him a money lender and the deed. Motilal having thus obtained money put his signature to the deed. As he was about putting the money into the box Bancharam and Tak Chacha said, "Babuji, if you keep the money in your own possession you will spend it all, but if we have the charge of it some of it will be saved; besides, you are

very generous and soft hearted, if any one asks money from you you will not be able to refuse it to him, but we know how to refuse."

Motilal regarded this as a good suggestion, he thought within himself, "How shall I obtain money when the Sraddha is over? Now my father is dead I cannot obtain it just for the asking." So he consented to the proposal.

Now commenced the preparations for the Sraddha of Baburam Babu. The making of the silver vessels, the cooking of food, the buzzing of flies and wasps, the smoke of undried fuel, the bringing in of stores, and the noise of crowds of people filled the house. Professional worshippers, shopkeepers, bazaar dealers, Brahmins dressed in silken garments begging for invitations, also many professors of logic, learning and philosophy came on a similar errand. It was like a festival of shoemakers at a time of great mortality amongst cows.

The day of the Sraddha arrived, learned Brahmins from different countries assembled, relatives, friends and kinsmen were all appointed places in the assemblage. Placed in front were the silver *dansagar*, the horse, the palanquin, the brass dishes, the broad cloth, the drinking vessels and the rupees. At the side hymns were being sung. Now and then Becharam Babu pretended to be affected by the singing. Without were crowds of low class Brahmins, fakirs and beggars. Tak Chacha walked up and down near the assembly, he dared not take a seat amongst it. The professors were taking snuff and discussing religious questions. It is a characteristic of these people that when they are assembled together they cannot speak mildly, some kind of disturbance is sure to arise. One professor introduced the question whether there can be effect without cause? Is smoke the cause of fire or fire the cause of smoke? A professor from Utkul said, "That which happens without cause is called a mountain fire." Another Pandit from the city of Kasijara said, "What do you say? you do not understand, you are making the cause the effect." Here the Pandit from East Bengal enquired, "How can smoke be the cause of fire?"

The discussion seemed likely to come to blows, and Tak Chacha fearing some serious issue, and in the hope of settling their

differences, approached them and took a seat, saying "Why do you quarrel about a pitcher and a lamp? I will give each of you two pitchers." One of the professors who was very forward said, "Who are you, pray? Why should there be a Mahomedan amongst Hindus? Is it the Sraddha of a ghost that a demon should conduct it?" Upon these words followed abuse, fighting, pushing, blows with a cane, until Bancharam rushed in, saying "If you interrupt the Sraddha by this unseemly disturbance you will take the consequences. I shall obtain a summons from the High Court." Bakreswar said, "Surely he who is about to perform the Sraddha is not a common person, he is a jewel." Becharam Babu remarked, "It is well known that when Tak Chacha and Bancharam are managers nothing goes off smoothly; fie! fie!" The tumult could not be repressed; the low caste Brahmins coming in with a rush received some blows, and screamed out, saying "Well have you performed the Sraddha!" At last the gentlemen of the assemblage seeing the state of affairs said, "Whose is the Sraddha? and who is performing it? The labour of the Brahmins is useless. We shall leave the place."

CHAPTER XX.

Baburam Babu's Sraddha excited no feeling of respect in the public mind because it was not executed in the fashion first given out. Persons well-to-do received liberal gifts, but the needy got nothing at all. The discussions of the Brahmins had no result, the pert young ones getting the better of their elders by their vehemence of speech. The professors, being inured to hardships, had developed an obstinacy of disposition; they followed their own caprices, and would not assent or dissent at the will of others. The young Brahmins followed the fashion of city-people, obsequiously complying with the wishes of the gentlemen of the house; they struck the nail on the head at once; this was not difficult, for either issue would serve their purpose; they were sure to receive the best gifts everywhere. The managers of the feasts, troubling not to provide for the learned Brahmins or for the mendicants, sought only to fill their own purses—in which they were successful. That part of the work which attracted

public attention was carried out with great display, but all else was neglected.

The tumult of the Sraddha was now over. Bancharam and Tak Chacha beginning to flatter Motilal, he soon melted at their sweet words, convinced that he had no other such friends in the world. To give importance to him they one day suggested that as he had now become the Korta of the house, he ought to take his seat on the *gadi* (throne) of his late father, otherwise the honour of his father would not be preserved. Motilal was much pleased at this proposal, recalling the recitation of the Ramayana and the Mahabharat, which he had heard in boyhood, and in which he remembered that Ram Chandra and Yudisthir had been enthroned with great pomp; he thought that he would be enthroned in the same style. Bancharam and Tak Chacha, seeing the delight of Motilal at this proposal, invited his relatives for the following day and formally placed him on the *gadi* of his father, whereby it was known to all the inhabitants of the village that he had received the *gadi*. The matter was much discussed in the streets and market-places. A certain sour-tempered Brahmin enquired,—"What is meant by receiving a *gadi*? these are very big words; and whose *gadi* is it, that of Jagat Set, or of Balma Kunda?"—(two rich men).

A truly great man, when appointed to high office or to public honour, does not lose his equanimity, but the superficial mind suddenly raised to a higher condition becomes agitated like storm water; such was the effect upon Motilal; day and night were given up to tumult, noise, laughter, singing, music and riotous pleasure, the number of his boon companions increasing daily—what marvel? "Where the rice is scattered there the crows assemble," and "The ants come in procession at the smell of sugar." One day Bakreswar Babu, in the hope of gain, addressed to Motilal much obsequious speech, but Motilal had known his intriguing disposition from childhood, therefore he answered him,—"Mahashoi, your mode of teaching me destroyed the prospects of my whole life. I was liberal in gifts towards you when I was a child; why do you trouble me now?" Whereupon Bakreswar with dejected look, faltering out a few words, departed. Motilal became immersed in pleasure. Bancharam and Tak Chacha came

to him occasionally, but he would scarcely listen to them. Having a power-of-attorney they managed his business for him and collected his rents, out of which they would give him a portion as though conferring a favour. The accounts were not checked, nor was any allowance made to the family, each member of which obtained his meals where and how he could. No provision was made; thus the whole family suffered much; but Motilal was so absorbed in his pleasures that when he heard of the distress of the household he made as if he heard it not.

The severest pang to an affectionate woman is the loss of her husband, but if she possess a good son her sorrow is to some extent mitigated, but if her son is a bad one, how bitter becomes her anguish! On account of Motilal's evil behaviour his mother was deeply afflicted, but dared not give expression to her grief. After much consideration she one day came to Motilal and addressed him thus:—

"My boy, I have suffered the evil to which I was destined; let not my remaining days be embittered by hearing of your evil doings; I can no longer endure it. Take care of your young brother, your elder sister and your stepmother; they are half starved. I do not speak for myself, nor will I trouble you with the care of my comfort."

Enraged at these words Motilal's eyes inflamed with anger, and he exclaimed, "Why do you worry me in this way? Do you not know that I am master here and can do as I like? What is ill fame to me?" Then he struck his mother with his fist and knocked her down. The mother remained in that position some time, then rising and wiping her eyes, she said, "I never heard of a son striking his mother, but my destiny reserved this fate for me. I will say nothing more but to wish you well." The next day she left the house with her daughter, giving no intimation of her purpose to anyone.

After the death of his father, Ramlal tried to keep the peace with his brother, though he received many insults from him. Motilal thought he could not live in the style he wished if he shared the property with his brother, and also that life was not worth living in any other style; therefore he resolved to defraud his brother. With this purpose in his mind, at the instigation of Bancharam and Tak Chacha, he forbade his brother the house.

After that Ramlal went abroad without holding communication with his mother, his sister, or anyone else.

CHAPTER XXI.

When Motilal perceived that his mother, brother and sister had left the house, he said within himself, "Now my way is clear; there are no thorns in my path; by a single frown I have obtained my will; blows subdue everyone. All that is accomplished, but my purse is becoming empty; what is the remedy? How can I continue to support this style of living? I can no longer satisfy my creditors with excuses. The shopkeepers will not supply any more goods on credit. The bathing festival is at hand; I shall have to hire a boat, give earnest-money to the dancing-girls, order sweetmeats, wine and ganja; but nothing is yet done to procure these things." As he thus meditated, Bancharam and Tak Chacha arriving asked the cause of his gloomy looks, declaring that the sight of his dejection made them melancholy. "At your age you should be ever joyous. Why do you press your hand upon your brow? Fie! Sit upright and be yourself." Thus addressed, Motilal unbosomed his troubles, whereupon Bancharam assured him he had no cause for anxiety, as they would help him. "To day," said he, "I have formed a new and profitable scheme; in the course of a year you shall not only pay off all your debts, but you and your descendants will be able to live in luxury. The Shastras say, 'By commerce cometh riches.' Persons acquire a fortune by commerce. In my own experience I have known many insignificant persons become rich through commerce. Such examples make me envious. We are engaged in but one kind of work; what a pity! 'Chandi Charan is a sweeper while Rama rides on a horse.'"*

Motilal: This is a capital idea. I am constantly in want of money. It will be necessary to appoint an Englishman as manager, else the business will not thrive.

Bancharam Babu: You shall have no trouble; we will look after everything. Our Mr. Butler has a friend named John, who

* Chandi Charan and Rama were at first in the same position, but the latter raised himself by his own exertions.

has just come from England and is well versed in business; we shall appoint him as manager.

Tak Chacha: I shall also be at hand to help in the business. Civil and criminal proceedings and commerce are all known to me. My Sana also understands them perfectly. It is a great pity, Babu, that my abilities should have been buried all this time. I am not a man to remain inactive; when I encounter an enemy I bite or wrestle till I conquer him. If I get a commercial appointment I shall live like Rustum.

Motilal: Who is your Sana?

Tak Chacha: Sana is your Tak Chachi; she is very clever and possesses great intelligence; she is beautiful as ——"

Bancharam: Let that matter alone now. From ten to fifteen thousand rupees must be supplied to Mr. John, but there will be no loss on that; we can obtain the money by a mortgage on the Kotalpur estate; the deed can be prepared in Mr. Butler's office; it will not cost much, between four and five hundred rupees, and another five hundred must be distributed amongst the clerks of your creditors, else they may oppose us and ruin our plans; in a case like this we must take every precaution. I cannot stay longer now, but must proceed to Calcutta with Tak Chacha. I have much business on hand; my head is burning from the strain of it. Boro Babu, do you ask the Tarka Sidanta (eminent logician) to name an auspicious day, and on it, naming the goddess Durga rapidly, do you start for my house at Sonagachi, in Calcutta. After some residence there you will return to the Ghats of Bidyabati like the merchant Chand, with seven ships loaded with wealth, and the beating of drums. Then old and young of both sexes, delighted to see you, shall bless your return. Ah, may that day soon arrive!

Thus saying, Bancharam departed with Tak Chacha. When they were gone Motilal related to his companions that which Bancharam had proposed to him. They expressed their delight by jumping about, for the news produced in their minds a hope for a renewal of those dissipated courses which had lately received a check from the absence of money from the pocket of Motilal. Mangovinda started off so hastily for the house of Tarka Sidanta, that when he arrived he was obliged to halt to recover breath.

Tarka Sidanta was an old man given to snuff-taking, which made him cough and sneeze. He was surrounded by his pupils, and before him lay a few palm-leaf books; with spectacles on his nose he now read his books, now expounded them to his pupils. There being no straw in the house the hungry cow interrupted the reading with her grumbling, while the wife of Sidanta screamed out from within the house, "When a person becomes old he loses his wits, he remains buried day and night in his books, but never gives a thought to household affairs!" The pupils, hearing these words, exchanged looks and nudged each other. Annoyed at this, Tarka Sidanta strove by the aid of his stick to rise that he might stop his wife's tongue. At this moment Mangovinda addressed him, saying, "Oh, uncle, we are all about to start to engage in mercantile business; fix an auspicious day for us." Tarka Sidanta with many grimaces grumbled out, "May you go to the dogs! Could you find no other time to address me that you must call me back?* Going in for commerce, are you? May your father's house be destroyed! What does it matter whether you go on a lucky day? You are a public nuisance! Everyone will breathe freely when you are gone, and be able to bathe in peace in the river. Take yourself off, and announce that that day will be auspicious on which you choose to set forth."

Digesting this snub as best he could, Mangovinda returned to his comrades and informed them that the following day would be an auspicious one. Then were to be heard all the sounds of preparation for departure. One tried on the ring of his Sitar to see if it would fit his finger; another tried the small drums to see if they were in order; another applied resin to his violin bow; another packed his luggage; others packed up the different preparations of hemp with the instruments by which they are made ready for smoking; some examined the vessels containing wine to see if the quantity had been lessened. In such occupations the whole of that day and night were passed, with the accompaniment of much shouting and noise.

A report having got about in the village that the Babus were setting out to engage in mercantile affairs, on the following morning

* Hindus think it inauspicious to be addressed by name when going anywhere.

the shopkeepers, beggars and many others were looking about, expecting to see them in the streets, when the young Babus arrived at the ghat like mad elephants, making a riotous noise. Many learned Brahmins were in the act of performing their devotions; hearing the noise they looked round and shrunk away in fear. Seeing their alarm the Babus mocked at them and assailed them with Ganges mud and brickbats. The Brahmins uttering the name of the god Govinda hastened away. On board their boat the youths indulged in uproarious singing. As the tide was low the boat went fast. One of the lads sat on the roof, another attempted to steer, another to row. When the boat had proceeded a little distance they encountered Dhana Mala, who was very satirical, saying, "You have finished persecuting the village, why do you not attack the Ganges?" The enraged lads replied, "Hold your tongue, you hog, do you not know that we are about to become merchants?" Dhana replied, "If you are to become merchants commerce had better hang itself."

(To be continued.)

PUNDITA RAMA BAI.

The following article, by Professor Monier Williams, appeared in the *Athenæum* of November 18th :—

About a year ago I translated for the *Athenæum* a portion of a Sanskrit ode addressed by a lady Pandit, named Ramā-bāī, to the Berlin Congress of Orientalists. Unhappily she has since become a widow, but we find her as active as ever in striving to promote female education in India. In her evidence just given at Poona before the Educational Commissioners, who are now examining witnesses in every part of India, she urged four things—more liberal Government grants towards female education, the training of female teachers for girls' schools, the providing of suitable school-books for girls, and the creation of a female medical profession. But the interesting circumstance connected with her visit to the capital of the Maratha country was that the

difficulties, was, when inspected, highly creditable to the Acting-Superintendent. "In accordance with the sanctioned re-arrangement it is hoped that the original object of the school—the training of female teachers, especially native—will be attained." Twenty-one schools passed pupils in the Departmental Examinations.

The Director of Public Instruction, in concluding his review, remarks that he has "again to congratulate all concerned at the generally very successful results of the year's teaching, and on the hopeful prospects, in spite of all drawbacks, of Female Education."

GARDENING FOR HINDU HOMES.

It is pleasant to note that the article by Mr. J. B. Knight which appeared under this heading in the October number of this *Journal* has attracted some notice in India. The following remarks from Babu D. N. Singha, Head Master of the American Unitarian Mission Schools in Calcutta, will be read with interest:—

"I am sanguine the perusal of the article will provoke a desire in the minds of Indian gentlemen and ladies to cultivate flowers. Mr. Knight's suggestion 'that the wonders and beauties of plant life should form part of the round of teaching in our native girls' schools' will be adopted by me at once. Through the head mistress I shall infuse into the minds of the Hindu girls of this school a taste for the cultivation of plants and flowers, and I shall make opportunities to talk to them on the subject. I shall also make the advanced boys read the article repeatedly. You know I am very fond of flowers. After my day's work, in the stillness of night, when from my window I fix my eyes on the flowers in my garden, some in full bloom, some just opening, how glad I become! I feel myself richer and happier than a millionaire. In ancient India the cultivation of plants and flowers was the

sacred and favourite employment of the daughters and wives of our reverent rishis and jogis; they went so far as to give in marriage creepers with sturdy plants. Even now this spirit is maintained to a certain extent among refined people in villages remote from cities. As flowers of various kinds and bel and tulsi leaves are indispensable in the celebration of pujas, daily performed by every Hindu of Brahmin and Kaista caste in villages, these plants are raised and preserved in almost all families. These simple men, true Hindus, living chiefly on the scanty income derived from their land and fruit, possessing leisure, devote much of their spare time to gardening. Elderly ladies are uniformly found busy in cultivating fruit and vegetables for home consumption."

JESSORE KHULNA UNION.

This Society, founded in 1879 as the Jessore Union, by a number of students, has during the periods of vacation visited girls' schools and held examinations for ladies not attending schools, awarding prizes and scholarships to successful candidates. During the past year candidates attended from forty-one schools and thirty-three villages. It also holds local examinations for boys in swimming, running, jumping and clearing; and prizes are awarded to holders of certificates of good moral character. The work of the Society having extended to Khulna, its name now stands as the Jessore Khulna Union.

Much interest was shown in the Society by the magistrate and joint-magistrate of Jessore, who recommended that the District Education Committee should be applied to for a grant-in-aid. A promise of an annual grant of rs. 300 was received in reply to this application, but the Union has not yet been able to agree with the Education Committee as to the mode in which the grant shall be used; it is therefore in abeyance.

This Society sent in a memorial to the Bengal Provincial Committee of the Education Commission in which it solicits extended provision for the education of women, and their admission into the Medical College Classes, and the encouragement of physical and moral training for boys.

INDIAN INTELLIGENCE.

A Durbar was held at Calcutta by the Lieutenant-Governor on Dec. 1, for the purpose of delivering to Maharaja Sir Jotendro Mohun Tagore the insignia of a Knight Commander of the Order of the Star of India. The Lieut.-Governor addressed the Maharaja as the chief representative of the Tagore family, and referred to his services in the Bengal and in the Imperial Legislative Councils, to his "thoughtful interest in the progress of the country," to his liberal contributions for the promotion of education and literature in Bengal, and to his unexceptionable private character and his intellectual tastes and accomplishments, mentioning also the liberal assistance he has given in times of famine, and his dignified fulfilment of his duties as a proprietor. The crowded Durbar Hall is said to have presented a brilliant appearance, "owing to the presence of so many military officers, Maharajas and Rajas in gorgeous robes, officials in uniform and ladies attired in gala costumes."

A donation of £35 has been sent by His Highness the Maharaja of Bhownaggur to the National Anthem for India Fund. The munificence of this independant Prince has for many years been conspicuous in Western India in connection with works of general usefulness and benefit.

The Sir George Le Grand Jacob Prize for 1882 for an Essay on Travelling in India and inter-communication between the several Provinces before and after the introduction of British rule, has been awarded to Lakshman Gangadhar Bhadbhade, B.A., of Deccan College.

A cricket match was lately played at Calcutta between the Dacca and Krishnaghur Colleges, in presence of the Lieutenant-Governor.

We have no Personal Intelligence to record this month.

We acknowledge with thanks the *Report on Public Instruction in the Madras Presidency*, 1880–81, and *Indische Essays, von Nisikânta Chattopâdhyâya, Zürich.*

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MEDICAL WOMEN FOR INDIA.

We have the satisfaction of informing our readers that the scheme started by Mr. Kittredge at Bombay for providing a guarantee fund for the maintenance of one or more qualified medical women appears to be progressing in a liberal manner, as is the custom in that city. Interest is already stirring in the matter, and though the intended subscription list had not been opened, some large preliminary contributions had been received. The sympathy and encouragement graciously expressed by Her Majesty in regard to efforts for this object which may have the concurrence of native gentlemen, and which are therefore likely to be adapted to the real needs of the country, will be loyally and gratefully appreciated in India, and it may well be expected that the movement will now assume the practical importance which in so many quarters it is held to deserve. We are glad to observe that the Bengal Education Department has lately taken the subject into consideration, and that a proposal has been made to open a class in connection with the Calcutta Medical College for female students of all castes and creeds, as a distinct

establishment, and in connection with this plan to appoint some qualified medical women as teachers.

We anticipate being able to give further intelligence next month respecting this timely movement. Meanwhile we shall be glad to be supplied with facts and suggestions which may help to lead the questions connected with it to a right solution. The following valuable paper, by Dr. Francis, formerly Principal of the Medical College, Calcutta, will be read with interest on account of the lengthened experience and observation upon which it is based :—

MEDICAL WOMEN FOR INDIA.

The necessity of skilled medical women for India is an acknowledged fact: and it is therefore matter for surprise that any one at all familiar with the country should think otherwise. This contrary opinion may, I believe, be partially thus explained. In the Bengal presidency, in almost every station, there is a "Bengalee quarter." The Bengalee's superior knowledge of English, and his caligraphy, obtain for *him*, almost without competition, the post of clerk in the "office establishments" of the several Government servants, and others, scattered over the presidency. In Bengal proper, and especially in Calcutta, these establishments are composed almost entirely of Bengalees, who *there*, as a rule, have no objection to men doctors visiting and prescribing for the ladies of their household. And, similarly, throughout the presidency, wherever there is a Bengalee quarter, the services of the civil surgeon are freely sought and given in critical cases in the zenanas. But Bengalees obviously do not represent the bulk of native society. Women of the lower castes, indeed, will *come* to our dispensaries and consult the medical *men* in charge of them; but not so those of the higher, who would rather die than admit a male doctor into their apartments. The Mahometans, to whom India is largely indebted for the zenana system as it now exists, are especially particular on this point. So in the Madras presidency. Whilst other sects are not unwilling to admit the man doctor, *they* close the door against him. In Bombay the rule of rigid seclusion is

becoming relaxed, and I have no doubt that, *in time*, the same relaxation will be extended over the whole country. But, meanwhile, an incredible number of, humanly speaking, preventible deaths occur every year amongst the many millions of her Majesty's female subjects in this—so called—gem of the Indian empire. There is, in truth, a wide professional field for cultivation: but the question is, how best to cultivate it?

Whatever be the motive that induces medical women to go to India—whether it be missionary zeal, simple philanthropy, or the hope of personal advancement—it is evident that their professional qualifications must be of the highest order. The qualifications that will lead to the best results, as well for the practitioner as for the people, are obstetrical and surgical skill and a thorough knowledge of hygiene. Native midwifery, in the ordinary meaning of the term, does not exist in India: this portion of the field is therefore, practically, fallow. Women will not be expected to perform the major operations in surgery in India any more than at home, but their surgical knowledge should cover the whole ground; and in minor surgery—a term of somewhat elastic application in that country—they must be proficient. Native surgery is of the most primitive character, and nothing therefore would so impress the natives with a sense of the superiority of Western professional skill as a wise and successful use of the knife. Hygiene, or preventive medicine, is utterly unknown. Some idea of the gross ignorance that prevails may be formed, when one hears that the women's apartments, in which many pairs of lungs are at work, represent at night a miniature Black Hole of Calcutta; that the accumulated house filth of every description is purposely deposited in the immediate neighbourhood of the dwelling; and that, after childbirth, every possible breath of pure air is excluded from the lying-in chamber, which is kept hermetically sealed till the twenty-first day, when a religious ceremony known as the *shooshtee pooja* is performed.

In the present paper I propose to say nothing in respect to medical missionary work, but to devote the limited space at my disposal to a consideration of the question, how far would it answer as a purely speculative and unaided enterprize for medical

women to settle in practice in India? To this question I unhesitatingly reply that, generally speaking,—I am referring more especially to the Bengal presidency, with which I am best acquainted—it would not answer at all. We receive from time to time most gratifying and encouraging reports from medical missionaries in India, showing what success has attended the labours in the zenanas*; and, stimulated by the appeal of the Maharanee of Punna—conveyed by Miss Beilby to her Majesty direct—for medical aid for her Majesty's Indian female subjects, ladies are eagerly coming forward to offer their services. But, whilst some few are prepared to undergo the necessary training and to devote their lives to the cause, the greater number are not willing to study for more than a few months or a year or two, actually expecting—such, alas! is the extent of the public's acquaintance with the education necessary for medical men—to acquire in that short time knowledge sufficient to make them successful practitioners in a foreign country. In the larger towns and districts of India—indeed wherever European dispensaries or other medical institutions are established—the natives have had frequent opportunities of appreciating the skill of the civil surgeons attached to them. European medical skill has probably done more to unite India to England than anything else. The history of India tells us that the very acquisition of that country is due to the ability displayed by two English surgeons. When asked by grateful monarchs, who had in vain sought for relief from their own physicians and surgeons, to name their reward, they simply solicited—the one from Bombay the other from Calcutta—permission for the company of merchants to which they were attached to establish factories and to trade. Thus were sown the germs of those vast outlying possessions in the East, which acknowledge the Queen of England as their Empress. The great amount of relief afforded from the dispensaries, there situated, to the various wild tribes on our northern frontier caused a well known British general to

* Zenana, in Arabic, means woman, and it is not uncommon for a Mahometan to speak of his wife as his zenana, and of his wives (if he can afford more than one), including their female attendants, as the "zenana log," or women folk. The term has now come to be used as signifying female apartments.

exclaim, that a skilful civil surgeon in such a locality was worth more than ten battalions of infantry. The natives of India will not readily consult a doctor with inferior qualifications, nor one in whom they have no confidence. A few years ago the small attendance at the Meerut dispensary contrasted unfavorably with that at others of similar size, the fact being due, as it afterwards appeared, to the unpopularity of the native medical officer in charge. On the arrival of his successor, an able and kindly man, the numbers were increased sixfold. Accustomed to superior qualifications from the medical *men* of Europe, the people will expect no less from *women* who *announce* themselves as doctors. The idea, entertained, as I well remember, amongst the medical students of the day some forty years ago, that anything will do for India, has long been exploded. Acting upon it, however, I have known a so-called dentist, who found no practice in England, go out to India hoping to meet there with an El Dorado. The extent of his success may be estimated when it is known that, in stopping a very small orifice in a decaying tooth, he considered it quite unnecessary to make any change in the shape of the hole. Would it not be well, he was asked, to make it like a cone with the apex outwards? "Dear me, no! (he replied) what for?" Naturally his "stoppings" did not remain; neither did *he*, as a dentist. Shortly afterwards, the mutiny of 1857 breaking out, the pseudo-specialist was enrolled as a volunteer cavalry officer, in which position he really distinguished himself. In the *Medical Press and Circular* of December 6th a case is referred to where a native nobleman, under whose auspices a lady doctor was in full dispensary practice in one of the cities of India, preferred, when his wife was ill, to send for the civil surgeon: and it is spoken of as a typical case. I would venture, on the contrary, to think that the case was altogether exceptional. Where was the city? What was the caste of the nobleman? What his antecedents? What the nature of the wife's illness? Was it one requiring operative interference? It is evident that, on the occasion in question, the husband had more confidence in the skill of the male, than in that of the female, doctor; which serves to support the contention that medical women for India should be thoroughly

qualified: nay, more, they should have some practical experience before they leave home. For, I am not now speaking of female medical missionaries, who, during the first year of their sojourn in the country, may act as assistants in a mission station—where there is a dispensary. This privilege, such as it is, is altogether denied to the independent practitioner. *She* must arrive prepared to act at once upon her own responsibility. And, here, we cannot but acknowledge the advantage not only of practical skill—skill acquired as clinical clerk to a hospital physician, as house-surgeon or dresser in some hospital or infirmary, and as nurse in a lying-in institution—but of instruction in tropical medicine. It is considered an essential part of an army medical officer's education that *he* should go through a prescribed course at Netley, where the diseases of India, hygiene, and military surgery are taught by experienced professors specially selected for the purpose. There, too, is a hospital attached for the reception and study of cases of tropical diseases, not indeed in the acute form in which they come before the practitioner in India, but nothing better can be provided out of the country. It would surely be well if a similar advantage could be enjoyed by the women who go to practice, whether as medical missionaries, or independently.

And this brings me to the consideration of a real want. At present, the only institution for female medical instruction is the London School of Medicine for Women; and admirably is it organized and adapted for the object in view, so far as concerns general professional education. But there is no special teaching on Indian diseases for those who contemplate going to India; and the diseases in the hospital, to which the pupils have access, are essentially European. What I believe is required is a special medical school, with hospital attached, for the education of women contemplating an Indian career. Such a hospital would, moreover, be highly prized by the (now numerous) women returning from India, who, unable to afford a fee, find their way into the various hospitals in London, and elsewhere. But, before the public will give its support to such a scheme, it must first be convinced that there *is* a real necessity for medical women for India; that the condition of the inmates

of a zenana * *is* one of misery, aggravated by the custom of the country, which precludes them from consulting *medical men;* and that, in consequence—the skill of the native midwife being quite incompetent to deal with the more serious cases,—many die who otherwise would, humanly speaking, recover. Indian medical officers, who have had much to do with the people, will readily endorse all these statements. The impression prevalent in Europe, that native women pass through their hour of travail "with more ease and with less mortality than do the women of western and more civilized countries," is a popular fallacy. At a meeting of the Committee of the Charitable Dispensary at Bareilly, in 1869, Lalla Luchmi Narain, a wealthy banker of the city, read a paper showing "the heavy death rate that resulted in all classes of female society from the ignorance and prejudice of their midwives, and the need that was felt of trained and educated nurses." He added "that a respectable native would rather let his wife, sister, or mother die than permit her to be examined by one of the opposite sex." At the Lalla's suggestion, five professional † midwives, well known in the city, were

* I refer to the misery of neglected, or unskilfully treated, illness. The women, who are kept secluded from the observation of all men except that of their own immediate male relatives, often lead, when well, a by no means miserable life. They go out for an airing in wheeled conveyances, drawn generally by bullocks; and holes are cut in the curtains, one on either side, through which the occupants from within may peer into the outer world without being seen themselves. The better educated women are conversant with the events of the day, even in Europe. Their social position is indeed one of degradation, and they are often made brutally to feel it.

† It is customary for native midwives (*vern.* daees) to practice only within the limits assigned to them. A town is divided into a certain number of quarters, in which these women generally exercise their calling. The position is hereditary, remaining in the family from generation to generation. Native midwives are quite uninstructed; their work is merely empirical, consisting for the most part of manipulations, which often do infinite harm to both mother and infant, sometimes even to the extent of causing the death of one or the other, or of both. In ordinary confinements all goes well enough; but, in the event of a difficulty, the midwives have recourse to incantations and exorcisms. These not succeeding, they affirm that it is the patient's fate, and leave her to it. A daee's fee consists of a few annas, averaging from sixpence to a shilling. Two shillings would be a liberal remuneration. This being so, it is a question whether, except in the cases beyond the reach of the native midwife's skill, the anti-

induced by the civil surgeon, Dr. Corbyn, to come to the dispensary for the purpose of receiving some practical education in midwifery. Their utter ignorance seemed to verify Luchmi Narain's assertion "that thousands of lives were lost, during parturition, simply for want of knowledge and skill." I can myself bear testimony, from personal observation, to the existence of difficult labours, and the incompetency of native midwives to deal with them.

The advent of competent medical skill would be a priceless boon. Whether adequate remuneration would always be readily forthcoming is a matter not quite so certain. A medical *man* whose practice lies largely amongst the native population in Calcutta—there he would be admitted into the zenanas—would hardly be satisfied unless his income amounted to £5,000 or £6,000 (I have known it to be as much as £8,000) a year. Why should not a well qualified medical *woman* also meet with a certain measure of success? If at all, it would be in the larger towns, whence she could be summoned, as her *collaborateurs* of the opposite sex are now, into the outlying districts. The medical missionary, who does not go abroad to acquire a lucrative practice,

Malthusian women of India would have recourse to that of the more expensive European accoucheuse. Moreover, the wear and tear of a large midwifery practice, involving close attendance during several hours in ill-ventilated apartments, would be more than European women could, in the hot weather and rains, well bear. Here then we see the advantage of educating the native women themselves, especially the daughters and other youthful relations of the professional midwives. In all educational efforts the importance of recognising the indigenous element already in existence, and making it a nucleus for something better, should not be lost sight of. One of the valuable developments, resulting from the wise and far-seeing policy of Lord William Bentinck, the Governor-General of the day, in establishing the Medical College in Calcutta, has been the creation of an intelligent class of native doctors who, in preference to taking service under Government, have elected to settle as private practitioners in their own villages: as a consequence of which the ignorant native physicians, many of whom (in Bengal proper) are little better than quacks, are finding their occupation gone. In course of time *their* descendants will become students in our medical institutions—some have already sent their sons to one or other of them—and thus, *pari passu* with the absorption of these quacks, will be diffused the blessings of western medical knowledge. The native physicians are not universally ignorant: but I must defer any remarks under this head to another paper.

would be located in some mission centre, and traverse the country in view to spreading the Gospel and healing the sick, unrewarded; but the independent practitioner must, for the present at any rate, remain in Calcutta, Bombay, Madras, or other large town. But I would recommend no one to go even there without an income guaranteed for a term of years, during which period the lady would become known and establish herself. Dr. Frances Hoggan, when reading her thoughtful and suggestive paper at a meeting of the National Indian Association on the 28th of November last, announced that Mr. Kittredge, a prominent and influential citizen of Bombay, was prepared, in concert with and in behalf of several native gentlemen, to guarantee a sufficient income, with outfit and passage out and home, to two or three fully qualified medical women for a few years. The proposal could not have emanated from a more promising quarter of India; the native community in Bombay, consisting of liberal-minded Parsees and enlightened Mahometans and Hindoos, being amongst the pioneers of Western civilization and knowledge of every description.

Referring to the success of medical *men* at the presidency towns, it must be remembered that, as a rule, those attached to Government institutions obtain the largest share of practice; *e.g.*, the professors at the medical colleges, who are, *ex officio*, physicians and surgeons to the hospitals attached. This position secures for them an enviable prestige, and, naturally enough, (as in all countries) stamps them in public estimation as being doctors of a superior order. Doubtless, if medical *women* were similarly situated, it would go far to insure *their* success as private practitioners. The establishment of a hospital in Bombay, officered wholly or in part by the medical women who are to go out under Mr. Kittredge's guarantee, would contribute much to the success of the *attachées*. That medical women will in course of time be provided by the Government for the benefit of its female subjects in India I have not the smallest doubt: all honour then to Dr. Frances Hoggan, and others, who are so zealously and philanthropically advocating the measure, now. But public opinion in England and India must first be unmistakably expressed in favour of it. Hence the advantage of

the present ventilation. Much might be written on the subject; but, in so short a paper as the present, I can do little more than just allude to it.

Just one word here on the professional qualifications of the female medical missionary. Unhappily, there are some—not of any great experience however—who advocate a limited training with reference to the *ordinary* illnesses that she will *usually* be required to treat. Granting, for a moment, the force of this (erroneous) argument, what of the *extra*ordinary cases? There may be no one to consult; and, in her unenviable isolation, the half-educated lady doctor will then deplore the short-sighted policy of those who thus sent her imperfectly equipped to a foreign country. By all means prepare intelligent pupils as nurses, with obstetrical qualifications, for India, and let them lay claim to no higher functions; but, in educating the medical missionary who is supposed to be a lady doctor, do it *thoroughly* or not at all. The English public may believe in the apparent *couleur de rose* now, but the *results* are yet to be seen; and no greater blow could be given to the cause of "medical women for India" than the breakdown of those who—each in her own centre—are supposed to represent the professional skill of the West. I believe that, for medical missionaries, as also for all intending practitioners in the East, a special curriculum is a desideratum.

In the discussion that followed the reading of the paper one of the speakers advised—with reference to the injurious effects of the climate of India upon European women—that none should go, who had no prospect of realizing a much larger income than they would at home. But I can confidently affirm, after a residence of some thirty years in that country—and having practised among all classes of the European female community—that the illnesses from which our countrywomen suffer are to a great extent preventible. Unfortunately, too, many ladies live at higher pressure in India than they would in Europe: consequently, sooner or later, health must invariably break down, involving an expensive sojourn in the hills or a return home; and then the climate is unjustly blamed. None but ladies, with whom India is *likely* to agree, psychically as

well as physically, should venture there. A lady's fitness for the country may be easily ascertained by consulting any medical practitioner with Indian experience. Age is a most important consideration. Under 25 the mind is hardly formed; and, although many would have the enthusiasm of a Miss Toosey,* but few would possess the physical capacity of a Miss Carpenter, at 60. I may, I think, say with confidence that, if the necessary conditions be fulfilled and the requisite care be taken, women may enjoy sufficiently good health in India. As in England the busy practitioner secures, if he can, an annual holiday from work, so in that country, wherever possible, all should, for the sake of the more bracing climate, adjourn for a few weeks to the hills, or take one of the short sea trips that are easily available to those residing in or near a seaport town.

In conclusion, may I be permitted to suggest (my deep interest in the country will I trust be accepted as an excuse for my presumption) to the ladies, who make India for a time the land of their adoption, that, whilst they go to relieve the sufferings of the body, they should avail themselves of their excellent opportunities for endeavouring to improve the moral and intellectual condition of the minds of their socially degraded Indian sisters. They will find them grateful, and even loving; and the hold on their affections thus doubly acquired, by tending to unite India still more closely to England, will become a valuable instrument for smoothing away, if not for in due course altogether obliterating, the race antagonism which was developed by the deplorable mutiny of 1857.

C. R. Francis, M.B.

We have received the following remarks on this subject from Mr. M. M. Bhownaggri, who was present at the discussion of November 28th last:—

"Allow me to draw attention to a statement made by Mr. Amir Ali at the meeting held lately to discuss the question of Medical Women for India, that an income of Rs. 250 per month would be sufficient for a lady doctor to maintain herself respectably in India. If bare necessaries only were thought of, this estimate,

* Miss Toosey's Mission.

or even a lower, would be correct. But a lady doctor in India would have much ampler, and in a sense much more important work to do than merely to examine patients and prescribe medicines. If she is at all inclined to do so (and I submit she ought to be), she can with much better effect than any other person enter the *zenana* or the *purdah*, and pierce its darkness with the welcome light of enlightenment and instruction without inspiring that dread in a household which the presence of a religious missionary lady inspires. This I regard as more than half the errand of the lady doctors that will go out from this country; and unless a lady is 'in society,' her attempts in this direction, however energetic, would not be very effectual. And to be 'in society' in India I am afraid a lady must spend from Rs. 400 to 500 on herself every month. I beg to represent that the quality of work I contemplate has reference to the acceptance of it by people in the higher and middle stations of life, where, and not in the lower classes, the *zenana*, with all its myriad evils, rules rampant.

"At the same time, however, that provision is made to guarantee to the lady doctors going to India an adequate allowance, it would be desirable to see that India gets from them as much advantage as possible, especially with a view to produce in it a cheap supply for a very general want which is peculiarly its own, and which I doubt if it can afford itself the luxury of permanently supplying at so much cost as is contemplated in the movement. Unless Government step in with a munificent endowment, I do not think the people of India in any given part would accumulate enough permanent funds to entertain, from the interest of the same, the number of doctors required in that part. I should think it advisable, therefore, that the guarantee allowance should take the shape of salaries for teacherships in medical schools for Indian females,—similar, although on a smaller scale, to the professorships in the Presidency Medical Colleges for boys in India, where the holders of the posts devote a part of the day to teaching and are free to practice on their own account in the time at their disposal. By this arrangement the energies of the ladies who benefit by the allowance would be well utilized, and a new and very effectual impetus would be given to the cause of female education in India, such as it sorely lacks. It would further

have the effect of inducing a lady recipient of the allowance, as soon as she finds herself fairly established in practice, to make room for a successor, for no person with a practice engrossing her time would care for the additional strain which a teachership would impose. And, most important of all, this method of utilizing the guarantee allowance would year after year prepare a number of Indian ladies themselves to carry medical aid into the remotest and poorest homes among their own people, and with it the proof in their own persons that woman nowhere was made to be regarded by man as 'something better than his dog, a little dearer than his horse,' but as one fitted to warn, to comfort, and even to command when necessary.

"MÁNCHERJEE M. BHOWNAGGRI."

HINDU LOYALTY.

(RAJABHAKTI.)

The term "Rájabhakti" is a compound formed of the words "Rája," meaning king, or sovereign, and "bhakti," which means loyalty or devotion. Therefore, it literally signifies loyalty, or devotion, to the sovereign. "Raja," in the Sanskrit language, is derived from a root, which means to please or make happy. Hence, the king was essentially the leader of the State who made the people happy. The author of the Rámáyana, speaking of Dasaratha (a model sovereign), describes him as "Sukhathassukhi," *i.e.*, "one that gave (his people) happiness and was happy."

In India, from time immemorial, the sovereign idea has always been associated with the doctrine of the Divine Right of Kings. The sovereign power, according to the Indian belief, is composed of eight elements partaking of the functions of the "Ashtathikpalakas," or "the eight rulers of the Universe," of whom the chief are Indra, Varuna, Agni, Yama, Kubera and Vayu. Viewed in this light, the Indian

definition of a sovereign would be "the person appointed by divine will to rule over the people of a country, and in his various functions—of guarding and protecting the State, chastising the wicked, rewarding the worthy, improving the resources of the country—partaking of the qualities of the eight deities, or divine forces that preside over the Universe."

It is distinctly taught in the writings of the country—sacred and secular—that the sovereign authority has been designed by Heaven for the good of the people, and that a prince who neglects his duty in this respect forfeits his claim to the throne. Asamanja, the eldest son of Sagara, and heir-apparent to the throne of Ayodhya, delighted in throwing children into the river Sarayu and holding them under water till they perished. Public indignation was roused by the act; the sovereign, to comply with the wishes of his people, had to banish him to the woods. Suppose a sovereign neglected his duties, forfeited the confidence of his subjects, and was deprived of his power, what was he worth? The reply is given by Valmiki. Says the great poet and philosopher, "Dried wood, broken tiles and dust are of some use; but a king that has forfeited his power is of no use whatever." The abhorrence in which the rule of tyrants has been held in the country is amply illustrated by the Dravidian proverb, which says "the jungle where the fell tiger roams is preferable to the land where despots sway the sceptre." Some idea of the kindness and consideration which a sovereign is enjoined to show to his subjects may be formed from the following translation of a piece of poetry taught in the schools and colleges of Southern India. "The prince, whose avarice impels him to seek for more than his subjects can conveniently contribute towards the legitimate expenses of State, is like one who wishes to have all the milk in a cow by cutting open the udder." Kalidas but summarises, in his

own inimitable words, the views of the people of India on the important self-sacrifice that kings have to make from time to time to contribute to the happiness of their subjects, when he makes the pupil of Kanwa address the King Dushyanta, the hero of Sakuntala, as "One, who like the great banian tree, that bears all the fury of the elements on its devoted head, and shelters innumerable hosts under its umbrageous branches, took to himself the cares and anxieties of sovereign power for the good of his people."

Another remarkable feature in the ancient constitution of Hindu States was, that the king consulted the people when he found it necessary to introduce important changes in the administration of the country. King Dasaratha, of Ayodhya, was solicitous that his eldest son Rama should relieve him of the cares of royalty; before he could think of abdicating his throne in favour of Rama, he had to assemble the representatives of the people, and lay before them the project in view.

There is a verse in Sanskrit which has these words, "Naavishnuh Prithivipathih," *i.e.*, "without partaking of the character of Vishnu (the protecting principle of the Hindu Trinity) no one can be a sovereign." This happy adage may be said to sum up the ideas of the people concerning the responsibility and dignity attached to the position of a sovereign.

On the other hand, an unreserved homage of loyalty and reverence to the sovereign is enjoined as an imperative duty in the people. Says Manu, "A king, though yet a boy, should not be treated with disregard because he has been appointed by Heaven to rule over the land and partakes of the qualities of the eight deities of the Universe."

Hence, it will be evident that the duties of sovereign and people of India are relative. The sovereign is bound to con-

sult the wishes and study the interests of his people, and do all that lies in his power to make them happy; they are in their turn to pay to him the most heartfelt homage of loyalty and reverence as the guardian and protector of the State. This united feeling of loyalty and reverence, it need hardly be repeated, is Rajabhakti.

The converse term is Rajadroha, *i.e.*, treason to the sovereign. The Shastras and other works of the country denounce this as "the most heinous of all crimes," and in the common parlance of the people no epithet is more odious than "Rajadrohee" or traitor to his sovereign.

Viewed in the light of these remarks, the Rajabhakti which has been so fervently manifested towards their Empress by the people of India, may be said to be in strict conformity with the time-honoured traditions and principles of their great country; for at no period of their history have they enjoyed such blessings—social and political—as under the rule of their great Maharajadhirajni Victoria.

P. V. RAMASWAMI RAJA.

HINDU EARLY MARRIAGE AND ITS EFFECTS.

Anyone who is acquainted with the English marriage system cannot but look with aversion on the system of marriage which is prevalent amongst us (Bengalis). There is no love making in a Hindu marriage, it is purely a business arrangement, its negotiations being carried on by match-makers (*ghataks*). It takes place when the bride and bride-groom are too young to judge for themselves. Even if the couple were of an age to admit of their forming a mutual attachment, the rules of the Hindu household are such that the boy and girl know nothing of each other until they meet

in the betrothal ceremony. Girls are married between the ages of 9 and 12, and boys between the ages of 15 and 20.

Our proverb, "Marry first and love will follow," is true in special instances, but does not apply in all cases. The girl may learn to love her husband when she arrives at her teens, for in her husband is centred all the joy she can ever know, her life from the cradle to the grave being but a sad one. To the husband love may come if his wife be suited to him, but if he does not like her the couple will lead a most miserable life; conjugal happiness will never be theirs.

Celibacy in youth is unknown amongst us; young men must marry whether they are in a position to support their wives or not. This is a custom which everyone must strictly observe; if one violates it he exposes himself to obloquy, for many persons are of opinion that young men cannot lead a virtuous life unless they are married. Women must be married; even deformity or incurable disease in a daughter does not excuse her parents from getting her married, but it entails upon them the necessity of offering a larger dowry to secure a husband for her.

No matter whether a man is in a position to marry or not, he must marry. Some of the lower class Brahmins, who are a real curse to our society, are not ashamed to beg from door to door in order to realize money for the expenses of their marriage and the purchase of their wives.* If a man in this country begs for such a purpose he is punished by law, but I am very sorry to find that we Indians, living under the protection of the same civilized Government, are allowed to do such a thing with impunity.

* A Brahmin marrying a girl of caste somewhat lower than his own receives a liberal sum from the bride's father. The descendants of this Brahmin, to the seventh or eighth generation, receive each a gradually lessening sum under the same circumstances, but the later generations must themselves pay a sum of money to obtain a bride of equal status with their own.

People of the lower classes enjoy more freedom; husbands choose their own brides, and cases are not uncommon in which girls refuse to marry persons chosen by their parents. Indeed it is very strange that the lower classes, who are ignorant, should enjoy refined rules in their humble society, while the rich and middle classes, who are all more or less educated, remain behind them in respect of the rules of marriage. Lower class women can go wherever they like; no restriction is put upon them in associating with persons of the opposite sex, and often when they are married they do not remain as hangers on to their parents like those of the rich and middle classes.

All young men of the upper classes when married become a double burden to their parents, being merely students. The inducements of the parents to marry their boys early are two. A father wishes to marry his son with a view to appropriate to himself the bride's dowry (the money part thereof). The mother has no such desire, her only delight is to make a great fuss over her daughter-in-law, and to send presents to the bride's parents, from whom she expects to receive some in return.

It is the *fault* of our guardians that early marriage is prevalent amongst us. Instances are not uncommon where youths disobey their parents when requested to marry, but in all such cases the parents ultimately triumph.

We often see students full of life and spirit, overflowing with enthusiasm in public matters during their scholastic career, but as soon as they enter upon active life, after leaving school or college, and the burden of household affairs is thrown upon their shoulders, their spirit is quenched, they entirely lose their energy and fall into a desponding state of mind; all the high hopes they cherished when students, in the fond belief that entrance into active life would see them realised,

are suddenly dashed to the ground, and the spirit of enterprise wholly extinguished. The cause of all this is early marriage.

Early marriage is the main reason why so many in our country live in dire poverty. It is also one of the causes why our country does not progress so rapidly as it ought to do. The Bengalis are physically weaker than the other races of India, but they are in education far advanced beyond the rest. It is a most deplorable fact that the Bengalis, with all their superior learning, cannot profit by it to the extent which any other nation in the world would have done had it been as well educated. Trade and manufactures are not extensively cultivated by the Bengalis; very few amongst them are sufficiently enterprising for these pursuits. The cause of all these defects is obvious. It is early marriage which forms the strongest bar to the prosperity of Bengali youth. Young men becoming fathers of many children before leaving college are generally so destitute of means that they are only too glad to accept some humble situation to support their families, and consequently live in extreme poverty. Had the young men of Bengal been less eager to enjoy conjugal happiness at an early age, or if their parents had not sacrificed the happiness and prosperity of the children for some mercenary end, their condition would have been far better than it is now.

Many Bengali youths having a desire to enter into trade or manufactures, which are lucrative businesses but require time and patience to learn, cannot pursue them on account of the immediate necessity for saving money to support their families. Girls are often mothers at 14 or 16 years of age. Sickness becomes the constant companion of their children from birth to death; it is not surprising therefore that the offspring of such immature parents do not live more than fifty years.

The seclusion of our women is not less of an evil to our society than early marriage; but liberty should not be given to women unless they be properly educated. As they are now, if liberty be accorded to them it may injure instead of benefiting them. Our thanks are due to the Zenana Mission, which has contributed much to the social progress of our women; but its work is not yet complete. The education of our women has but just commenced, therefore many years must elapse before their minds are sufficiently elevated. When they become so we shall be glad to bring our ladies out into society, and allow them to enjoy the same amount of liberty as we possess ourselves.

No doubt our society needs many social reforms; how such reforms are to be effected is a question of vital interest. One who is acquainted with the spirit of our men in public movements has little hope of seeing any change in our customs or manners effected by calling public meetings, for cases are not uncommon of persons in such assemblies severely censuring the system of early marriage or the like, yet not hesitating to do again those things which they had so strongly opposed. Secondly, forty millions of people (for that is the number of the Hindu Bengali population) will never agree unanimously to any proposal. It is only by the interference of Government that any change in our customs can be effected, but such interference might raise an outcry amongst the people. The ignorant classes might become discontented, thinking that the Government was breaking its pledge of non-interference with religion. But they should satisfy themselves with the reflection that the Government has never given any pledge renouncing the power of doing good, and also that the Hindu religion has nothing to do with the early marriage of boys. If the Government suppresses early marriage by law it will not be an act of interference with religion, but the

abolishing of an injurious custom. To our social progress the Government has always been indifferent, except in two instances, viz., the suppression of *sati*, and infanticide. If the Government now suppresses early marriage of boys it will be a third movement towards social reform which we earnestly hope to see carried out in the reign of our most kind Governor-General, the Marquis of Ripon. And to conclude with the words of Sir Lepel Griffin, "If the early marriage of boys be suppressed by law, the custom of marrying young girls will soon die out."

NARENDRA NATHA MITRA.

IMPORTANCE OF TECHNICAL EDUCATION IN INDIA.

The prosperity of a country depends on its industry, and if it makes a miserable figure in its own market with respect to almost all the articles of trade we cannot wonder if it is poor. The poverty of India, it cannot be denied, is due to her industry being far from what it should be. She suffers sadly on account of this state of things, and the depreciation of the value of silver, which is the consequence of her having to depend on other countries for the articles of consumption, inflicts on her another indirect loss.

To improve this state of things is a matter of paramount importance. Leaving the other questions for the political economist to solve, I beg to point out here Technical Education as one of the means to effect the improvement we seek.

For the development of industry technical training is essentially necessary. If this country cuts off from itself the means of giving such education it will soon sink to the same level which India I am sorry to say now occupies. To

maintain England's superiority in industrial art propositions are daily discussed, and active measures are taken one way or the other. What movement we in India make I leave the misery of the country to speak.

All the inventions which strengthen industry are due to science; and it can be safely said that science is ahead of industry. If the former fail the latter will also fail. I do not mean to say that in India scientific education is not given, but from the very result it seems clear what is its nature. Some countries in Europe where scientific study is confined to solving the deep problems of mathematics only bring out many theorists, but few practical men. In the same way, in India, the very few whose circumstances admit of their taking up this education having no practical knowledge cannot do anything save pass an examination after nothing but cramming. There may be honourable exceptions. I should like it to be clearly understood that my remarks are general.

"Science is measurement." Mere familiarity with the fundamental principles of science amounts to nothing. Both experimentally and mathematically the difficult problems of science should be solved. We see a number of industrial enterprises soon collapsing because we are not advanced enough in practical science to make measurement. I believe very few who have to deal with the steam engine understand the value of the fine assumptions of the indicator diagram. If a man does not know what is adiabatic expansion he does not know how to make his engine work efficiently and economically.

The transmission of power electrically is the greatest problem of the day. How much interest we take in it it is not difficult to say. The question is of real importance to us; for in a great many places in India potential energy in the

shape of water on a high level is bottled up, which could be easily converted into pressure or kinetic energy. To transmit this energy to a distant station electrically is more economical than to do so by water. The loss on account of friction in the case of water transmission is greater than that caused by electric transmission. The dynamos and secondary batteries, or accumulators as they are called, are destined to make a great revolution. Since it has been shown that a current of electricity is obtainable from a source other than that of the consumption of the costly material zinc, a new field has been opened for industry. Solar heat is a great source of energy. Kind Providence preserves this energy in the shape of coal, &c., for us. We are now able to draw this energy at our own convenience in the shape of an electric current. India is not rich enough in coal, but she has a store of firewood, and water on high level—the products of vegetation and evaporation due to solar heat. We can drive dynamos by steam engines, or turbins, or windmills. The efficiency of a good large dynamo comes up to 90 per cent.—an efficiency hardly to be seen in other machines.

My object in being so long, at the risk of being tedious, is to show what we have to do for industry. To gain this knowledge, which is *the* knowledge, the prosperity of the country demands that Technical Colleges, with a well equipped laboratory, should be opened. It would be a great boon to India if this want were immediately supplied. Such colleges should give *high* as well as elementary education without bringing in the question of a preliminary examination, as is the case in this country. Evening classes should be opened for the benefit of those who can ill afford to attend during the day. I give below the copy of the programme of the Technical classes of the City and Guilds of London Institute, for suggestion and information on the subject.

The colleges that are now in India are closed against those whose circumstances do not admit of their attending as required by them. University, King's and other colleges here are open for an occasional student without question of preliminary examination.

It is extremely necessary when the question of education occupies serious attention to make a general movement. We should no longer be apathetic, for if the present opportunity be lost, I believe scarcely another we shall find. The leaders of society should come forward and adopt measures immediately.

There is no wonder that this country is so far advanced. Many colleges are open where studies can be prosecuted with convenience; technical colleges are to be found where scientific and practical preparatory training in industrial work can be taken on payment of moderate fees; working men's colleges are to be seen where free popular lectures are given; and a number of scientific societies exist where the scientific problems of the day are discussed. I have seen students more than fifty years old attending colleges. We are far, far behind, because we have no such means, and because we regard it as below our dignity to study when once the school career has ceased.

With ample resources at our disposal given by nature, it is a pity that we thus suffer, and that we thus find the only means of maintenance, generally speaking, in Service, to which undesirable lot an Indian is consigned to now-a-day.

London, 1st Jan., 1883. ARDESHEER BURJORJI MASTER.

CITY AND GUILDS OF LONDON INSTITUTE FOR THE ADVANCEMENT OF TECHNICAL EDUCATION.

TECHNICAL COLLEGE, FINSBURY. SESSION 1882-83.

I.—DEPARTMENT OF MECHANICAL ENGINEERING AND PRACTICAL MATHEMATICS. JOHN PERRY, M.E., *Professor*.

Day Classes.—Two lectures a week on Practical Mechanics and Mathematics, on Mondays and Thursdays at 10 a.m. Students

attending this course are expected to devote at least *four* hours a week to Laboratory and Exercise work.

Evening Classes.—One lecture a week on Practical Mechanics and Mathematics, on Wednesdays at 8 p.m. One lecture a week on Hydraulic Machinery, on Thursdays at 8 p.m. Evening students are expected to devote *two* hours a week to Laboratory and Exercise work. One lesson a week on Pattern Cutting and Metal Plate Work, by Mr. C. T. Millis, on Tuesdays from 7.30 till 9 p.m. One lesson a week on Carpentry and Joinery, by Mr. H. Staynes, on Tuesdays from 7.30 till 9 p.m. One lesson a week on Bricklaying, by Mr. J. Channon, on Mondays from 7.30 till 9.

II.—Department of Electrical Engineering.

W. E. Ayrton, F.R.S., *Professor.*

Day Classes.—One lecture a week on Electrical Technology, on Tuesdays at 10 a.m. In this course will be treated the applications of the laws of Electricity and Magnetism to one or more of the following trades, in accordance with the requirements of the students:—Electric Lighting, Transmission of Power and Locomotion, Telegraphy and Telephony, Electro-plating and Electro-typing, Electrical Instrument making. Students attending this course will be expected to devote *five* hours a week to working in the Physical Laboratory. Two lectures a week on Mondays and Thursdays, at 1.30 p.m., on Practical Physics. Students attending this course must devote *three* hours a week to Laboratory work.

Evening Classes.—Elementary Course of Electrical Engineering.—One lecture every Friday from 8 to 9 p.m.

Advanced Course of Electrical Engineering.—One lecture every Monday from 8 to 9 p.m.

These courses are especially suited to the requirements of those actually engaged in the various Electrical Industries, and students attending them are strongly recommended to also attend the evening course on Practical Mathematics and Drawing in the Mechanical Engineering Department, as well as the course on Inorganic Chemistry. They will also be required to work *two* hours a week in the Physical Laboratory. The Physical

Laboratory will be open daily from 10 a.m. to 5 p.m., and on Monday and Friday evenings from 6 to 9.

III.—Chemical Department. H. E. Armstrong, Ph.D., F.R.S., Sec. C.S., *Professor*.

Day Classes.—Two lectures a week, on Wednesdays and Fridays, at 10 a.m., on Metals and some of the more important Metallic Salts. Tutorial Classes for Day Students will be held twice a week by Mr. Evans.

Evening Classes.—One lecture a week, on Mondays at 7 p.m., on Spirit Distilling and Vinegar Making, for workmen and others employed in these industries. One lecture a week, on Fridays at 8 p.m., on Inorganic Chemistry, suitable for students desiring to qualify for the Institute's full Technological Certificate. Students attending this course are expected to devote at least *two* hours per week to Laboratory work. The Laboratory will be open daily (Saturdays excepted) from 10 a.m. till 5 p.m., and on Monday and Friday evenings from 6 till 9 o'clock.

Fee for any of the above Evening Courses 5s. the Term, or 12s. 6d. the Session of about nine months.

IV.—Applied Art Department (with which is Incorporated the City School of Art.) A. F. Brophy, *Head Master*.

Classes will be held every evening (Saturdays excepted), from 7 till 9.30, for instruction in Drawing (with pen, brush or chalk) in Design, with application to special industries, in Modelling and Technical Painting. Mr. A. F. Brophy will give one lecture a week throughout the Session, on Wednesdays, at 8 p.m., commencing October 11th, on Art Furniture and Fittings.

Fee for the Session, including attendance at the lectures, for students working *three* evenings a week, 17s.; for students working *five* evenings a week, £1 5s. Fee for the term, 12s.

A composition fee of £1 10s. for the Session of three terms, and 10s. for the use of apparatus and material, admits a student to all the evening classes he may require to attend. Apprentices admitted to any of the evening courses at half the ordinary fees. Day pupils intending to enter any one of the Departments of the College can pay at once a composition fee of £4 for the entire

Session of three terms, and £1 for the use of apparatus and materials, which will admit them to all the day classes of any one complete course. The Programme of Instruction in the several Departments of the College is now in preparation.

PHILIP MAGNUS, B.Sc., B.A.,
Director and Secretary.

GRESHAM COLLEGE, E.C.

REVIEW.

ESSAYS ON THE HINDU FAMILY IN BENGAL. By BULLORAM MULLICK, B.A., Judge of the Court of Small Causes for the suburbs of Calcutta. Calcutta: W. NEWMAN & CO., LIMITED. 1882.

The author, in his preface, says, "The object of the following pages is to put before Englishmen a sketch of what Hindu life really is, and to persuade our countrymen to undertake the task of reforming their family system." We are not quite sure of the value to the Englishman of the information given in this and similar books. They all possess the same or similar faults. They are more individual than general, and there is a want of reality in the selected types which makes them more like caricatures than genuine pictures of men and women of the present day. There is also a curious mixture of the obsolete and the modern which is bewildering. Of these defects the author himself appears to be conscious, for he says in his closing chapter, "Nobody more deeply regrets than we do, that in the foregoing chapters a prominence has been given to some of the extremest characters who clash with each other in a Hindu household. But truth is our only apology for so doing, and let us humbly assure our readers that nothing but an exposition of the defects of the family system, and a desire of seeing its

improvement, has been our object." The object is undoubtedly good; but a love of truth is a curious apology for exaggerated and extreme statements, which, but for this admission, are unquestionably calculated to mislead.

The book is divided into eight chapters. It opens with a cursory outline of the Hindu Joint Family, in what the author calls its "normal condition." Then follow descriptions of the *Korta*, or paterfamilias, the *Grihini*, or materfamilias, the son, the daughter, the widow, incidental members, *i.e.*, the poor relations, the household servants, the priest, the *Guru* (or religious preceptor), the *Acharji* (or expounder of sacred mysteries), the midwife and the barber. The writer points out many serious defects in the Hindu household and its heads; *e.g.*, neglect of physical training, total absence of moral education, or indeed of home education of any kind, early marriage of sons, the desire of an heir whether by adoption or by re-marriage, leading to family disputes and legal difficulties, want of decency in the dress of the women, the law of primogeniture, the increase of the reading of noxious literature among young women, coincident with the spread of female education, the increasing expenses of marriages, the position of widows, &c., &c. On the latter point the writer gives some interesting details, especially as regards the legal status of the widow, which recent legislation has favourably modified; and he argues strongly in favour of widow re-marriage. We quote a pleasant picture of the great annual festival in honour of the Goddess Durga :—

"When the autumnal sky is faultlessly blue, and the heavenly bodies shed their bright but soul-refreshing ray, when the fields are an expanse of waving green, and the streams are full with their limpid contents, when the trees are aglow with copious foliage, and the birds are joyous with their incomparable chorus, we ask her with joined palms and posture submissive to be

among us, and bless us and ours. Our prayers are not offered up in vain, and great are our preparations to receive her. Our hearths and homes are cleansed and purified. Old things are cast to the limbo of nothingness. Old apparel is cast off and new ones donned. Men, women and children appear free and easy, oily and fresh. Servants and maids are robed in garments new. The scent of freshness pervades our homes. Conspicuous in their freshness are our females, as they stand on tiptoe, attired in the most costly of silken *sarries*, jewelled *cap-a-pie*. Even *materfamilias*, with her flaxen hair and wrinkles in her face, looks ten years younger. Joy beams in the face of all. Such is the Durga-pujah gala in Bengal. The heart of the youth sojourning in a distant land leaps with joy at the thought of of re-union with his family, to make home once more joyous. A fond mother is counting every minute in anxious expectation of embracing her absent son who has started for home. The poor wife, doomed to separation for months, sheds many a silent tear of joy at the longed-for interval. Friends and relations are in an ecstacy at the prospect of meeting. These are the pleasures associated with the annual worship of the ten-handed Goddess. Compare it with thy Christmas! They are neither equal nor equivalent. Had a hundred Christmasses been distilled the product would have fallen considerably short of a single Durga-pujah."

We can sympathise with and respect this genuine outburst of national feeling, although it is at the expense of our own great annual festival, which, with all its religious associations, is still more of a holiday than anything else.

The closing chapter—"The Future of the Family System"—is the most important in the book. Whilst fully recognising the charms and excellencies of the "Hindu Family" as it formerly existed, and the pleasurable associations which cling around it, our author is compelled to admit that "it is destined to die a slow death, and nothing on earth can save it." Jealousy and hatred, deceit and spoliation, family feuds and litigation have crept in, and "our domestic relations are

undergoing a revolution appalling to contemplate." Mr. Mullick gives some very painful details of the disorganisation in old Hindu families which follows on the death of the *Karta*. The young assert their own individuality. Selfish feelings override family ties. "Individual thought, individual freedom, and a sense of individual comfort are perpetually displacing communal interests." Education only increases the estrangement between the young and the old. Religion—"Are not the Hindus sufficiently religious already? . . Can there be a stronger cement than the Hindu religion furnishes in entwining the different members with one another? And yet, far from promoting domestic harmony, the results are diametrically opposite." He deprecates legislative or administrative interference, and adds, "Let the thing alone, say we, to take its natural course."

To remedy the present state of things, so far as it is capable of remedy, Mr. Mullick advocates "segregation, which will bring in the train of its beneficial results several moral and social virtues, the possession of which is highly desirable, and the want of which is a crying shame in our national character." Of these he enumerates (1) self reliance; (2) increase of national wealth; (3) improvement and better preservation of property; (4) abatement of the vices of the *Benami* system (fictitious alienation of property); (5) revival of friendly feelings; (6) increase of social responsibility. Thus sentiment must give place to utilitarianism, patriarchal authority must yield to individual responsibility, and "the future historian of India will have to narrate one long and continued state of social and domestic happiness, peace and prosperity."

With these hopeful words the author concludes his book, and we can only desire that his bright anticipations may be realised.

J. B. KNIGHT.

THE EARLY HISTORY OF EDUCATION IN THE MADRAS PRESIDENCY. Compiled by P. VIJIARUNGA MUDALYAR, and read by him before the Madras Native Association.

This pamphlet contains a clear and useful account of the successive steps that have been taken by the Government of the Madras Presidency to arrange an educational system, beginning with the minute of Sir Thomas Munro, dated June 25th, 1822, which called on the collectors to furnish information as to the actual state of education in the Presidency. A Committee of Public Instruction was soon after that date appointed, and it was resolved to establish a large number of model Tahsildaree and Collectorate Schools—the teachers for the latter to be trained at a central school in Madras. It appears that this Committee urged strongly the importance of respecting the customs and prejudices of the people and of inducing the people "to go along with the Government in its undertaking." The schools were started, but from various reasons they did not prosper. One cause of their failure seems to have been that they were premature, no provision having yet been made for higher education.

A despatch of the Court of Directors in 1830, however, drew the attention of the Madras Government to the success which had attended the study of European literature and science in the Bengal educational institutions, and arguments were put forward in that despatch in favour of efforts to elevate the classes possessing leisure and influence as indirectly promoting the education of the large mass of the community. Some years of delay on the part of the Madras Government followed these recommendations, and then, in consequence of the resolution of Lord William Bentinck in regard to English education, dated 7th March, 1835, it was resolved in Madras to give up vernacular education alto-

gether. All the schools established ten years before were therefore abolished and a new Committee was appointed, which proposed the formation of some English schools in the city of Madras, and a Normal class. A little, too, was done in the Provinces for children of European descent, but there was an almost entire suspension of educational measures at this time, till Lord Elphinstone became Governor of Madras.

The pamphlet under notice gives extracts from a very interesting address presented to that Governor in 1839, which was signed by 30,000 native inhabitants of the Presidency, petitioning for a share in the benefits of education, for instruction in European literature, science and philosophy, as well as in native learning and languages. The memorialists did not desire an education depending "on charity." They would take pride in contributing according to their means "to so noble a work," and they prayed that they might have some voice and share in the contemplated measure. They dwelt on the elevation which would accrue to the inferior classes by the spread of mental improvement among the upper classes, on the increased prosperity and attachment to the British Government which might be expected from education, at the same time expressing their earnest hope that no condition should be imposed requiring the people to renounce "the religious faith in which they have been brought up." "It is no toleration of the religion of a people," they continued, "to visit it with the pains of ignorance."

At about the time of this petition, Lord Auckland was working on for higher education in Bengal, in accordance with the opinion of the Court of Directors, and the result of all these events was that Lord Elphinstone's Government established a Board, called that of the Madras University, in 1841, for forming a College for the higher branches, and a High School for English literature, the vernacular languages

of India, and elementary philosophy and science, without the teaching of religious doctrines. Mr. George Norton was then Advocate-General, and he was appointed President. He was strongly imbued with the necessity of restricting the Government schools in the first instance to the instruction of the higher orders of the community, expressing himself thus in an address to the Governor: "The light must touch the mountain tops before it could pierce to the levels and depths."

In 1842 Lord Elphinstone was succeeded by Lord Tweeddale as Governor of Madras. He opposed the recommendation of the University Board that certain Provincial Schools should be established, and founded another Board, called the Council of Education, which tried to include religious instruction in the curriculum of Government Schools, but the Court of Directors ordered the abolition of the new Board and would not sanction the innovation. The same question came on again in 1852, when the University Board had been re-organised. There was great excitement at the time, and all the Native governors but one resigned, as well as the two Nortons, after protesting earnestly against the change. In the end the rule against religious instruction was retained.

In 1852-3 Provincial and Zillah Schools were established in the Provinces—no longer prematurely. Mr. Vijiarunga closes his lecture with the Educational Despatch of 1854, without referring to more recent and more known events, such as the abolition of the University Board, the creation of a Department of Public Instruction under a Director, and the establishment of the Madras University.

An important fact is mentioned in this pamphlet, which shows, as the writer says, that "Female Education is not a growth of modern European civilization, but an institution of the country"—namely, that in the investigation made by Sir

Thomas Munro's direction in 1842, it was ascertained that in the 12,498 indigenous schools which then existed 4,540 girls were among the pupils.

It is always desirable that the early history of present institutions should be within reach, and in this view the lecture of Mr. Vijiarunga is of value, and it is also of use by detailing facts, as we have shown, which bear decidedly on questions of recent date in regard to education in India.

VERSIONS IN VERSE—SCRIPTURAL, CLASSICAL, ORIENTAL; WITH MISCELLANEOUS EFFUSIONS. By G. SMALL.

Mr. Small is favourably known to English readers by his "Handbook of Sanskrit Literature," designed for the use of candidates for the Civil Service of India and Missionaries to India; and his "Laskari Dictionary," a book very serviceable to those who have transactions with native Indian sailors.

In the present work, besides translations from the Hebrew, Urdu and Latin, he gives us some poetic renderings of Persian and Afghan poets, whose exquisite moral beauty has been placed before the public by the pen of Raverty. We give a few as specimens:—

Those eyes alone we ought to praise
Which modesty display;
Where vice and venom's in the gaze,
Of what good use are they?

As sudden whirlwinds fill the sky
With sand that spreads destruction all around;
So suddenly may death its shafts let fly,
And victims bring in thousands to the ground.

J. LONG.

THE SPOILT BOY.

BY TEKCHAND THAKUR.

(Continued from page 55.)

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

Baburam, a Zemindar of Bidabati.
Grihini, his wife.
Motilal (the spoilt boy) } sons of
Ramlal, } Baburam.
Boroda, Ramlal's friend and tutor.
Tak Chacha, a Mahomedan pleader.
Tak Chachi, his wife.
Becharam, resident of Calcutta, } relatives of
Beni, resident of Bali, } Baburam.
Bancharam, clerk in the office of Mr. Butler, a lawyer.
Bakreswar, a schoolmaster.
Haladhar, } nephews of Becharam.
Gadhadar, }
Mangovinda, } boys of Bidabati,
Ramgovinda, } companions of
Dolgovinda, } Motilal.
Brojonath Rai, a native doctor.

CHAPTER XXII.

In the Sonagachi house birds built their nests, grass and weeds grew up in all parts of the house, crows and other birds brought food to their hungry young ones. No part of the house was whitewashed. At night only the howling of the jackals and barking of dogs could be heard. Near this house lived a *Guru Mahashoi* who taught a few boys wearing charms round their necks. Little care was bestowed upon teaching, but the boys lived in constant fear of the sound of the stick. If a boy dared to look up, or chewed a mouthful of food taken from his bag he would receive several strokes on his back. Human nature placed in a position of authority is anxious to display this authority in various ways lest it should not be respected. For this reason the Guru Mahashoi in trying to display his power would collect quite a crowd in the street. When he saw people approaching he would raise his voice to a loud pitch, and the crowd being assembled, to magnify his importance he would inflict on the boys heavy punishments for slight faults. The Patshala of this Guru Mahashoi was like a

hell, the sound of blows and the cries of the beaten were ever to be heard. Constantly some child's nose was being rubbed on the ground, his ears being pulled, or some other form of corporal punishment inflicted.

The Guru Mahashoi monopolised the respectability of Sonagachi, some destitute beings lived there who spent their days in begging, and at night, tired with their exertions, they would lie down singing in a low voice. Such was the condition of Sonagachi. But after the auspicious arrival of Motilal things were changed. The neighing of horses, the sound of the drum, the din of cooking was to be heard day and night. Many persons taking advantage of the profusion of sweetmeats, perfumes, wines and intoxicating drugs ever to be seen gave themselves up to excess. It is very difficult to estimate city people. Many wear one appearance at first, and after assume quite a different character; the cause of this is money, it is the root of much changeableness. Man's weakness is to worship wealth, if people hear that such a one is rich then by every means in their power they endeavour to obtain his favour; for this reason many sought Motilal. Some expressed their wishes openly, but others only by a circuitous process, others made a great show of disinterestedness, but after a time discovered their real aim to be money.

Such visitors paid great devotion to Motilal. Did he call for a servant, they repeated his call, and whatever he said, whether right or wrong, they would confirm it, saying, "sir, what you say is true indeed." From morn till midnight a crowd of people sat near him, paying no heed to time or to other considerations, people of different conditions in life; the steps to the reception room shook under the tramp of so many feet, pipe after pipe was brought into the room smoking like the funnel of a steamer. The servants were weary of preparing tobacco, and kept at a distance to avoid hearing themselves called. By day and night, dance, song, music, joking, laughter, buffoonery, good humoured abuse, eating and drinking were carried on as though Motilal had suddenly become a rich man.

In the midst of all this festivity the glory of the Guru Mahashoi became sadly diminished, formerly he had been of great importance, now he became quite insignificant. At the time of

recitation a noise arose, which Motilal unable to endure, exclaimed, "Why does that rascal howl here? When I was a child I extricated myself from the hands of a Guru Mahashoi, why should one come now to plague me? Get rid of him at once." The young Babus, hearing this order, got rid of the Guru Mahashoi in a few days by pelting him with stones, his school was broken up, at which the pupils expressed their delight by making grimaces and showing their thumbs to the Guru Mahashoi, and then running off home with their writing materials.

Mr. John opened an office in the name of John and Company, Motilal became the mutsudi,* Bancharam and Tak Chacha the managers. The Sahib courted Motilal for his money. The mutsudi would come to the office with his companions at three or four o'clock in the day, partly intoxicated, chewing spices, and after taking a walk round would return home. Mr. John had not a penny of his own, he had been a hanger on of Mr. Butler, now he took a house in Chowringhee, furnished it handsomely, and procured on credit splendid equipages, horses and dogs, and devoted himself to training horses for the racecourse. After a while he married, sported a ring and a gold chain, and moved in the society of gentlemen. The public, deluded by this display, concluded that Mr. John was rich, and therefore entered into business transactions with him, both cash and credit, without hesitation. A few wiser people, suspecting the truth, fought shy of him.

Some merchants at Calcutta make money by brokerage, either as ship agents, by the sale of Government securities, or merchandise, charging commission; others trade with their own money; in either case it is necessary to understand home and foreign markets and the conduct of business.

Mr. John did not understand business; he thought it was enough to buy goods and send them abroad to obtain a profit, his real purpose being to live upon others and so become rich in a night. He thought trade was like ball practice, if you fired ten

* There are two kinds of mutsudi, the unsalaried and the salaried. The first named lends money at interest for the carrying on of the business. Credit is given to purchasers only with his sanction, and should the purchaser fail the mutsudi is responsible for the loss. He receives a commission on the goods sold. The salaried mutsudi is simply a manager. Motilal was an unsalaried mutsudi.

shots one out of the ten must hit. As was the sahib so was the mutsudi, he was even more ignorant than the former. He was stupendously ignorant, he knew nothing of accounts, nor could he be made to comprehend business, therefore he could do nothing. The buyers, brokers and clerks used constantly to visit him with samples of goods, informing him of the market rate; but he, hopelessly confused, would look vacantly round, making no reply lest he should betray his ignorance; to escape the difficulty he would say, "go to Bancharam or Tak Chacha."

One or two writers were employed in the office, who kept the accounts in English. One day Motilal, thinking it wise to understand the accounts in the cash-book, sent for it to his room, and after turning over a few pages, put it on one side. He sat in a room on the ground-floor of the house of business, the room was damp and the cash-book soon became injured by the damp, while his companions tore a leaf from its contents whenever they wanted a wrapper; in time the leaves were all used and only the boards remained. When the book was wanted, it was after much search discovered in this state; Mr. John called repeatedly for the cash-book, but displayed no concern at its loss.

Mr. John began to buy goods indiscriminately for despatch to England and other places, reckless of the price he paid or of the chances of profit to be made. Such an opportunity was not to be lost by Bancharam and Tak Chacha, who, like kites, seized upon whatever would satisfy their appetites. Their thirst was not to be quenched by small gains, but by nothing less than all upon which they could lay hands. They knew well there was little chance of their meeting with such another opportunity, the season of profit must soon pass, and that of loss must set in.

In the course of a couple of years they received news of heavy losses, every description of goods was sold at a loss, on none was any profit gained. Mr. John estimated the loss at a lakh of rupees; he was overwhelmed with despair; he had been living at the rate of a thousand rupees a month, and in addition to that his liabilities to banks and money-lenders were very heavy. During some months past he had preserved the appearance of prosperity in his office, but now the boat of reputation suddenly sank, and it came to be known that John and Company had failed.

Mr. John escaped with his wife to Chandernagore, a French settlement, where debtors and criminals even now take refuge. In the meantime the creditors besieged Motilal. Motilal saw himself deserted, without a penny in his pocket, living on credit. Not knowing what to do or how to reply, he raised his head, expecting to see Bancharam and Tak Chacha, but they came not, having fled before the evil news became known. The creditors hearing their names mentioned, said they had nothing to do with Bancharam or Tak Chacha, the accounts were kept in the name of Motilal, and the others were mere agents. Subject to this annoyance, Motilal fled to Bidyabati in disguise with his comrades under cover of night. The inhabitants of that village hearing of this disastrous state of affairs, clapped their hands with delight, saying, "It serves him right, does not night follow day? (*i.e.*, is there not a God in heaven?) If such a wretch who has cheated mother, brother and sister, who has never ceased to commit sin, does not receive punishment then there is no such thing as justice."

The next day Prem Narain Mozumdar, who had come to Bidyabati on business, when bathing at the ghat, meeting there Tarka Sidanta, said to him, "Sir, have you heard that spoilt boy having run through all his property has fled hither to escape a warrant? strange that he is not ashamed to show his face here! Baburam left a destroyer of his race as his successor." Tarka Sidanta observed, "During their absence the village has enjoyed a little peace; now they have returned if Mother Ganga would show them a little kindness (*i.e.*, if the youths were to die) we might still do so." Several other Brahmins hearing of their return trembled lest from that day they should be compelled to dispense with their daily devotions in the name of Krishna. The shopkeepers, looking at the river ghats, remarked, "We were told Moti Babu would land here with seven ships laden with wealth amid sounds of rejoicing, but now we do not see a single boat, not to speak of ships." Prem Narain replied, "Be not impatient, Moti Babu is but in a temporary difficulty, he will soon be freed, he is very religious, and the adopted son of Bhagabâti (a goddess). Ships and boats you shall soon see, and shall hear the drums beating while you are engaged in your humble occupations."

CHAPTER XXIII.

The breeze of early morning was blowing gently, perfumed with the scent of the champak, the sephalik and the jasmine, the birds twittering as Beni Babu sat conversing with Boroda Babu in the house of the Ghatak. Suddenly from the south side of the house was heard the barking of dogs and the tumultuous rush of street boys. When the noise was somewhat abated, a cheerful voice with a nasal twang was heard singing, "I forbid you to go to the house of the milkwomen." Beni and Boroda Babus, rising from their seats, perceived that Becharam Babu had arrived, delighted with the sound of his own song, and snapping his fingers in rapid succession; the dogs continuing to bark and the boys to shout, Becharam Babu vexed thereat ordered them to go about their business. Beni and Boroda Babus welcomed him warmly, and after greetings were exchanged, Becharam placing his hand on the shoulder of Boroda, and addressing him as "brother," said, "I have met with persons of various dispositions, among them many possess good and evil qualities, hence they may be classed as good persons, taking into consideration their defects. But I never met a man who possessed the qualities of humility, simplicity, courage in religious matters, and justice towards others as you do. I assume a mild tone in addressing others, but if I find a person display pride, I also become proud. I never allow anyone to go unrebuked: I say whatever comes into my mind, but I am not so frank about my own faults. If I do anything wrong I am not ready to confess it, lest I should be lowered in the opinion of others. I have no courage in religious matters, knowing very well it is my duty to do certain things, but not having the strength to carry out my convictions. It is not easy to act rightly towards others, I know that it is our duty as human beings to endeavour to help our fellow creatures instead of injuring them, but it is very difficult to carry out this principle in practice. If anyone says an evil word to me, I can never feel kindly towards him, for I should regard him as a man of an evil disposition; but when you are injured by anyone you do not form an ill opinion of him, or rather you always try to benefit and not to injure him, and you are never vexed when men speak ill of you. This is indeed uncommon virtue."

Boroda Babu: We cannot see defects in those we love, but hatred distorts the vision. These compliments you are paying me spring from your kindness and not from my desert. Man cannot at all times and in all matters act rightly towards others. Our minds are weighted with anger, spite and pride, and to master these is not an easy task. Humility is the first essential towards purity of heart, some feign humility, some are humble through fear, some become humble when they fall into trouble and calamity, in all these cases the humility is temporary, to make it permanent we should recognise the grandeur of the Creator, His omniscience, His holiness. We are here but for a day, to-morrow we do not exist, then where is our power? our intelligence? Man is subject to error at every moment, he is prone to evil, then what cause has he for pride? When humility finds place in the mind, anger, pride, spite and envy abate; an impartial view of others can be taken, and one becomes unwilling to annoy others by a display of superior learning, wealth or position. The humble minded man does not envy the wealth of others, nor is he willing to speak ill of them. If he is injured by anyone he feels no anger or hatred towards him, but strives only to benefit him; but it is difficult to attain this state of mind.

Becharam: Oh, brother, your words are pleasant to my ear, I would like always to converse with you.

While this conversation was proceeding, Prem Narain Mozumdar, rushing suddenly into their presence, informed them that the Calcutta police had imprisoned Tak Chacha on a charge of forgery. Becharam was delighted at this news, but Boroda Babu looked grave.

Becharam: What are you thinking of? If he should be transported it will be a relief to the country.

Boroda: It is a pity that man never did a good act in his life, but always evil; if he should be transported his family will starve.

Becharam: Brother, it is for your many good qualities you are so much revered. Tak Chacha spared no pains to inflict injury upon you, he ever spoke evil against you, and even brought a charge of murder against you; notwithstanding all this you are not angry, you feel no spite against him. Revenge is unknown to

you; you revenged yourself by administering to him and to his family in their illness, now again you are thinking of his family. Brother, you are a Kaysta, yet I would like to take the dust from your feet and put it on my head.

Boroda: Sir, do not shower compliments upon me, I am an insignificant being, and do not deserve the praise you bestow upon me; if you continue this I may become proud.

In the house at Bidyabati the police officers, binding Tak Chacha's hands behind his back, dragged him through the streets, which were thronged with people come out to stare at him. Some said, until he was actually carried on board for transportation, there would be no certainty of his not getting off. Tak Chacha walked along with downcast look, his beard floating in the air. To effect his escape Tak Chacha offered the sergeant half a rupee to unloose his hands, but as the man had expected more he rejected the bribe with indignation. Then Tak Chacha said, "Take me into the presence of Moti Babu, you can release me for to-day on his surety, and I shall appear to-morrow." To which the sergeant replied, "You are talking too much, if you speak again I shall strike you."

Finding no other resource, Tak Chacha appealed for mercy, but the sergeant turning a deaf ear to his entreaties took him to the boat, and finally to the police-office at four o'clock in the evening, but as the magistrate had left the court before that time Tak Chacha was locked up for the night in the house of detention.

Motilal was stunned at the news of Tak Chacha's distress, he feared lest the same thunderbolt should strike him also. "Since he has been arrested the same thing may happen to me. I suppose it is on account of our connection with John and Company, however that may be I must take heed for my own safety." Under this fear Motilal closed firmly the outer gate of his dwelling. Ramgovinda said to him, "Elder Babu, Tak Chacha has been arrested for forgery, if there had been a warrant out against you your house would be surrounded by the police; why are you afraid without cause?" But Motilal replied, "Let me only manage to pass this day in safety, and to-morrow morning I will depart for my estate in Jessore; it is very hazardous to remain here longer, there are too many disturbances and outrages to be feared, and

worse than all I have no money." Scarcely had he said this ere a loud knocking was heard, and a voice calling, "who is within? open the door." Motilal whispered, "Be silent, what I feared has come to pass." Mangovinda, peeping through the upper window of the house, saw a peon standing at the door knocking. Coming down he said, "Elder Babu, take yourself off quickly, I fear a warrant has come for you in connection with Tak Chacha's affair; a fire once set going is not easily extinguished. If you cannot find a solitary place, go under the water in the tank belonging to the women's apartments, and remain there like Durjadhana."* Dolgovinda said, "Why do you let the boat sink at the mere sight of an approaching storm? first ascertain what is the matter; let me inquire." Thereupon he said to the messenger, "Well, Peon Babu, from what court have you come?" The peon replied, "Sir, I have brought a letter from Mr. John, please to take it." He then threw the letter into the house, at which all expressed their satisfaction, saying, "Life is restored to us," while from the back Gadadhar and Haladhar exclaimed, "Deliver us from trouble in this world." These young Babus were ever changing like autumn skies. Motilal said, "Be quiet a little and let me read the letter, the business may have taken a favourable turn." When the letter was opened all tried to read it, but though many were assembled none could make it out. After much delay a neighbour was sent for who, reading the letter, stated its purport to be that Mr. John was starving and in great need of money. Mangovinda remarked that he was a shameless person since he still demanded more money, though so much had been lost through him. But Dolgovinda said that it was well at the worst to keep in with the English, as they were a lucky people, and often if they grasped a handful of mud it turned into money. Motilal ended the discussion by declaring it to be useless, as he was absolutely destitute of money.

In the meantime Becharam Babu having crossed the Ganges at Bali took a hack carriage, and proceeded northwards, singing as he went, "Ashes on his matted hair, he is seen in pictures everywhere." Bancharam driving south in a buggy, as the two vehicles

* Durjadhana, one of the heroes of the Mahabharat, who had the power of remaining under water as long as he pleased.

approached, the men within them caught sight of each other. Bancharam whipping his horse tried to hasten past, but Becharam leaning out of his carriage and calling loudly, "Bancharam, Bancharam," compelled him to stop, and himself came to a halt. Becharam then said, "Bancharam! you are a fortunate man, your mercantile transactions ended successfully, and now your Tak Chacha is about to go, I'll warrant you will turn the occasion into one of profit for yourself. You are bringing ruin upon yourself by your evil doings, do you never remember that you must one day die?" Much annoyed, Bancharam frowned and twisted his moustache, then venting his anger on the back of the horse drove onward.

CHAPTER XXIV.

Baburam Babu's estate in Jessore yielded a larger income than any other portion of his property. At the time of the Decennial Act a large portion of the estate was lying waste, subsequently the waste lands were let for pasturage, but in course of time land became so valuable that no portion of it remained waste. Under the cultivation of the tenants it became so productive that the cultivators were very comfortably off, but through the ill advice of Tak Chacha such oppression was exercised that they again became poor. The lands of freehold tenants becoming incorporated, and the tenants having no documentary evidence to prove their rights, became tired of calling at the landlord's house for redress, especially as on the occasion of each such visit they were compelled to bring a present, and settled on the lands held by other Zemindars. The leaseholders being thus hardly oppressed forsook their lands. For a year or two the income being increased, Tak Chacha, twisting his moustache, said to Baburam, "See how well I have managed." But times soon changed. Many tenants abandoning their lands went off with their bullocks and seed, and new tenants could not be found to take their places. The men reasoned that it was of no use to rent land from such a landlord, since whatever profit sprang from their labour would be appropriated by him on some pretence, and though the Naib used much persuasion to induce them to remain he did not succeed. A great portion of the land remained unoccupied, no one could be found to rent it even below the usual

rate, therefore the revenue was not sufficient to defray the expenditure. When the Naib wrote to the landlord describing the state of affairs, he received for reply that if the rents were not collected he would be dismissed, no excuse was admitted. Sometimes threats are useful, but in this case the evil could not be reached by threats, the Naib finding no remedy allowed things to take their course. The Government taking steps to sell the estate to recover some years' of rent, Baburam Babu was compelled to borrow in order to pay these arrears.

Motilal arrived with his companions hoping that he would realize a large sum of money from his tenants, and be able to live in his old style. Moti Babu was wholly ignorant of affairs, he could not understand the system of accounts. When the Naib said, "Will my lord please to examine the lata?"* Motilal instead of looking at the accounts gazed vacantly at the creepers growing over the outer wall. When the Naib told him the number of the tenants and of the sub-tenants, he answered that he did not care to know them, but wished to make all the tenants the same.

The tenants having heard of his arrival at Kacheri, and of the removal of Tak Chacha, presented themselves before him with smiling faces. They were emaciated in person and shabby in their garments, but they saluted Motilal, tendering their complimentary gifts. Motilal smiled with pleasure at the chink of the money. The tenants finding their landlord gracious began to state their grievances. The first complained that such and such a man, having broken down the partition fence, had ploughed over his land; the second that someone had stolen the juice from his date tree; a third that his neighbour's cow had trespassed and done great damage to his garden; a fourth that someone's duck had eaten up his rice; a fifth that he had not received the money owing to him for the past three years; another demanded his note of hand as he was ready to pay the money he owed; another that he was about to sell his gum tree in order that by the money thus obtained he might repair his house, and begged that the landlord's fourth†

* *Lata* means a creeping plant, but in its technical sense is applied to accounts.

† Landlords in Bengal are entitled to the fourth part of the proceeds of trees and of other property specified by custom.

might be forgiven him; another complained that his rice land measured less than it was said to do, and asked for the land to be re-measured or the rent reduced. Motilal, not understanding the nature of these complaints, stood like a statue, while his companions filled the Kacheri with their loud laughter and singing. The Naib stood aghast, and the tenants pressing their hands to their heads sat in attitudes of despair.

If the master be vigilant the servant's knavery has little scope. The Naib seeing Motilal so ignorant soon began to display himself in his true colours. Many complaints were made to Motilal, but he not being able to enter into them was easily deceived by the Naib. The tenants soon found that to speak to the Babu was of no more use than to cry in the wilderness. The Naib ruled in everything.

The tyranny of the indigo planters in Jessore had increased greatly. The tenants were unwilling to sow indigo, because the cultivation of rice yielded greater profit. Those cultivators who once took advances from the indigo factory might be considered as ruined men, for though by hard labour they repaid the advances, their accounts were never closed, the tale of their indebtedness increased year by year, for the factory agents were never satisfied. If a rayat had once tasted the nectar of "advances" he cared not ever again to turn his face towards the factory, yet if the indigo was not ready, great was the disturbance created by the indigo planter. The planters borrowed money year by year from some Calcutta firm, and they knew that if indigo was not produced their debt must increase, and ultimately the factory must fail. Some of these indigo factors were men of a very common class in England, but in India they lived in great style, and they feared if the factory did not prosper they might be reduced to their original position; for this reason they strove by every means to secure a good outturn.

Motilal spent his time in dissipation with his companions. One day as the Naib was sitting, spectacles on nose, writing up the accounts, some of the tenants rushed in vociferating loudly, "Sir, sir, the people from the factory have brought destruction upon us, they have ploughed over our land which we had already sown with rice, and dispossessed us of our bullocks and ploughs: they

have ruined us." The Naib, immediately collecting about a hundred lattials (men with clubs), proceeded to the scene of action, where he found the Kotel (manager of the factory) wearing a solah hat, a cigar in his mouth and pistol in hand, making a great noise. The Naib approaching and saying a few words in a humble tone, the Kotel gave orders to his men to drive the others away with blows. The two parties then began to wield their bludgeons, and the Kotel seeming as if he were about to fire, the Naib took to his heels and hid himself in a hedge. The fight lasted some time, but at length the Naib's party gave way, some having fallen dead on the field. The Kotel, having displayed his power, returned to the factory in triumph, while the tenants returned to their homes weeping their loss. The indigo factor returned to his office singing and whistling, his dog bounding before him, to refresh himself. He knew that he was in no danger, for the magistrate and the judge were his associates, often dining at his house, therefore the police held him in great fear; he knew also that if an investigation took place he would not be tried in the local courts. If a native committed murder or any other serious offence, his trial took place on the same day in the local court, but if an English person were committed for the same offence he was tried in the Supreme Court* at Calcutta. By this transference the plaintiffs, being put to great expense, trouble and loss in business, became tired of attendance, consequently these cases frequently fell to the ground.

The anticipations of the indigo factor were realised. On the next day the police surrounded Motilal's Kacheri; misfortune always befalls the weak, no one dares approach the stronger party. Motilal took refuge in an inner room, locking the door. The Naib, by the offer of a large sum of money, succeeded in effecting the liberty of many persons. The inspector was at first very hard, but after the receipt of some money he became as mild as a fire upon which water has fallen. The inspector sent in his report to the magistrate so framed as to secure both parties from incurring any penalty. In the one case he was influenced by money, in the other by fear. The indigo factor was busied in preparing his case. The magistrate believed that the indigo factor, being an Englishman

* This tale was written many years ago, many changes have occurred since.

and a Christian, could do no wrong. The Sherishtadar and the Peshkar, two officers of the magistrate's court, having been bribed by the indigo planter, concealed the evidence against him, reading only that in his favour. In pleading his own cause the planter said, "I have done much to benefit these people since I came here. I have spent much in medicines for them and upon their education, yet they have brought these charges against me; the Bengalis are an ungrateful and riotous people." In the end the magistrate dismissed the case. At this decision the planter's face beamed with joy, and looking over towards the Naib he frowned at him. The Naib with a dejected countenance faltered out, "It is very difficult for Bengalis to keep their lands. By the oppression of the indigo factors the whole of this province is ruined. The tenants are calling for deliverance from their troubles." The magistrates and judges were easily influenced by the planters, being of the same race; and, moreover, the law was favourable to the planters. People used to say that the tenants were much oppressed by the Zemindars, but that was a great mistake, for though, no doubt, the Zemindars coerced the tenants, yet they left them enough wherewith to enjoy life, for they regarded the tenants as egg-plants,* but the indigo planters were wholly indifferent to the tenant's interest, so long as they could get the indigo. The tenant was the planter's source of profit.

(To be continued.)

THE PUNJAB UNIVERSITY.

The Punjab University was inaugurated at Lahore on November 14th, by H.E. the Viceroy and Governor-General, in the presence of an influential assembly, including a number of the students of the late Punjab University College, who on this occasion received their degrees. Besides distinguished Europeans, many Rajas, Nawabs, Moulvis and Pandits were present, and the brilliant colours of their dresses mingled with

* That is to say, as a source of perpetual income.

those of a pure white must have made a splendid spectacle. On the raised daïs, covered with crimson velvet embroidered with gold, were placed the state chairs of the Viceroy and the Lieutenant-Governor, who are respectively Patron and Chancellor of the new University. To the right and left of the daïs sat the Fellows of the Senate, including the Nawab of Bhawalpur, the young Raja of Kapurthala, and the Raja of Faridkot.

The Chancellor explained briefly the objects of the University, namely:—1. To promote the diffusion of European sciences as far as possible through the medium of the languages of the Punjab, and the improvement and extension of vernacular literature generally. 2. To afford encouragement to the enlightened study of Eastern classical languages and literature. The Viceroy then declared the Convocation open, and the Registrar, Dr. Leitner, read in Urdu a summary of the Annual Report. The next proceeding was the presentation of a diploma to Dr. Leitner as a Doctor of Oriental learning, the highest honour which the University of the Punjab can confer. In performing this ceremony the Chancellor complimented Dr. Leitner on the untiring energy with which he had promoted the establishment of the University, and on the extensive learning which had brought him this well earned distinction. The degrees were next conferred, and the gentlemen who had made important donations to the University were presented to the Viceroy, who then addressed the Convocation.

His Excellency expressed his satisfaction in the fact that after eighteen years those who had laboured for the establishment of a University in the Punjab had seen their desire fulfilled, and he presented his hearty congratulations on the occasion. Two features in the original scheme had commended themselves to his approval and judgment—that the University would be based on a somewhat different foundation

to that on which the other Universities of India were founded, and that the scheme had received the cordial support of so many of the leading natives of the Punjab. On the first point, the Viceroy referred to the opinions of Professor Max Müller, lately expressed in the *Contemporary Review*, in reference to the immense value of the study of Sanskrit and Oriental literature; and in regard to the second, he dwelt on the great importance to the cause of education in India that leading native gentlemen should co-operate with Government in such institutions, not only in order to promote educational progress, but in regard to their own training in political affairs. In conclusion H.E. expressed himself as follows:—

"In that article of Professor Max Müller's to which I have already alluded he says, addressing the students who are about to leave the Universities of England to take their place in the administration of India, 'There are bright deeds to be done in India if only you will do them.' Yes, that is my feeling. I believe that there are bright and noble deeds to be done in India by the English race, and that the time has come when it should be our object to promote these ends, not merely by the efforts of the Government or by the zeal of the Administration, but by associating with us in this great task the people of India themselves; and, gentlemen, I trust that this Institution, of which we have to-day laid the foundation, firm I earnestly hope and enduring, will conduce to that great end, and that upon those foundations there may rise for future generations a beautiful structure of fair proportions, which may help to bind together Western and Eastern learning—the English race and the Oriental races, and if that aim should be realized before I die, if it should be given to me to see some commencement of so noble a work, I shall indeed esteem myself fortunate in having been able, to-day, to take a prominent part in the inauguration of the Punjab University."

BROACH AND THE NERBUDDA BRIDGE.

The town of Broach was known among the Greeks as Braganza, and it also goes by the Sanscrit name of Bhragoo-rashtra among the Hindoos. It is situated on an artificial mound, a commanding position on the northern bank of the Nerbudda, about twenty-five miles from its mouth and is about 200 miles north of Bombay. In regard to its history and traditions it is one of the most ancient and well-known cities and ports not only of Guzerat but of Western India, having been in existence as far back as four thousand years. The antiquity and importance of this town is sufficiently proved by the recent discovery of some Egyptian, Venetian and other old coins, said to be three thousand years old or upwards, which were found accidentally in digging the foundations of a large cistern or reservoir such as those in which rain-water is stored for drinking purposes by the inhabitants of Guzerat and elsewhere. There are curious figures stamped on the coins, and the characters are hieroglyphics and not easily decipherable except by antiquarians. It is only a century since this town came under the benignant Government of Great Britain, and the improvements and changes made during the last twenty or thirty years in the town are remarkable. There are now large public buildings, several well-made roads, the handsome railway station of the B. B. & C. I. R. Company, and the magnificent railway bridge over the Nerbudda—which I intend to describe more particularly in this paper for the edification of my readers in England—the recent introduction of the electric light, the public gardens and pleasure grounds, and last, not least, the Municipality under English supervision and native management.

At one time the port was a most flourishing one, being the only shipping centre for the whole of the export and import trade of the entire district between the Nerbudda and the Mahye. Of late years the shipping trade has fallen off very considerably, as the railway company has been the means of dividing the trade and transferring it to several small marts along the line of rail. The certainty of the railway has many advantages; but as trade settles down, I am of opinion that cheap water carriage will tempt much of the produce to and from the North-west to make Broach the commencement and termination of its acquaintance with the railway company. Several cotton mills and factories have sprung up of recent years owing to the direct communication by rail with Bombay and the cheapness and abundance of labour, fuel, water, cotton and other necessary materials, so that what was lost of the local trade and industry through the opening of the line of railway, which has its terminus in Ahmedabad, has been regained by the profitable working of the mills and factories. The subsequent extension of the line of railway to the North-west and Kattyawar has opened up large centres of demand all over the country for local produce, and especially for the yarn and cloth manufactured by the mills and has given a fresh impetus to the working and manufacturing industry of the place, and its capabilities are being steadily developed. About thirty-five years ago a silk factory—a novel enterprise in Broach—was started by a Parsee gentleman named Sheriarjee Pestonjee (see Campbell's *Gazetteer*, Vol. II). This energetic man brought over worms from Kaira, from a farm or factory there under Dr. Bean's supervision, and planted several thousands of mulberry trees in a large plot of land at Broach. By his skill and industry the enterprise throve, and the silk produced was found to be equal, if not superior, to Chinese stuff. Samples of the silk produced were sent to Government

and approved, and Mr. Sheriarjee was promised support and assistance. Time went on, but for reasons not necessary to be stated here, the silk industry in Broach did not progress further. It is a great pity that the Government do not encourage and patronise such useful industries in India, for which there is a good deal of room in the country, and which might in the long run be profitable both to the Government and the people.

About twelve miles from Broach, on the island up the Nerbudda is the celebrated Banyan tree covering from three to four acres of ground, and so large that there is said to be an accommodation for 10,000 men under it. The legend is that it grow out of the toothpick of Kabir whose name it bears. Most of the foreign travellers through Guzerat pay a visit to the tree, which is in itself a prodigy of nature owing to its gigantic proportions and its antiquity. About fifteen miles from this spot are the renowned cornelian mines from which the Cambay market is supplied. An annual fair is held at a place about thirteen miles from Broach called Sukultirth; hence the name "Sukultirthni-jatra," the word "Jatra" meaning a place of sanctity and pilgrimage. Here are to be seen large numbers of people of both sexes, especially Hindoos, bent on the holy mission in thousands and tens of thousands. These, along with another curious class of people, make a sight never to be forgotten by a visitor fresh from Europe. That class consists of ascetics, devotees and other religious mendicants, who twist and torture their wasted bodies into all sorts of shapes and sizes and rejoice in privation and self-mortification. Some of them put themselves under a vow to drink or eat at long intervals; some to eat only a particular kind of food, and some to drink only; some begrime their bodies with sweet oil and go about naked; some curiously daub or paint

themselves, probably for their own or other people's amusement; some allow their hair to grow to an immense length, or their nails to a length of two or three inches; some stick their heads into the dust or underground for a length of time without fear of death or suffocation; some go about keeping one hand and one of its fingers always lifted up and never let it down, having put themselves under a vow; and other things are done which would appear incredible or impossible to people of civilised countries.

Broach has long been the emporium of commerce, the seat of enterprise and industry, and the mart of textile fabrics in Guzerat. In ages gone by when the Mogul Empire extended to Guzerat it was looked upon as a great port and harbour on account of the depth and greatness of the river on which it stands. Cotton mills and ginning factories are cropping up year after year, giving employment to a large amount of skilled and unskilled labour, both European and native. The majestically flowing river Nerbudda offers peculiar facilities and advantages to the export and import trade of the town. Large ships and sailing vessels with *Batthas* and other country crafts make up the shipping in the river. The flooding of the river helps the cultivation of the naturally rich black soil of Broach, which is irrigated and rendered more productive and arable by the subsidising waters of the Nerbudda and the alluvial deposits left behind. There is an inundation every year during the South-west monsoon, which turns into a beautiful sheet of water most of the low-lying country about and around the river, and supplies water to the parched and arid soil then ready to be put under cultivation for the year. Broach cotton is known in all the large markets of Europe, if not of the world; and there is a constant demand for it. Broach grown cotton is admired for purity and flexibility. This company has justly earned the

name of the Manchester and garden of Guzerat on account of its historic and other associations past and present. There was an exhibition held in Broach in the year 1868 of Indian arts and manufactures, which event made the city well-known all over India. During his late visit to Broach the present Governor of Bombay happily described it in some such words as these :—"With the new Nerbudda bridge and the majestically flowing river which it spans, the town of Broach, associated with so many pleasing and memorable traditions, is a sight rarely to be seen and not to be soon forgotten, and I shall do myself the pleasure of visiting it again if an opportunity offers when I hope to make a better acquaintance with the city and its people."

There is no regular scheme in the system for water supply; nor are there waterworks of any description for the town of Broach. Some of the inhabitants collect rain-water in small cisterns or reservoirs built for the purpose in their houses and depend solely upon these for their water-supply, and some who can afford it use the water of a few sweet water-wells, while the rest depend upon the river. The great importance that Broach at the present time enjoys is due to cotton cultivation and its cotton mills, the tall chimneys of which catch the eye of the traveller from afar off, and create in him a desire to see this town of enterprise and business. The drainage and sanitation of the town, though a question of the first importance, have been sadly neglected.

The magnificent bridge over the Nerbudda—one of the mightiest feats of bridge engineering in India—was completed and opened on the 16th May, 1881, under the auspices of the able and energetic chief engineer and agent of the B. B. & C. I. R. Company, who has since returned to England. The bridge consists of 25 spans of wrought-iron girders of 180 feet, the spans resting on piers consisting of two cast-iron

columns 14 feet in diameter below and 10 feet above ground, each column being sunk to an average depth of 123 feet below rail-level. The cost of the bridge is estimated as falling within 38 lakhs, or rs. 810 per foot run of bridge. This cost will place it as one of the cheapest bridges in India. It is three and a-half times the length of the Charing Cross Bridge in London; its foundations are twice as deep as those of the Charing Cross Bridge, and it is twice the height of that bridge. The old bridge, which consists of Warren girders of 60 feet span, supported on cast-iron columns 2 feet 6 inches in diameter, was built some twenty-one years since. The rapid progress which the art of bridge-making, in common with every other department of engineering science, has made during the past few years, opened the way to a material improvement in the method of bridging this river; and when, in 1876, as many as 25 out of the 69 spans of the bridge were carried away by a flood, the company's director determined to construct a new bridge, and a design was furnished by the eminent engineer, Sir John Hawkshaw, for the new bridge. The cast-iron cylindrical columns when sunk to the required depth were filled with strong hydraulic concrete, the water being first pumped out before the concrete was put in position. Two of the columns placed at right angles to the length of the bridge and at a distance of 37 feet 6 inches from centre to centre form a pier, and are connected at top by two strong box girders, weighing 21½ tons each, strongly secured to the columns by holding-down bolts two inches in diameter. A second box girder 4 feet square, placed near high water mark between the columns, and strongly bolted to them acts as an additional stiffener to the pier. The piers are placed at a distance of 187 feet 6 inches centre to centre. The 25 spans of superstructure adopted may be described as trusses with parallel booms, vertical struts and inclined ties,

with three cross bays formed by the struts. The trusses are 19 feet 6¾ inches deep, and their length from centre to centre of bearings is 183 feet 3 inches. The superstructure throughout is riveted and much of it was done in England, but notwithstanding 575,000 rivets had to be put in place in India in order to render the superstructure fit to support its rolling load. The rails are carried on heavy longitudinal timbers, 10 inches by 16 inches, which rest on and are bolted to the wrought-iron cross-bearers. The total length of the bridge is 4,687½ feet; the moving dimensions being 14 feet wide, 15 feet 11 inches high, which allows of the open waggons being utilised to the utmost with a load of half-pressed cotton. The total weight of cast-iron in the bridge is 6,542 tons, and of wrought-iron 6,692 tons. The construction of the bridge was commenced on the 7th December, 1877, under the management of J. White and G. H. Bayly. In order to form some idea of the amount of labour necessary to sink these columns, I may mention that as much as 41,364 tons of top weighting had to be placed on the columns at an average height of 20 feet above low water, and subsequently removed. In addition to the above weighting there was the combined weight of the columns with their internal rings of cement concrete, which amounted to 19,949 tons, giving a total of 61,313 tons in order to attain the amount of sinking which was considered necessary to ensure the stability of the piers. After the columns were sunk to the full depth and filled with cement concrete, a further test weight of 400 tons was placed on the top of each column; this weight was lifted through an average height of 40 feet. The total amount of Portland cement used in the concreting of the columns was 5,500 tons. The depth of the foundation of the columns under the bed of the river varies from 55 to 104 feet, and 74 to 105½ feet under low water. Some of

these columns are supposed to have reached the greatest depth yet obtained in bridge-building, namely, 104 feet under the bed of the river, or 105½ feet under low water, and in no case are any of these columns founded less than from 40 to 45 feet in hard material. The usual number of working days taken to complete the ordinary column was 200. Some of the deep columns, however, took 750 days. The boring through the conglomerates, which formed a large portion of the sinking and in many cases were 30 feet in thickness, was performed at the rate of 3½ inches per day. The tools used for boring and excavating the material through which the columns penetrated were devised and made by the contractors on the site of the work. The *débris* from the boring operations was removed by Bull's dredgers, and when necessary by divers, who frequently worked under a head of 150 feet of water for short periods. Pumping had frequently to be resorted to during the progress of the sinking of the columns, which were driven in 23 feet of water under low water mark; the average time taken to place the material on the staging and rivet up a truss was 50 days. The height of the underside of the truss over low water is 51 feet. The average number per month during the working seasons to whom employment had been given is as follows:—Men, 36,396; women, 5,663; boys and girls, 1,237—total, 43,836. In connection with the new bridge the names amongst others of Messrs. Bayly and Hargreaves stand foremost. Mr. Hargreaves, the resident engineer, had done his work in an admirable manner, and it would not have been possible to have had any engineer upon whose care and accuracy in duties they could more certainly rely. Mr. George Bayly had in times past done works which in some continental countries would have entitled him to some kind of decoration. He has had the personal regard and esteem of the officers of

the company he had worked with and under. When the directors of the B. B. & C. I. R. Company first proposed to undertake the bridge work Mr. Bayly was resident engineer. He had distinguished himself in a most remarkable manner on more occasions than one, but particularly during a flood in the river when he constructed 1,200 feet of line in an ingenious manner and effected a great saving to the company.

This great bridge will be an everlasting monument of the power and skill of Englishmen in India. In conclusion, I must acknowledge my indebtedness to a well-known English journal of Bombay for the facts and figures I have stated here with reference to the construction of the new bridge.

N. S. GINWALLA.

BROACH, *November*, 1882.

EDUCATION OF PARSEE GIRLS.

An interesting account of the schools under the management of this Association appears in the address presented lately by its President and Members to the Education Commission, on the occasion of their visit to the schools.

The schools were established in 1849, mainly by a society of students and ex-students of the Elphinstone College. As these young men had little money at command, they conducted experimental schools in houses kindly placed at their disposal, and they gave their time freely for two hours daily. After a while the voluntary labours of the students were exchanged for the services of paid teachers, four generous Parsee gentlemen having come forward anonymously with large pecuniary help. Other subscriptions were collected in Bombay, and the Students' Literary and Scientific Society continued to manage the schools till 1856, when the funds became so low as to make it doubtful whether the work

could be still kept up. By this time, however, the Parsees had become more alive to the advantages of female education, and some leading members of the community formed themselves into a provisional Association, to the charge of which the Students' Society gave up the four girls' schools in 1857, and in the following year the present Parsee Girls' School Association was formally inaugurated. Originally no fees were charged to the pupils, but in 1862 the well-to-do parents were required to pay rs. 1 per month, and during the last ten years all free admissions have been abolished. One great feature of the arrangements is that a large number of female teachers have been trained in them, and thus the managers have been able to place all their schools under young Parsee ladies qualified for their duties. One inspectress and 17 teachers, belonging to respectable Parsee families, are employed, besides the "requisite school establishment." The instruction seems to be of a solid, useful kind, adapted to the habits and homes of the pupils, and is exclusively communicated in the Gujerati languages. The Committee are pleased to think that thousands of Parsee girls have left the schools in the last quarter of a century with a fair amount of knowledge and training. In many cases this education is kept up later by the constant habit of reading Gujerati newspapers, magazines, and entertaining and useful books. The Association now maintains three day schools, placed in different parts of the city of Bombay, and containing about 600 pupils. The custom of early marriage is, as usual, the great obstacle to thorough success. The Committee, however, state that in the last ten or twenty years the practice of child-marriage has been much lessened in the Parsee community, and as the schools are in the charge of female teachers the time of remaining is lengthened. A few girls of 14 and 15 are mentioned as still studying in the schools.

Till lately the accommodation for the schools was very insufficient, but one of the members of the Committee, Mr. Sorabjee Shapoorjee Bengallee, C.I.E., has, in memory of his mother, given the munificent sum of rs. 50,000 for providing a site and a building in a central position. This gentleman has also defrayed latterly the cost of the training class.

The memorial closes with a very important request, namely, that the Commission would recommend to Government the establishment of a good Normal College for female teachers in Bombay. Some years ago the Government of India sanctioned an annual grant of rs. 12,000 for such an institution, which however ten years ago was broken up. Normal Colleges were started instead at Poona and at Ahmedabad, but the Committee urge the very great importance of training for female teachers in the city of Bombay, where more than 3,000 girls attend the various schools.

This history of the Parsee Girls' Schools Association is of especial value as an incentive to those who are elsewhere making small beginnings in order to meet the needs and demands for progress in their own districts. The zeal of a few students without wealth, but animated by a desire to do their part in helping to benefit the women of their community, has in this case led to the large results which we have referred to. We are convinced that at the present time all who in a similar spirit commence well-considered educational schemes, with hearty personal labour, will soon find that they are joined by others, and they may live to see permanent institutions rising out of their perhaps often discouraged single-handed endeavours.

We are indebted for a copy of the memorial, which is signed by Mr. Framjee Nusserwanjee Patel, and by Mr. Nowrozjee Furdoonjee, who was for many years Hon. Sec. of the schools, and who continues to take a warm interest in their prosperity.

A NEW MAGAZINE IN MADRAS.

We are glad to give circulation to the following prospectus of a Monthly Magazine which is being started at Madras under the direction of Mr. S. Sathianadhan, B.A., LL.B. :—

A cheap Monthly Magazine, with the above title, is proposed to be published from January, 1883. The object of this Journal is to give information on topics of general interest to all classes, and be a medium of eliciting the views of educated natives on subjects which concern the general welfare of India. It will consist of a number of articles, and at least two of them will bear directly on Indian subjects. Every effort will be made to keep the readers acquainted with general topics which engage the particular attention of the English Press. There will also be notices and reviews of interesting works, which may be published from time to time both in England and in India. Some of the articles will be devoted to the popular treatment of scientific and philosophic subjects. A few pages at the end of the Magazine will be assigned to useful notes and interesting news of the day. In connection with the Magazine it is also intended to offer prizes for essays on useful subjects to be competed for by Indian students. This attempt, though we confess it to be a feeble one, will, we trust, with the hearty co-operation of native friends and European sympathisers, be of some use to the Presidency, if not to India in general, and help to bring about a *sympathy of opinion*, which is the one thing India needs most.

The annual subscription to the Magazine is Rs. 4 (to be paid *in advance*) or Rs. 4-6 inclusive of postage. Intending subscribers are kindly requested to send in their subscriptions to the manager, *Madras Monthly Magazine*, Napier Park, Madras, before the 20th of December.

S. SATHIANADHAN, B.A., LL.B.
Late Scholar of Corpus Christi College, Cambridge.
(EDITOR.)

MAHOMMEDAN EDUCATION.

The *Indian Daily News* lately wrote as follows on this important subject:—

"When at Bhagulpore the Lieutenant-Governor made a very important announcement, and one that may affect in an important degree the position of the Mahommedan community."

After referring to the difficulties which have beset the question, and showing how the Mahommedans have kept aloof from the Government educational system because they desired religious instruction for their youth, and how much they have in consequence remained behind in regard to English education and employment, the article continues:—

"The Mahommedans now profess themselves ready to avail themselves of the assistance of Government; but they ask for consideration, and they ask as it was inevitable they should, for a recognition of the principle which has been at the bottom of their misfortune. In doing this, we do not consider they are going beyond the needs of the case, and it must be a satisfaction to the public generally, as well as to the Mahommedan community, to hear that the Government of Bengal is about to deal with the matter in a practical form. For some years the Madrissah in Calcutta has failed to do for the Mahommedan community what the Presidency College has done for the Hindoos. It has given a smattering of English education rather than a complete education to large numbers of students. It has, we believe, over 1,000 students on its rolls, and this is sufficient to show how great an engine for good it might be to the community for whose benefit it has been established. Of late years, too, at the suggestion of various leading Mahommedans, of whom perhaps Syud Ameer Hossein may be considered the chief, extensive reforms and improvements have taken place in its working and in its organisation. Mr. Thompson told the Mahommedans of Bhagulpore that he had

under consideration the establishment of an English-Mahommedan College in Calcutta. This announcement will go a long way to satisfy the Mahommedans that their discontents—we do not say their grievances—will, in a large measure, be cured by the action of the Government."

VIKRAMAPURA SAMMILANI SABHA.

From the Report of this Society for 1881–82, it appears that it was founded by a body of students in 1879, and has now completed its third year of existence. Its aim is the social and moral improvement of Vikramfapura, but it has hitherto confined itself to the futherance of female education. It now proposes to promote general education, moral training, temperance, gymnastic training, and the diffusion of principles of hygiene.

During the past year four new schools for girls were established by the Society, and the number of affiliated institutions has been raised from fourteen to twenty. Grants of money and books were made to twelve of these schools.

In response to the call from the Education Commission for the opinions of the different educational bodies in this country, this Sabha invited the co-operation of similar bodies located like itself in Calcutta, and a joint memorial was presented to the Bengal Provincial Committee of the Education Commission in which the united associations asked for additional assistance from Government in the education of women, and for the admission of women to the classes in the Medical College, Calcutta.

INSTITUTION FOR THE HIGHER EDUCATION OF NATIVE LADIES.

The first of the Examinations, which have been organised by a Committee of which Babu Keshub Chunder Sen is President, were to take place in January, and we shall hope soon to have a report of the proceedings. We have received a full prospectus containing

the regulations, which seem to be carefully drawn up. Courses of lectures have been arranged in connection with the Examination; but Candidates may be admitted to the Examination, if they appear to be duly qualified, who have not attended the lectures. Several Scholarships and special prizes have been promised, and Certificates are to be awarded to the successful Candidates. We do not fully agree with the objections raised in the prospectus to University Examinations for Women, but there seems to be much to recommend the present scheme as an additional one if it is strictly worked, as the literature subjects are well chosen, and there is a useful combination of the intellectual and the practical in the syllabus. We are glad to see that the Ladies' Committee intend to hold occasionally "friendly re-unions" with a view to give enlightened Hindu ladies that "social training which is so essential to their higher education."

INDIAN INTELLIGENCE.

His Highness the Maharaja of Travancore has made a liberal donation of Rs. 500 to the Madras Branch of the National Indian Association in aid of the Home Education for Native Ladies.

The Annual Exhibition of Needlework, &c., organised by the Madras Branch, was fixed for January 4–10. The Senior Maharani of Travancore has sent a chased silver salver as a prize and some needlework for exhibition.

At a Quarterly Meeting of the Bengal Branch of the National Indian Association held at Calcutta, Dr. K. Macleod in the chair, an interesting paper was read by Pundit Shiva Nath Shastri on the effects of English Education on Society in Bengal. We hope to be able to give full extracts from the paper next month.

Sir Salar Jung, G.C.S.I., presided lately at the distribution of prizes in the Madrissa Aiza, at Hyderabad, a school for the education of the sons of gentlemen of that city, the funds for which have been raised entirely by private efforts to the amount of

Rs. 75,000. There are about 80 pupils, and the report of the progress of the school was good. Sir Salar Jung, who is Patron of the institution, gave an address on the occasion, in the course of which he compared the present results of public spirit and energy with the state of things forty years ago. He mentioned that several noblemen's sons had proceeded to England to finish their studies, and said it was a matter for congratulation that H.H. the Nizam was not only studying hard himself, but recommending his relations to do the same.

Babu Mohendro Lal Khan, a zemindar of Midnapore, has offered an endowment of Rs. 2,000 for the support of a scholarship of Rs. 5 a month, tenable for two years at the Midnapore College. The scholarship will be given to the student from the college who passes highest at the Entrance Examination, but fails to obtain a Government scholarship. The Lieutenant-Governor has conveyed his thanks to Babu Mohendro Lal Khan for his liberality.

In the late Matriculation Examination of the Bombay University ten ladies presented themselves as candidates, and it appears that seven passed.

The leading citizens of Kurrachee have presented a memorial to the Education Commission, in which they make, among others, the following suggestions for the improvement of education in Sindh:—the establishment of an Arts College for Sindh on the model of the Ahmedabad College, or, at any rate, greater State encouragement to superior education in Sindh, the increase of the number of night and day schools for primary instruction, and the promotion of female education by the establishment of a female training school, by inducing vernacular masters to train their wives, and by encouraging the supervision of girls' schools by lady visitors.

The silver medal of the Cobden Club, offered to the Bombay University for proficiency in Political Economy, has been won by Mahadev Vishnu Gokhale, of the Elphinstone College.

In the last report of the Madras Medical College the lady students were highly commended for their progress.

PERSONAL INTELLIGENCE.

Pandit Shyâmaji Krishnavarmâ has taken his B.A. degree at the University of Oxford, and the following letter from Professor Monier Williams respecting him will be read with interest:—

OXFORD, *December 28th*, 1882.

In the letter I wrote to you about five months ago giving some account of the career of Pandit Shyâmaji Krishnavarmâ, of Balliol College at this University, I stated that he had passed his second University examination in an extremely creditable manner. I had the pleasure of attending the Convocation held in the Sheldonian theatre of this University on the 18th of this month, when he and many others, after passing the third and final examinations, received their B.A. degrees in the presence of a large number of spectators.

It is greatly to the credit of Pandit Shyâmaji that, without giving up one iota of his Sanskrit learning, he has opened his mind freely to the reception of European ideas on all subjects. What the Pandit has gained in the way of collateral culture at Oxford may be gathered from the fact of his having passed a highly satisfactory examination in four subjects—Law, Political Economy, Bacon's Works and Sanskrit (the latter especially in its connection with European philology)—proficiency in all four of which was necessary to enable him to take his degree this term. And all this he has accomplished, by dint of hard and persistent study, only five months after attaining the requisite standard in Greek, Latin and Logic at Moderations.

I trust that on his return to his own country he will impart a desire for similar breadth of culture to his brother Pandits. At any rate he has amply justified the high opinion I formed in India of his industry, ability and intellectual capacity.

MONIER WILLIAMS.

Mr. M. D. Dadysett (Middle Temple) has been called to the Bar in the present (Hilary) Term.

As the result of the late Examination in Roman Law, Jurisprudence and Private International Law, held at Lincoln's Inn

Hall on December 19th and 20th last, the Council of Legal Education awarded to Mr. Satyendra Prasanna Sinha (Lincoln's Inn) a prize of £25, and to Mr. Shapurji Kavasji Sanjana (Inner Temple) a prize of £10.

Mr. Nisi Kanta Chattopadhyaya has taken the degree of Doctor of Philosophy (Ph.D.) in the University of Zürich. The Dean of the Faculty and his colleagues, in conferring on him *summa cum laude*, the highest distinction of the University, expressed themselves as highly satisfied with the way in which he had passed the Examination.

Mr. H. Sorabji Daruwala, of the Bombay School of Medicine, has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons.

Mr. Dwarka Nath Ray has passed the First Professional Examination of the Faculty of Physicians and Surgeons of Glasgow and of the Royal College of Physicians of Edinburgh.

Mr. A. L. Sandel, M.B., C.M., has joined the Rotunda Hospital, Dublin.

Mr. S. Sakhawat Hosein, Bengal Government Scholar for 1880 at the Royal Agricultural College, Cirencester, obtained nine certificates at the close of the late session, having taken the first place in his class in Agriculture, Chemistry, Agricultural Law, Book-keeping, Obstetrics, Levelling and Engineering, Physics, Mechanics and Botany; also a prize from the Principal for "general excellence throughout his College career."

Mr. S. Mohammad Hossain has passed the Preliminary Examination for the diploma of Membership at the same College in Class I.

Mr. Jogodesh Chunder Bose (Christ's College, Cambridge,) has been elected a Science Scholar.

Arrival.—Mr. B. C. Bose, one of the Bengal Government Agricultural Scholars for 1883.

Departures.—Mr. Ardeshir Burjorji Master, for Bombay; Mr. B. R. Khambatta, for Cambay; Dr. S. C. Mukerji, Mr. M. L. Sandel, M.A., B.L., and Mr. J. N. Mitra, M.R.C.P., for Calcutta.

We are obliged to defer notices of a pamphlet entitled Thrift, *by* S. SATHIANADHAN, B.A., LL.B., *and of the Report of the*

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THE SECOND MYSORE ASSEMBLY.

A brief account was given last year in this Journal of the first Mysore Assembly. The second annual meeting of representative ryots and merchants was held at Mysore on the 26th October, 1882, and on this occasion as on the former the Dewan delivered an address, giving an account of the principal facts connected with the administration of the Province during the past year, and the measures proposed to be carried out during the ensuing year. He began by eulogising the comprehensive scheme for the extension of local self-government throughout India, promulgated in the resolution of the 8th May, 1882, and after pointing out that the success of the experiment would vary not so much according to the spread of English education, as according to the strength with which village communal ideas still subsist among the people, he went on to make the following significant remarks, addressed to a wider audience than that of Mysore :—

"It cannot, however, be concealed that the Government officers themselves require as much education in the matter

as the less informed representatives of the people. An earnestness on their part to promote the public interest, not to mention considerations of personal distinction and importance, begets a desire to devise and carry out what appear to them useful works; and this is not unnaturally followed by intolerance of difference of opinion or opposition from others. These have to give way to the higher qualities of a patient and watchful interest in the proceedings of others, which they must be content to guide and direct by advice and suggestions, without any abatement of their earnestness to promote the public interests. District officers have to be strongly imbued with the idea that in municipal and other matters the public interests are better served by diffusing sound ideas on the subject among the people, and thereby inducing them to work out the results for themselves than by the Government doing the work for them. Though the objects arrived at may not thereby be accomplished so promptly and successfully as by Government agency, the result will be enduring, and will have a spreading influence amongst the people, and will be less subject to those changes which often characterize the improvements initiated by public officers."

He admitted, however, that the question was one on which very divergent opinions were entertained, as even such an exponent of native public opinion as the Poona Sarvajanik Sabha, was in favour of the District Local Fund Boards being presided over by the Magistrate-Collector of the District. The Dewan pointed out that although representative bodies are eminently fitted for administrative functions, they labour under great disadvantages when charged with executive duties. He was therefore of opinion that in large municipalities, such as those of Bangalore and Mysore, and in all the Local Fund Circles, the functions of the Boards should be restricted to such matters as the determination of the taxes

to be raised, their rates, the mode of collection, the remissions to be granted, the hearing of appeals in regard to these matters, the passing of the Budget of receipts and expenditure, the sanction of estimates for individual works, and even the manner of carrying out the works, including the disposal of contracts and generally the initiation and direction of all administrative measures, but the collection of the Local Fund Revenue and the execution of public works must, he thought, be left as at present to Government or other paid officers, possessed of the requisite training and appointed or approved by Government. Members of Municipal and Local Fund Boards thus constituted might be entirely elected by the people, Government reserving themselves the power, when necessary, of appointing two or three official or non-official persons as the exponents of their views, of over-ruling the proceedings of the Boards, and in extreme cases of suspending them in the exercise of their functions. The District Boards would undertake the charge of roads, elementary education, minor hospitals and dispensaries, ferries, cattle pounds, chattrams and musafarkhanas, but would have nothing to do with railways, irrigation works, and the conservancy of Government buildings. The previous sanction of Government would continue to be required for all works exceeding a certain amount, for the levy of new taxes and for the raising of loans, while all matters involving religious questions or affecting the public peace would be referred for the orders of Government.

Simultaneously with this measure for the introduction of local self-government, it was proposed to appoint benches of non-official magistrates for the administration of criminal justice in petty matters in the larger towns.

The Dewan then referred to the extensive reductions in establishments announced last year, and noticed some further

reductions which were contemplated. In the Revenue Department two districts and nine taluks were to be abolished. In the Judicial Department three Sub-Judges' Courts and four Munsiff's Courts were to be closed. Three District Judges were to remain for a time, but lower paid native officers were to be substituted for the remaining two European Judges. The three Judges of the High Court were, in addition to their appellate functions, to undertake the Session work of the whole province. Five out of eight district jails were to be abolished, the post office establishments were to be cut down, the establishments of the numerous travellers' bungalows, which are now little used by Europeans, were to be abolished, and some other minor reductions were under consideration.

The railway from Bangalore to Mysore, which is now in full working order, although a few buildings have still to be completed, will cost, it is found, 43 lakhs, or about Rs. 50,000 a mile, instead of 35½ lakhs, as was originally estimated. This line is however already yielding a net return of three per cent., and is expected to yield five per cent. when the traffic is a little more developed. This railway has been constructed partly out of current revenue and partly out of the cash balances, and will next year become the property of the State, unencumbered by any debts, and yielding an annual revenue of two lakhs. Of the other lines referred to last year, only one is to be taken up at present, viz., that from Bangalore to Tiptur. This line, which is 85 miles long, or about the same length as the one already constructed from Bangalore to Mysore, is expected to cost only Rs. 40,000 a mile, or about 34 lakhs. Twenty lakhs have been raised by a loan, bearing five per cent. interest, a large part of which has been taken up in small sums by the ryots and merchants of the districts which will be benefited by the opening of the line, and the

remaining fourteen lakhs are to be provided out of the current revenue. The materials for the permanent way will be supplied by an English firm, but the construction of the railway as far as Tumkur has been undertaken by native contractors. The superintendents in the locomotive, engineering and traffic branches are to have native assistants, and arrangements are being made for placing a number of young natives to be trained in the workshops, with a view to the working staff being manned chiefly by natives. These arrangements all seem very sensible and practical.

The financial results of the year's administration are on the whole very satisfactory. The revenue has risen from 101 lakhs to 108½ lakhs. This amount includes Rs. 116,996 derived from gold mining leases, not as the result of their working, but in the shape of deposits, and in one instance of the commutation of the royalty. As the prospects of these mines are altogether uncertain, no receipts under this head can be calculated on in future. Deducting therefore this item and Rs. 168,907, the gross earnings of the Mysore railway, the receipts from ordinary revenue amount to 106 lakhs. Against this there is a gross expenditure of 119 lakhs, but of this amount 15 lakhs belong to the capital account of the Mysore railway and one lakh to the working account. There was also an exceptional charge of a lakh and a half for the Maharajah's installation. Exclusive of these items the ordinary annual expenditure comes to 101½ lakhs, and with the further reductions contemplated a surplus of five lakhs will be available for railway purposes, irrespective of the net income of two lakhs which is expected from the Mysore railway.

After noticing *seriatim* how the various questions brought forward during last year's discussion had been disposed of, the Dewan again dwelt on the importance of developing the

various industries of the province. The proposed Association for the promotion of science and industry has not yet been organized, but large grants of land have been given on favorable terms to the Eurasian Association, which is stated to be actively engaged in endeavouring to introduce industrial life among that class of the population; a woollen manufactory on a small scale has been established by private agency; the establishment of a cotton mill and of a paper manufactory, improvements in the cultivation of wheat and cotton and in the breeding of sheep for wool are under consideration, and the attention of some Englishmen has been drawn to the silk industry, for which such large openings exist in the province.

The Mysore Government does not appear to have published a report of the proceedings of the Assembly as was done last year, but the address summarized above acquires a melancholy interest from the news which has recently been received of the death of the Dewan, Mr. C. Rangacharlu, C.I.E. He seemed destined to take a high place in that band of native statesmen for which Southern India is so remarkable, but it is a singular circumstance that a very large number of our best educated natives seem to break down at a comparatively early age. Mr. Rangacharlu was only 53, but his health had been failing for some time, and his death seems to have been accelerated by the heavy strain which his duties as Dewan imposed upon him. He was a man India could ill afford to lose.

The career of this Hindu statesman presents a marked contrast to that of the great Muhammedan statesman whose death has just been announced. They were nearly of the same age, but unlike Sir Salar Jung, who became Prime Minister of Hyderabad while still a young man, and whose administration of that great state during the last thirty years has acquired him an European reputation, C. Rangacharlu had to

work his way up the official ladder step by step, and his life came to an end just as he was beginning to have an opportunity of achieving distinction.

Chettipuniam Viravalli Rangacharlu was born in 1830, near Chingleput, and had the misfortune when a boy to lose his father, who was employed in the Land Customs Department of the Madras Collectorate. He received his early education at Patcheappah's High School, from which he was transferred with a stipendiary scholarship to the old Madras High School, and became one of Mr. Powell's most distinguished pupils, carrying off the Elphinstone Scholarship and the Elphinstone prize for an English essay, and passing out with a Proficient's degree of the first class. He soon after entered the public service as Translator, under the Collector of Chingleput, and on the death of his brother, who was the chief ministerial officer under the Collector of Salem, he was transferred as head clerk to that district, but returned again to Chingleput as Tahsildar of the Saidapet Taluk. It was about this time that he presented himself for the annual public examination for Government Rewards, and passed at the head of the list, obtaining the highest reward of Rs. 500, which he invested in the purchase of some land on the banks of the Palar, and thus became a Mirásidar. From Chingleput he was summoned to the Nellore district to serve under Mr. G. N. Taylor, and he soon after published two pamphlets, which attracted considerable notice, on Bribery and Corruption in the Revenue Department, and on the Mirási Tenure in the Madras Presidency. In 1858-59 the Inam Commission was appointed, with Mr. G. N. Taylor at its head, and Mr. Rangacharlu as one of his chief native assistants, and when Mr. Taylor was afterwards appointed to report on railways throughout India, he accompanied him to Bengal and Bombay and aided him in his investigations. The valuable nature of

the services rendered by Mr. Rangacharlu in both these capacities is well known. On his return to his own Presidency in 1865 Mr. Rangacharlu was appointed one of the Commissioners of Paper Currency, and he was afterwards employed as a Deputy-Collector at Calicut and Trichinopoly. From these routine duties he was summoned in 1868 to Mysore, where in consequence of the death of the Maharajah it became necessary to appoint officers to superintend the Palace establishments. Mr. Rangacharlu eventually became Controller of the young Maharajah's household, and soon after Lord Lytton's visit to Mysore, in 1877, he was created a C.I.E. On the rendition of Mysore Mr. Rangacharlu was selected for the important post of Dewan, and the brief account of his administration and views contained in his two Mysore addresses shows what special qualifications he possessed for the difficult duties of that office. He was, however, incessantly at work and neglected his health. For many months he had been a martyr to dyspepsia, and when at last he went to Madras for rest and change of air, instead of getting better he rapidly grew worse, and died on the 20th of January in the house of his brother-in-law, Mr. V. Bashyem Iyengar.

It is worthy of note that this Brahmin statesman died a comparatively poor man.

R. M. MACDONALD.

SOCIAL INTERCOURSE BETWEEN EUROPEANS AND NATIVES IN INDIA."

A Paper on this subject was read before the East India Association on Wednesday, the 7th February, by Mr. M. D. Dadysett, Barrister-at-Law, late Magistrate and Sub-Judge at Baroda, Lord Stanley of Alderley in the chair. The number

and character of the attendance on this occasion shows the great importance which is attached to this subject among English people interested in and connected with India. The paper was sufficiently moderate in tone, and although it contained some startling assertions the accuracy of which was somewhat warmly disputed in the discussion that followed, yet it indicated pretty clearly many of the difficulties which lie in the way of the intercourse which appears to be so much desired, and which is so desirable in the interests of both races, of the governors and the governed. But we notice in this paper, as in almost all others we have heard or read on a similar subject, a tendency to exaggerate the importance of official influence, and, at the same time, to ignore altogether the influence of the non-official classes. We feel sure that, so far as city life is concerned, the merchant, the tradesman, the professional man, is brought into closer and more frequent contact with the great body of the native community than the officials. There is little chance of the Rajah, the Nawab, the wealthy Zemindar, the high native official, failing to meet with the courteous recognition which his position demands; but these are not the men we meet with in our daily life. There is the large middle class, the more or less educated men who fill our offices, to say nothing of the lower or menial class, and it is in our contact with, and our treatment of these classes, who form the bulk of the community, that we must look for the influence of just, friendly, generous and forbearing treatment on the part of the Englishmen to whom, whether in or out of business, they are so essential. We believe that there has been a great advance of late years both in English self-restraint and in native self-respect, and we can well afford to forgive a little "cheekiness" (as Mr. Dadysett expressed it) on the part of the native if it is accompanied by an increase in intelligence, and industry, and energy.

But we must return to Mr. Dadysett's paper, and although our space will not admit of our giving it in its entirety, a few extracts will suffice to show its general character. With the opening paragraph few will disagree :—

"If there ever was a time, when there really is needed the display of genuine feelings of cordiality and friendliness between the English rulers and the natives of India, it is this. Certainly no topic can more fitly engage the attention of the British public than this. It is now high time that the English nation should understand the real nature of the difficulties that stand in the way of their rule, which would otherwise always run smoothly. The blessed delusion that the natives of India are all contented with the English rule should be dispelled. The truth is, that from a population six times as large as that of England, it is not possible to meet with universal approval of the conduct of their rulers, or rather more directly of all such persons through whose instrumentality a vast country like India is ruled. Arguments of the kind, which were ridiculed as futile and groundless a few years ago, are more or less cogent now. If there is one thing which more than another deeply concerns the safety of the British Government it is the creating of love and inspiring of confidence in the various races that inhabit the vast country."

The next statement is somewhat startling from any other point of view than that of the speaker :—

"If the English nation (says Mr. Dadysett) want to know the real character of the Hindus and the Mahomedans, they must look to the Parsees. The Parsees, a small community, descendants of the renowned Persians of old, while living in India, have always inspired the hearts of their rulers with sentiments, not only of loyalty, but of personal attachment. . . . The Parsees are, moreover, Anglicized in their manners, they are refined in their views and modes of thought, and to them alone the English can very safely apply for any friendly advice in solving any knotty questions of misunderstanding or ill-feeling between Europeans and natives."

"Having supported these remarks" by complimentary writings and speeches by Sir Richard Temple and others, Mr. Dadysett returns to the main subject of the evening, and proceeds to show some of the difficulties which stand in the way of social intercourse between the English and all other classes of natives, except the Parsee :—

"Caste feelings and caste prejudices (he says) will always be a stumbling-block in the way of the Hindus of India. Tradition teaches a Hindu to look upon a foreigner as an interloper, and something of the old tradition remains to entitle a white-skinned Englishman to delight in calling a Hindu a 'nigger.'"

The following paragraph is well worthy of careful perusal :—

"Again, it is a fallacy to imagine that Hindu ladies are generally sufficiently advanced in education and refined in manners to keep their intercourse with English ladies. Looking at the slow strides the Hindu ladies make in the advancement of knowledge and education, it is fairly a work of half a century to bring them to an equality with English ladies. It is indispensably necessary that the Hindus should have a thorough insight in an English family. It is to his incalculable benefit to learn the eminent virtues of an English home. Englishmen in India ought to give them such an opportunity. By availing themselves of the opportunity they will gradually begin to understand that the bonds of matrimony are far more sacred and solemn than are deemed by the natives of India, and that a wife is no more a plaything or a creature of convenience, but a man's equal, and in some respects his superior. It is a matter of regret that, notwithstanding a long stay of Englishmen and Englishwomen in India, very little use has been, up to this time, made of the benign influence of Englishwomen to improve and alter some of the habits and customs of their Hindu brethren."

Mr. Dadysett next proceeds to defend the Hindu of the better classes from the charge of personal uncleanliness, but thinks that the Hindu dress—the "unsightly *dhootee*" espe-

cially—"must contribute a great deal to keep the Hindu aloof from an English social circle and society." We think there is little to object to in the ordinary native dress of the present day; but where native gentlemen receive ladies in their houses dressed simply in a *dhootee* and *chudder*, not only the calves and feet, but a great portion of the body being bare, (and we have known such cases), it is not likely that such visits will be repeated:—

"There is another argument (continues Mr. Dadysett) apparently cogent, which an Englishman urges in favour of his not associating freely in social and friendly intercourse with the natives, and especially the Hindús. As a rule the Hindu has a smooth tongue and a propensity to flatter. If he is asked to give his opinion on a given subject, he generally re-echoes your own sentiments and acts in such a manner that you can very soon come to the conclusion that he is, more or less, wanting in truthfulness and fair play. On the other hand, if he were to show himself less complaisant and speak out his own mind unreservedly, he would unfortunately be put down by our English friend as disloyal, insolent, cheeky, and as one who is making a very bad use of his University education. For the use of his brain freely and independently the poor Hindu is termed a dangerous man, and a clamour is raised by Englishmen to abolish colleges and reduce the standard of University education, which, in their opinion, tends to breed and nourish a set of discontented, half-educated, vain-glorious and conceited babblers."

Mr. Dadysett naturally is unable to understand why the same cordiality, hospitality and kindness enjoyed whilst in England from their English friends by the native gentlemen who come hither for study, "should be refused to them by the scions of the same high-minded and chivalrous race in India." We give Mr. Dadysett's explanation for what it is worth:—

"Various reasons have been from time to time assigned for the coldness between the rulers and the ruled, but the chief of them

is not far to seek. In England all Englishmen do not enjoy the same enviable income as they do in India. In England a native of India sees two-thirds of the mighty Babylon trying very hard to make the two ends meet. Ex-governors, generals, councillors, commissioners, collectors and retired merchants from India do not enjoy in England the same princely income which they generally do in India. In England, where Earls and Dukes roll in riches, these retired officials from India are almost a nonenity. Here they cannot afford to play the purse-proud and stately governors and commanders. Consequently, while they are in England, which is a land of equality and freedom, they treat the natives of India as their equals, and very often introduce them into their families. Suppose the same Englishmen were to land on the Indian shore, as a rule they would be at once metamorphosed—assume an icy reserve and express a haughty disdain. They in India look upon themselves as one of a superior race, come only over to command and exact obedience from the conquered natives."

Such loose generalities and misleading assertions are ill adapted to produce a good effect, or to promote better feelings between Englishmen and natives in India.

Diverging somewhat from the subject of the Paper, Mr. Dadysett proceeded to advocate, as means to secure the stability of the British Empire, a great reduction of military expenditure, a ten-fold increase in the amount expended on reproductive public works, the throwing open the doors of the Civil Service to both natives and Englishmen, by Examinations held in India and not in London, the improvement of the condition of the ryots, and a vast increase in the educational grants.

Freely acknowledging that even now "a good many Englishmen in India are perfect gentlemen in the true sense of the term, and are true friends of their native fellow-subjects," Mr. Dadysett continues, "it ought to be the duty of the Home Government, before sending out young men to govern the natives of India, to strongly advise them as to how to

behave towards the subject races. It ought to be made compulsory for every new civilian to be acquainted with the habits, manners and wants of the natives. They must be strictly enjoined not to molest and insult the natives." And in this recommendation all will heartily agree. He proceeds:—

"It is well contended by Englishmen that they cannot possibly ask the natives to join their family circles, when the latter studiously shut up in seclusion their wives, daughters and sisters, and look upon some of the refined European customs and manners as offensive to the laws of modesty and decency. They further contend that friendliness, sociability and cordiality can never be one-sided; they must be spontaneous, mutual and unrestrained, and this contention is perfectly right. But in the present state of Hindu society there is needed a great deal of forbearance and magnanimity on the part of our English rulers. It is not only that Hindu ladies and gentlemen have not by their education and refinement come to the pitch of civilization as to freely meet in social intercourse with any European nation, but unfortunately their very religion and tradition come in their way. No sooner a Hindu is seen by his caste fellows busy with knife and fork on a plate of chops or beefsteaks than he is put down as one out of caste and polluted. The same is the case more or less with almost all the races in India, except the Parsees. This is the only class that is prepared and fitted by its wealth, opulence, education and polished manners to dine on the same board with any continental nation with honour to itself and its hosts. The stern obstinacy of the Hindus in refusing to join the Europeans in social intercourse brings to our recollection the memorable words of Shylock, 'I will buy with you, sell with you, walk with you, but I will not eat with you, drink with you, nor pray with you.'"

This, by itself, is a very hopeless picture; if it were an accepted fact that the only practicable form of social intercourse consisted in sitting at the same board and partaking of the conventional chop or steak, or that the chief passport to friendship is opulence. Fortunately the next paragraph presents more hopeful features, and justifies Mr. Dadysett's

strong argument in favour of social gatherings, or durbars and entertainments, to be held from time to time at all the principal stations under the auspices of the chief officials :—

"Notwithstanding the sweeping remarks made by English public writers and Englishmen in India, a large portion of the natives is sufficiently educated, and have undergone such a test of refinement as to do credit to any English society or any European social circle."

Mr. Dadysett devotes only one short paragraph to the Mahomedans, and this we give in its entirety :—

"Fortunately the people that are always anxious to meet with the English rulers in friendly intercourse are the Mahomedans. These people are slowly tasting the fruits of English civilization, and it will be for the well-being of the English Government to improve the status and ameliorate the condition of their Mahomedan subjects who inhabit a large part of the country. With the exception of the educated Mahomedans, who look upon an Englishman as a friend and patron, the bigoted portion, comprising innumerable Mahomedans, look upon everybody out of the pale of their religion as an unmitigated Kaffir."

At the conclusion of the Paper, the CHAIRMAN made a few remarks, advocating the seclusion of women as tending to promote a higher degree of social morality.

The discussion was opened by

RAJAH RAMPAL SING, who expressed his disapproval of the Paper, which, in his opinion, was "not justly drawn." If people accepted the paper as truthful the result would be that all good feeling between the English and natives would die out. He disputed the position claimed for the Parsees. He denied that as a rule the natives were hateful to the English, or that there was any such tradition as that alluded to in the paper; or that the Hindu dress was any hindrance to admission to English society. He was sorry such a paper had been read.

Mr. M. ABDUL MAJID defended the paper, and said he could tell tales of the treatment of natives by English in India which would make the English in England blush.

Mr. HYNDMAN pointed out that one difficulty connected with our rule in India was that we had to deal with so many different nationalities, requiring as many different modes of treatment. He thought officials, as a rule, were most anxious to cultivate friendly feelings with the natives, but were met with many difficulties. It appeared that under the old Mahomedan rule no social inferiority was felt by those Hindus who were placed in high positions such as is felt under our rule; and he instanced the case of Toda Mull, the able finance minister under the great Akbar. He applauded the present movement in India for the extension of local self-government. But gave it as his deliberate opinion that, in spite of all our efforts, our hold on India would become much less strong than it is now; and that, in fact, we ought to think how we can best retire from the country. Our rule he considered to be positively injurious to India. (Interruption, and cries of "How?") He replied, by causing famines. In conclusion, he said that (speaking without personal experience) he thought that the social intercourse which Mr. Dadysett advocated would not bring about the good he anticipated.

MIRZA PEER BUKSH supported some of the statements of the lecturer, defended the loyalty of the Indian people, especially of the Mahomedans, but thought that if England would not govern properly, Russia would step in and India would be ruined.

Mr. J. E. MODI thought it most unjust to lay the blame of absence of social intercourse on the English. So long as caste prejudices interfered with the free intermixture of natives among themselves, how could they look for free intercourse

with foreigners? Too much was made of the exclusiveness of the English officials in India. In his opinion they did all that laid in their power to promote friendly feeling, and the natives ought to meet them in the same spirit. If young Indians educated in England on their return to India never made any attempts to bring about reforms, domestic and social, if they never brought the influences under which they had been placed in England to bear on their life in India, who was to blame? Let them improve the home department, elevate the condition of women, and they would then be in a position for free intercourse with their English friends. But the movement must be initiated by themselves.

The Rev. JAS. JOHNSTON thought that sufficient consideration was not given to the difficulties with which Englishmen had to contend in going out to India. First and foremost was the climate. Former conquerors were natives of countries the climate of which was not very different from that of India, and they had less constitutional difficulty in amalgamating with the natives of India. The English could not live permanently in India, and there was, on that account, the greater difficulty in cultivating social intercourse. He was far from defending illtreatment or unkindness towards the natives, but he believed such cases were exceptional. A certain brusqueness and independence of manner which characterised Englishmen was apt to be mistaken for unkindness. But in truth he had found that the Hindus themselves, when in power, treated their fellow-countrymen with far greater harshness than the English did. The English in India had a difficult part to play; and, after all, the basis of their authority must rest on righteousness and truth, as the basis of government administered with kindness combined with firmness. India was a conquered nation; but did the natives think from the heart that it would be for

their benefit that we should leave India? He advocated education for high and low as the great panacea for India's grievances.

Mr. MARTIN WOOD expressed his regret that so little had been said respecting the Mahomedan population. He entirely agreed with the lecturer that the stability of the Empire lay in the contentment and happiness of the people, and that these would be most effectually secured by reduction of military expenditure, extension of reproductive public works, improvement in the condition of the ryots, extension of education, and other reforms indicated in the paper. Mr. Wood read a notice of the departure of Sir William Wedderburn from India to show how possible it is for an Englishman, by kind and just treatment, to win the hearts of the natives.

Sir WILLIAM R. ROBINSON, K.C.S.I., related two very touching instances of the treatment which young natives of Madras had received from their families and caste fellows on their return from England. Both these young men had done honour to the education they received in England, but were driven from their native place by the persecution of their friends. Such was the practical teaching in social intercourse given by the natives themselves.

The Rev. J. LONG spoke of the advantages arising from "at homes" in India to which both natives and Europeans were invited. Both Bishop Cotton, and his successor, Bishop Milman, had been in the habit of giving such parties, which had a great influence for good. In later years, both in Calcutta and Madras, friendly meetings of this nature among all classes had been frequently held in connection with the Branches of the National Indian Association in those cities, which was doing very useful work in this direction.

Mr. M. D. DADYSETT said the discussion had been so prolonged and the points raised so numerous, that it would be

impossible to deal with them adequately in the very brief space of time he could venture to detain the meeting. At the outset he might say that a good many speakers had forgotten that it was expressly stated that the paper read was an expression of sentiments of Mr. S. N. Ginwala. He might as well add that the political sentiments and the quotations were his, but as respects the social sentiments he had but a small share in the same. With due deference to the Chairman, he submitted that his Lordship's views were more or less coloured with the opinion which appeared in a recent number of *The Indian Spectator*, which he thought to be the partial opinion of an individual writer. It appeared to him that his Lordship thought, from his remarks on Hindu ladies, that he underrated them; but the fact was that he had spoken from a general point of view. If the next speaker, Rajah Rampal Singh, had perused carefully the whole of the paper, he would not have had the trouble of making the remark that injustice was done to the English. Such an assertion was absolutely without foundation. As regards the Parsees, the Lecturer said that the Rajah did not seem acquainted with the Parsees and the general appreciation of their services to the British Raj. The Rajah having denied his statement "that as a rule an Englishman does not like the natives," he would simply draw attention to the speeches of subsequent speakers, by whom he was borne out on the point, and which directly contradicted the Rajah. Mr. Abdul Majid's remarks were, in his opinion, entitled to more weight than those of the Rajah. He denied that he had imputed disloyalty to the Mahomedans. Alluding to Mr. Hyndman's comments, he said that he fully sympathised with a great many of his remarks, except the latter part, from which he differed. The next speaker, Mr. E. J. Modi had, in his opinion, adopted the proper line of argument, and he had no hesitation in saying that he fully

concurred with every one of the views so ably expressed by him. He admitted the fault did not altogether lay with the Englishmen. And he would be extremely sorry to hear that he should be understood to find fault with only the Englishmen; on the contrary, he had often come across the best examples of courtesy amongst Englishmen, but he could not say always. That the natives of India themselves were, to a certain extent, to blame was also his own view. As to the next speaker, Rev. J. Johnston, he had very little to say. He would only add that the previous speakers had sufficiently pointed out the various disadvantages that the natives laboured under, so he would not go over the ground. The next speaker, Mr. Martin Wood, distinctly supported the views put forth in the paper, and certainly his views were entitled to every respect, as he had spent a great part of his time in Bombay. The Rev. J. Long, who has had an ample experience of Indian life, practically supported his suggestions for promoting social intercourse. He endorsed every word spoken by Mr. Long as to the exertions made by the National Indian Association to promote social intercourse between Europeans and natives of India, and he extolled the efforts now making by the Northbrook Indian Society in the same direction, efforts which would be highly appreciated both in England and in India. In conclusion, he thanked the ladies and gentlemen for the courtesy and attention they had extended to the reading of his paper.

RAJAH RAMPAL SINGH proposed a cordial vote of thanks to Lord Stanley of Alderley for his able conduct in the chair.

Mr. M. D. DADYSETT seconded the motion, which was cordially adopted, and his Lordship bowed his acknowledgments.

The sitting then terminated.

J. B. KNIGHT.

THE ARTS EXHIBITION AT JEYPORE.

The following graphic account of the city of Jeypore, Rajputana, and of the Exhibition which has lately been opened there, is from a correspondent's letter to the *Times of India*:—

"Our first impressions of the general views of the city and its surroundings reminded us strongly of Italy. At a dozen points one saw groups of buildings and stretches of landscape that one might see about an Italian town. The high hills rising like battlements outside the city intersected by walls rising in zigzag lines to the fort-capped summits instantly recalled Verona, while the long lines of streets, intersected at regular intervals at right angles by streets of less width, and these again by lesser ones, remind us strongly of Turin. The uniformity of the buildings is quite unique. When a house does not rise to the regulation height, an elaborate screen is added, all its details being carried out with the greatest finish and care, though it is only a sham.

"Nothing can be imagined more fantastic than the myriad domes and pinnacles, spires and kiosks that rise from the top of these buildings in every direction and stand in bold and beautiful relief against the deep blue of the sky, and the vistas that are opened up when one passes to the entrance to some of the narrow streets leading into the heart of the city show that there is no end to the profusion of ornament and lavishness of decoration in every part.

"The broad and regular streets that traverse the city have wide pavements on either side and down the centre, along which the particularly gaily dressed crowds of people are perpetually moving. So broad are the walks that whole markets are held on them without obstructing the passengers; elephants swing along the roads, conscious of their strength and power; strings of supercilious camels, sometimes twenty or thirty in number, stride past sneering at the rest of the world; gaily caparisoned circus-like horses amble and curvet and speed over the ground at a most unexpected pace; quaint little carts with pagoda-like tops, gorgeously decorated, are jolted cheerfully along by com-

pact little bullocks proud of their handsome jules; larger carts rumble over the ground drawn by magnificent oxen, most of them having brightly lacquered horns. An unusually large number of sacred cattle perambulate with slow unconcern every thoroughfare, gathering unmolested a varied meal from baskets and stalls as they pass; thousands of fluttering pigeons are fed daily at the expense of the pious, and the ubiquitous pariah dog lies about in every direction and in everybody's way. Gaudily painted chunam or marble shrines crop up in the middle of the road. Shops occupy the ground floors of every street, their wares encroaching far out on the pavement, and almost every one boasting a sort of four-post bedstead outside the house, some with elaborate lacquered legs and canopy; and here the merchants sit or recline when the shops become close and hot. Above them the houses rise four or five stories, with large temples at frequent intervals, and, wonderful to say, the whole city is capitally lighted by gas, while water is carried through its length and breadth in pipes, and every man has the tap almost at his own door.

"The public gardens are very extensive and beautiful, reminding one of Kensington Gardens by their excellent roads and walks, shady avenues, well kept flower beds, commodious seats and arbours, pretty bridges and cool fountains. These gardens contain a large collection of animals and birds, the latter specially attractive. A large aquatic aviary is filled with a variety of strange and beautiful birds, some of them looking so quaint that they might have stept from heraldic shields or armourial bearings. Flamingoes with rosy-tipped white feathers and pink legs twist their long necks into such various contortions, that we easily realised the embarrassment they caused *Alice in Wonderland*. Ducks of many kinds and colours skimmed and flirted restlessly in every bird's way, getting many a dig from a more placid neighbour. One large-billed, long-legged, handsome, unknown beauty stood on the edge of the fountain perfectly motionless for so long that we doubted his reality, until he suddenly spread his enormous wings and stalked after a party of noisy ducks, flapping them into silence and out of the way. Gold and silver pheasants, parrots of every gorgeous tint, white

peacocks, an emeu and a cassowary, crowds of small gem-like birds, rare monkeys and other small animals, fill large cases of a most commodious description; and from the beautiful condition of their plumage, the freedom and activity with which they move or fly, the perfect cleanness and order in every part is demonstrated how great is the care that is taken of them. Wild peacocks here and everywhere in the place wander about at their own sweet will, lovely pictures of proud beauty. At an elevated spot in these gardens is being built the Albert Hall, to be used as a Museum. The foundation stone was laid by His Royal Highness the Prince of Wales, and the building is to commemorate his visit. The design appears to us to be excellent and appropriate in every way, while the splendid materials to be obtained in the immediate neighbourhood and a whole army of skilled workmen on the spot cannot fail, under its present efficient supervision, to ensure success. As an example of the size of the blocks of stone used, I may mention some arches in course of construction in the principal courts, for which two stones were sufficient for the whole span. Marble is being used extensively in the work in large masses and for delicate ornament. All the details of decoration are gathered from exquisite examples of old work, models of about 500 of which have been brought in for selection from Delhi and other places. The examples chosen are first modelled in clay with a sharpness that is surprising and then placed before the workmen, some of whom are mere lads, who reproduce them in marble with an ease and accuracy that show they are to the manner born.

"If the general impression of Jeypore is that it is unsubstantial and fragile, a city of biscuit, china and Venetian glass, the Exhibition takes one by surprise with its substantial arrangements. It has none of the appearance, as many Exhibitions have, of a mighty bazaar of the fancy fair description, opened to-day and shut to-morrow. It rather reminds me of the Indian section of the South Kensington Museum, and the illusion is increased by the large and handsome plate-glass and blackwood cases, made after the exact pattern of those at South Kensington under the superintendence of Mr. Wimbridge, of the Western India Art Furniture Company. These occupy important positions

in the central hall, together with two tall octagonal cases and a raised platform, on which is placed a handsome throne of state belonging to the Maharajah, covered by a gorgeous canopy of kincob and flanked on either side by a beautiful suit of armour. One is remarkably fine, and has two breast and two shoulder pieces called the 'char-aina,' made of steel, inlaid with gold, in a most delicate and intricate pattern. On the walls are hung priceless carpets of great beauty, rich in colour which has defied ages to fade, and splendid in design which has never been reproduced. One very large carpet, about 300 years old, is said to have been brought from Kandahar by Maharajah Mansinghji. This with several others of the same description are the property of the Maharajah of Jeypore. There are many very handsome modern carpets sent from Lahore, Ajmere, and Agra jails. There is a large and valuable loan collection from His Excellency the Viceroy and Her Excellency Lady Ripon, among which are some beautiful embroideries from Bokhara, an elaborately carved silver betel box from Mandalay, silver gilt work from Surat, a beautiful tray from Kutch, and panels painted in lacquer from Hyderabad.

"His Highness the Nawab of Bhawalapore sends a *lungi* of yellow silk, exquisitely woven with gold thread, and some beautiful articles in silver-gilt and enamel, ivory and ebony. His Highness the Nizam of Hyderabad sends a large and varied collection. The Maharajah of Kerowlee also exhibits a large number of beautiful articles. The Nawab of Tonk sends a number of most valuable and interesting books, and his *Alkoran* was written in the time of Iskandar Khan Bahlol Ludi, King of Delhi, 375 years ago. Another, bearing the title *Futwa Alumgiri*, in neat Persian letters, was written by order of Alumgiri Aurungzebe, King of Delhi, and cost three lakhs of rupees. The book is about 155 years old. Many of the manuscripts are exquisitely illuminated and would repay a lengthened study of their beauties. Another case contained a collection of most ravishing musical instruments, sent by the celebrated composer, Raja C. Sourindro Mohun Tagore. There is a guitar which was presented to him by the Emperor of Japan, a large and handsome instrument. They are mostly stringed instruments,

but there is a beautiful little Japanese flute, and a large conch to represent the wind instruments.

"Arms of every description were displayed, most elaborately ornamented, and I particularly noticed a magnificent piece of workmanship in a knife with enamel handle, set with crystals, sent by the Maharajah of Jallawar—a cruel looking blade, with too exquisite a setting for its deeds of blood. There was some very rich *repoussée* and pierced silver work from Burmah. There was a revolving rifle, manufactured in one of the native States, which attracted some attention as a specimen of what these cunning native artificers can do if they are put to it.

"In a case carefully surrounded by a wire grating, and guarded night and day by two soldiers armed with bayonets, are some sumptuous jewels belonging to Rewah, but it is so impossible to realise their fabulous worth that they almost fail to impress one. There are three crowns crammed with diamonds, rubies and emeralds, and in the centre of one, carved in an amethyst of exquisite tint in a figure of the goddess Karli, there are two very rich enamel bracelets and strings of uncut stones. In the same case are some of the treasures of the Maharajah of Pannah. Here also is displayed the crutch-like stick given by Akbar to the famous General Maur Singh. This is said to be the most perfect example of old enamel in existence. The designs are treated more boldly than in modern work, and consist of representations of birds and animals arranged in small panels running the length of the stick, and terminating in a small crutch of jade work studded with precious stones which has the appearance of being of later work than the enamel, and was used probably to afford a fraction of rest to some weary courtier compelled to stand for many tedious hours in the presence of an exacting prince. The modern enamels, consisting of jewellery, small trays and charms, are very attractive, and do not show any deterioration in execution. Of pottery there was a good display—glazed and unglazed. In the former a large collection from the Jeypore School of Art, a few specimens from the Municipal Committee of Bulundshur, and from Mahomed Sherif of Julunder, and some good examples of the Bombay School of Art, Sind and Mooltan wares. In the latter

division (unglazed) were some specimens of the black polished pottery, with silvery-looking incised ornament, from Azimghur; black and red with no ornament, the surface covered with plumbago, from Buswa; some fancy pottery from Tonk called "kagasy," from its very thin consistency resembling paper; some examples of toy pottery, carved and notched, from Umudawar, in the Jeypore district; and a water-bottle ornamented in bands and dots and lines, simply incised in clay, from Sambhur. In a room devoted to stone carvings was a most exquisite model in pure white marble of the Taj, carved by a native of Jeypore.

"I am scarcely qualified to speak about the 'raw products,' which occupy about sixty pages of the catalogue. But beside all the ordinary specimens there was a singular collection of grains and seeds, grasses and fodder, roots and seed-vessels used in famine times, on which a special report would be interesting. There was also a curious collection of the intoxicating drugs used in India. I may, perhaps, say here that the catalogue, which embraces 6,669 objects and fills 168 pages, is unusually good, and, what is very rare in large Indian exhibitions, was ready on the opening day. All the visitors owe a debt of gratitude to the compiler. But the visitors would have been much more numerous had the extraordinary excellence of the Exhibition been noised abroad beforehand. For the first time the Native Princes have unveiled their secret treasures. Oriental magnificence and modern utility lay side by side; and as a singular pendant to the Indian jewels the interesting collection of school requisites sent by Mr. R. M. Cameron of Edinburgh and Glasgow claim special attention. They consist of maps, flat and in relief; also globes, plain and in relief; object lessons and picture teaching; a tellureum showing the movements of the earth and moon round the sun; boxes of form and colour; planes, solids and models for teaching drawing; a panoramic apparatus for lesson exercise by objects as well as letters forming words; reading and writing sheets for beginners; natural history charts illustrating the animal, vegetable and mineral kingdoms; mechanical and geometrical diagrams; models of the human heart, lung, eye, torso, &c., with all parts movable to show the action and con-

struction of the various organs: in short, everything to make the path to knowledge easy,—so different from the method of teaching practised thirty or even twenty years ago. A study of these educational aids is alike instructive to the young and interesting to the grown up. I understand the Maharajah has secured this excellent collection for the Jeypore College.

"There was a very interesting collection of peasant jewellery in pewter and brass and lac, and some very pretty glassware, delicate in tint and texture, made in Jeypore. I have not, I am sorry to say, sufficient time to examine with the care they deserve the many other exhibits, and I can only give a passing glance at the rich masses of gold and silver fabrics, and jewellery, the brocades and printed cotton cloths, *phulkaris* and lace, iron, brass and copper work, inlaid furniture, plain and carved work in wood and ivory, horn and metal, carved wood of many kinds, lacquered and leather work, painting on paper, ivory and cloth, apparently without end. There comes a period when eyes refuse to look longer at multitudinous objects, however great their beauty and interest; when the pen fails to find adjectives with which to describe the admiration excited, and when the brain resists so undue an exercise of its receptive power; and I reluctantly conclude my last visit to the Exhibition with a feeling akin to envy of those who can remain in Jeypore to enjoy at leisure a more protracted study of its treasures, leaving behind me a hearty tribute of admiration for the powers of its honorary secretary, Dr. Hendley, and his efficient staff of helpers, to whom is due this great success."

REVIEWS.

"MR. ISAACS." A Novel. By F. MARION CRAWFORD. Macmillan & Co.

It is a new phase of Orientalism and one to be welcomed by all who wish it well, that books about the East are leaving the domain of learning of the pure and unmixed kind, and

taking their place as literature. The most satisfactory as well as the most notable instance of this is Mr. Edwin Arnold's *Light of Asia*, which starting as a poem, a long poem, on an Eastern religion, has made for itself a place as a decided and deserved literary success. In a sense, the book before us is a still larger step in the same direction. General interest is certainly turning towards the East, and of this a somewhat unwise and yet popular book is better proof than one of heavier metal. Here we have a fashionable novel of the day treating of Indian life, and working up Eastern philosophy and the magico-supernatural in the most barefaced fashion, and yet succeeding. We do not think the book deserves all the notice it has attracted, but we hail it as a proof that the world of Eastern life and thought is not so remote as it used to be, nor is it forbidden ground into which excursions are sufficient to destroy a book as literature. Take for example Meadows Taylor's novels, the orientalism is vastly better done, the whole work displays more knowledge and more sympathy, but who reads them? or who ever read them except people who were of malice prepense interested in the East? Now we all know the weariness and unsatisfactoriness of preaching to a clique. What all friends of India wish to reach is the mass of the ignorant and uninitiated, and we think it the most hopeful of all signs when an Indian book gets, as does this *Mr. Isaacs*, a position as popular literature. We may wish its orientalism were better done, but we recognize its popularity with satisfaction. Popular it is spite of the slightness of the story, the common-place character of all the believable incidents, and the entire lack of purpose in the exceptional ones. Who the author may be we can only guess. Not a woman, certainly, for no woman would represent her heroine as contemplating a marriage to a man with three wives as either possible or attractive; or would think of the

repudiation of the whole party as in any way mending the matter. Not an Anglo-Indian of experience, as the knowledge of native character is no more than skin deep. Still less the Italian-American or American-Italian of the story itself, for such a man would hardly fail to be more trenchant in criticism of the English in India. It is a very young book, and our minds turn naturally to the number of sharp, highly educated young men poured into India as civil servants—a little overstrained nervously by the exceedingly severe competition—even to the degree of believing that in Ram Lal had been presented a possible and credible type of Oriental character. We do not think the supernatural element is well managed, and the writer's own criticism hits the point. Readers of *Alice in Wonderland* will recognize this as the Cheshire-Cat order of the marvellous, and will feel that the disappearance of Ram Lal compares ill with that of the famous and lamented animal who left his grin behind. It will be a bad thing for fiction if we are to have much of this class of marvel. Mr. Isaacs' trances and his dreams, his magical adept, and his visions of the beloved are not really better things than the wholesome imaginings of a reasonable man, and are surely easier to invent. Then with a wonder working agent at command, the useless and cumbersome machinery of the story, employed as it is to no purpose, is simply provoking. Can anyone be satisfied with this?

"Like a heavy pall of virgin white that is laid on the body of a pure maiden, of velvet soft and sweet but heavy and impenetrable as death, relentless, awful, appaling the soul and freezing the marrow in the bones, it came down to the earth. The figure of the grey old man grew to gigantic proportions and unearthly size. The vast old hands stretched forth their skinny palms to receive the great curtain as it descended between the moonlight and the sleeping earth. His eyes were as stars. His hoary head

rose majestically to an incalculable height; still the thick, all-wrapping mist came down, falling on horse and rider, wrestler and robber, hiding all, covering all, till not a man's hand was visible a span's length from his face."

This is well expressed, but surely we have fallen into evil times when this kind of thing can be presented to us as sense. We have a difficulty in gathering that the "it" does not suggest the well known "it" of the Caucus Race, but is a magical mist—the which if it had arrived five minutes sooner would have rendered unnecessary the severe wrestling which had preceded its coming—and the absurdity of sending 500 miles for human help when you had that kind of thing at hand strikes even the author himself. Now there is method even in madness, and supernatural intervention must be proved to do or mean something, or ordinary human beings living in the realm of the conditioned can have no patience with it. The philosophical element is not much better than the marvellous. Here the scanty Oriental knowledge of the writer strikes us. A Persian who defies what he believes to be fate, the Buddhist who works miracles and preaches happiness, are both incomprehensible Oriental types; and the quantity of transcendentalism tastes to us every way more of the West than the East.

Still we are glad the book has been written and has had much success. There is a certain spontaneity and go about it which explain this better than the quality of its magic or its philosophy. The polo and the tiger shooting will pass muster as vivid descriptions, and as far as we know are true to facts. For the purpose of a sermon to the uninitiated we think *Mr. Isaacs* will be more serviceable than many a better book.

J. E. CADELL.

POPULAR ECONOMICS.—THRIFT. By S. SATTHIANADHAN, B.A., LL.B., late Mathematical Scholar of Corpus Christi College, Cambridge. Madras, 1882. Price, Annas 4.

This pamphlet is the first of an intended series on subjects connected with political and social economy. The author, who made good use of his time at the University of Cambridge, is impressed with the importance of a practical recognition of economic truths among his fellow countrymen, and in order to stimulate to an interest in what is often considered a dull subject he is going to write short pamphlets in a popular style on the following matters: Thrift—What is Money?—Labour and Capital—Taxation—Growth of Population—Wages—The Currency Question—Free Trade—India's Economic Needs. Mr. Satthianadhan does not expect to be original and he avoids dogmatism. He is simply desirous of helping in the essential work of collecting facts, and of showing by familiar exposition the points in which Indian social life often contravenes recognised principles of political economy.

In the paper under notice the writer first explains what he means by the word Thrift, which he adopts in preference to other terms because it is "connected with the common English word 'to thrive.'" He takes Mr. Smiles' definition that it is "the spirit of order applied to domestic management and organization." He insists that thrift does not consist in avoiding expenses or in hoarding money, but that it has to do with choice of expenditure, and in regard to this he makes the following observations.

If there is one lesson which we as natives of India ought to learn more than any other it is the lesson of thrift. Our people certainly are not extravagant; they are on the contrary niggardly and covetous. Their sole object is to heap up money, without the slightest idea as to what use to make of it, and when they do

spend they rush to the opposite extreme and spend an enormous deal on very trifling things. A marriage, for instance, may be the occasion for spending a great deal. We heard the other day of the sum of 15,000 rupees having been set aside by the parents to be expended on the marriage festivities of their son. Even the poorer classes in India are given to such reckless expenditure, and we know several families who have been ruined for ever by a hopeless contraction of debts from those veritable Shylocks, the Sowkars. And yet, strange to say, these are the very people who are so fond of money, and do even the most menial service to add something to their purse. Thrift does not consist, as has already been remarked, in mere saving; it is not in any way connected with greed or selfishness, it being in fact the very opposite of these disgusting dispositions. It means economy for the purpose of securing independence. "Thrift requires that money should be used, and not abused—that it should be honestly earned and economically employed."

> "Know when to spend and when to spare,
> And when to buy, and thou shalt ne'er be bare."

Neither is frugality inconsistent with philanthropy. We always see one who is not avaricious, but frugal, exercising on proper occasions acts both of charity and generosity.

Mr. Satthianadhan goes on to argue that thrift has reference to public as well as to private economy; and he next shows that it is a habit of gradual growth in national life and a result of civilization, which by raising the moral tone of a nation and by promoting security leads to the exercise of this virtue in individuals. Again he argues that reckless spending, even on charity, has a hurtful effect on society, and he concludes his opinions on this point as follows.

The so-called munificent charities so imprudently given by some of our rich Indian gentry are from an economic point of view useless and even pernicious to the welfare of the community. Instead of such unproductive expenditure being discouraged we on the contrary find them to be the very means of bringing any

individual into undue prominence before the public. Of course it will not be right to condemn such charities altogether; they may, considered from a moral point of view, seem generous and noble, but at the same time it must be admitted that when better use can be made of such sums of money a less advantageous use must be discouraged.

The advantages belonging to co-operation are dwelt on at some length, and the writer urgues that his educated countrymen should assist the poorer people to protect themselves from misery by such means. He says:—

Our poorer classes, composed partly of the working and partly of the vagrant population, suffer most when any national calamity befalls the country. Everything goes on well for a time: suddenly there is a bad harvest or a terrible famine, and numbers of families become utterly ruined and we hear no more of them. Will not any scheme of co-operation, supported by the thrift of these people themselves, help to alleviate much of their distress and misfortune? Of course our masses are not in any way so advanced as the corresponding classes in England, so as to start any co-operative scheme of their own accord, or even if they did to have the energy to carry it on for any length of time; but the educated few who have the means and time can well afford to begin such schemes for the less fortunate suffering masses. The main principles on which a useful co-operative association may be started are very simple. We must first give some inducements for the poor reckless classes to save; the saved money ought to go to a common fund, so that in cases of sickness or distress the members may be helped out of this common fund. Money can also be lent without interest out of the common fund to members who are sometimes in excessive need of it, as for instance, on the death of a child to defray the funeral expenses, or on marriage occasions. Nothing is more disgraceful and deplorable than the mean advantage which the money-lending sowkars take of the poorer classes; hundreds of families are oppressed and in most cases become utterly ruined. Will not co-operative schemes such as those described above be of great advantage to the deluded many who are so easily taken in? Why should not the educated few sacrifice a little of their

time to do at least something for these classes? Will they not in carrying out such schemes benefit the ignorant poor, and at the same time teach them a practical lesson on "Thrift," and impress them strongly with the magical power which this economic virtue has in preventing them from falling into the deplorable state of vagrancy?

In conclusion some of the economic effects of national thrift are enumerated, and the useful little pamphlet closes as follows:—

If we are right in noting that thrift tends to divert employment from the production of inferior objects to those of greater permanence and value; that it raises wages, renders the labourer more independent, diffuses capital, and thereby increases industry and comfort; that it enables higher service to be substituted for lower; that it is essential to social and individual progress; may not we then well ask whether a *prima facie* case has not been established for ranking national thrift high among the virtues of civilized life?

We hope the later papers of this series will be equally practical and readable.

MEDICAL WOMEN FOR INDIA.

We have the satisfaction to state that the scheme started by Mr. Kittredge at Bombay for providing a guarantee fund for maintaining two or three medical women in that city is making excellent progress. Very soon after the issuing of the following circular a large number of subscriptions of Rs. 1,000 were received, and great interest appears to be excited in the movement.

[CIRCULAR.]

It is proposed to raise by public subscription, to be supplemented, it is hoped, by a Government contribution, a sum of money sufficient to permit of bringing to Bombay, for medical

practice, two or three English ladies possessed of a thorough medical training and experience. The high position gained by female doctors in England and in America is sufficient proof of their ability, learning and skill, as well as the need of their services. Such need exists in much greater force here in India, where the secluded habits of the female portion of society make them very reluctant to accept the services of doctors of the other sex, even in the most serious cases, while the neglect to take medical advice in apparently trifling matters often leads to serious illness.

It would be premature to lay down all the details of such a scheme, as it will depend largely upon the amount of subscriptions raised. It is proposed, however, that an arrangement be made to give to two or three ladies cost of passage out and home, free rent and moderate salaries for a term of three years, leaving them to supplement these by moderate fees for visits to patients. In such a case a small dispensary would be proposed, where women and children could receive advice and medicine for a trifling charge. It may also be thought best to ask Government to give the ladies some official connection with the hospitals, and from this might grow a medical school where female students could receive instruction in medicine and surgery from competent teachers of their own sex.

Further matters of detail are necessarily left to the future. To carry out the scheme rs. 30,000 to rs. 35,000 are necessary, and we can then go to Government for their support and assistance. It is hoped that this sum may be contributed, and then a committee will be formed to lay the matter before Government and arrange the details of the scheme.

All those interested in this object are requested to communicate with the undersigned.

GEO. A. KITTREDGE.
SORABJEE S. BENGALLEE.

Bombay, 25th January, 1883.

Our readers will be interested in this extract from the *Madras Mail* of January 2nd, in reference to the success of Mrs. Scharlieb in her Examinations in the University of

London, preparatory to her return to Madras for medical practice :—

Mrs. Scharlieb, wife of our town police-court magistrate, Madras, distinguished herself greatly in the M.B. Examination for Honours at the London University. She obtained the scholarship and gold medal in Obstetric Medicine, a second class in Medicine, and a first class in Forensic Medicine. What will the Madras Government do with Mrs. Scharlieb when she returns to Madras? Her professional qualifications must be of a high order to enable her to obtain such an honourable place in the most difficult of the medical examinations in London. Mrs. Scharlieb should be thoroughly well qualified to take charge of a medical school for women in India, and it is not improbable that qualified native doctors would have plenty of scope for the exercise of their profession in this country.

Captain P. Talbot Peterson has made the following observations, which he has permitted us to print, on the question, "Are Medical Women required in India?"

My opinion has been asked on this subject, and having been very frequently in India, and also being much interested in the question of medical women, not only for India, but to attend their own sex generally, I beg to offer a few thoughts on the subject, and also to state a few facts.

In the first place I am sure that they are not only desirable but *necessary*, if the native woman is to be raised from her present low state of degradation to something nearer our own standard of mother, sister, wife. Religion must be put out of the question, and more than that, it is not civilisation that is needed, it is *humanisation*, if one may coin a word, and in this it must be woman to help her sister woman. Who can best sympathise and patiently bear with woman in her great trouble and pain but woman? When man, with all his boasted strength, is prostrated through sickness, does he call on his brother-man? No; now he leans upon the woman; her tender, sympathetic touch relieves him; her noble powers of nursing, waiting, watching and enduring now come forth. Who is the stronger—woman in her weakness, or man in his boasted superiority? I have had it

repeated to me again and again that woman had not sufficient courage and nerve for the medical profession, that her nature was to lean on and look up to man in all things, but let me state that in all my experience of men and women—and it has been great, for, in my thirty-three years at sea I have taken many hundreds across the ocean—I have never yet met a coward woman. I have known cases of seamen, where one would at least expect to find bravery in the hour of danger, breaking into the spirit-room, but will you tell me in all experience of women turning to drink for support in the face of even the greatest danger? What does this subject the women to? In all cases to much unnecessary suffering, and in many cases to an untold life of misery and suffering, arising from the diseases incidental to womanhood and motherhood being unattended to or improperly treated, the man being utterly careless on this point, having his other wives to turn to.

After referring to the extreme difficulty caused by caste feeling, the writer continues :—

But let educated and thoroughly competent medical women step in, apply proper remedies, and not only by their medical skill, but by the powerful and ennobling influences which a refined and educated woman throws around her wherever she goes, *insensibly* it may be, but still *surely* affecting the character and minds of those who come in contact with her,—show their Hindoo sisters what woman ought to be and may become, teach the native woman to set a value upon herself as a woman, to respect herself, and she will *compel* the native husbands and sons of the future to respect *her*. The best—nay, one might go further and say the only way of effecting this, of piercing through the unnatural and morally degrading seclusion of the Indian harem, is by medical women, simply and purely, as if they go as medical *missionary* women they will never be admitted with the same freedom; and putting religion aside altogether, humanity, and humanity alone, urgently demands our help.

To come to facts, and speaking from my own experience, there is no doubt that from a remunerative point of view, thoroughly educated medical women will do well in India. In 1866, while in Maulmain, my wife objecting to a medical man attending her in

her confinement, and expecting it to occur on the passage across to Bombay, we had to pay a midwife a much larger sum than we could have got a doctor for to go across with us. She was merely a midwife, trained in the Madras Lying-in Hospital, but so clever in her business that she commanded a good practice both amongst Europeans and natives. Her charge to Europeans and wealthy natives was Rs. 150; of course, to poorer natives much less; and she merely visited them as a medical man would—did not nurse them. Her services were so much sought after that it was with great difficulty and only by paying her £100 that we induced her to take even the short trip to Bombay, and not only had we to pay her, but also her Ayah's wages and expenses. This woman's training cost her little or nothing, and she was there on the spot. The qualified medical woman goes out to rival, to take the place, as far as possible, where women and children are concerned, of the male practitioner. She has, therefore, a large amount of opposition to expect and prejudice to overcome. In simple justice she ought, therefore, to be guaranteed an income of at least £750 per annum until woman's rightful place in the medical field is fairly won. The sum may at first sight appear large, but permit me to put down a few figures, the lowest estimate of absolutely necessary expenses. Supposing the lady to take a house of her own, they would of course be greater.

Apartments and board	Rs. 120	per month.
Gharry hire, including syce	75	"
Morning riding horse, necessary for health	50	"
Dhobbie Wallah	8	"
Ayah	8	"
Dress	50	"
Incidental expenses	20	"
	Rs. 331	"

This is a low estimate. There are sure to be other and unexpected expenses cropping up, for instance, if she sometimes goes into society, as she surely must, just as a medical man does, her dress will cost her more; besides this, the great risks she runs of fevers and other infectious diseases in penetrating into Mahommedan and other native seclusions, where sanitary arrangements are not

attended to. The risk being much greater in her case than in the medical man's, as most of his native patients come to him at the hospitals or dispensaries, his regular patients being among the Europeans. If an isolated case *should* crop up, of his being called to attend a native woman, he will most probably send his native or Portuguese assistant, but it is only in very extreme and exceptional cases that a male doctor, European or native, is ever called in.

In conclusion, I have only to repeat that taking into consideration the opposition she will meet from medical men, the prejudices she will have to overcome in society generally, the risk of contagion in visiting some of the vile native dens, as she must do, the sacrifice she makes of all home comforts, and above and beyond all, the unspeakable benefits she will confer upon her native sisters, a guarantee fund of £750 per annum is little enough.

I see such a field of labour opening out before us, of which this movement is only the nucleus, so vast and widespread, that the mind can scarcely grasp the result, not only in ameliorating the condition of the poor suffering women, but through the influence it will have on Indian habits and Indian Society, affecting, and that in no inconsiderable degree, the political connection between England and India.

(Captain) P. Talbot Peterson.

An influential meeting in connection with a scheme for opening classes for women at the Temple Medical College, Patna, was held early in January, presided over by Mr. Beveridge. The estimated cost of the proposed Midwifery Class and a Lying-in Hospital has been roughly estimated at Rs. 20,000, and subscriptions to the amount of nearly Rs. 3,000 have been raised. H.H. the Maharaja of Hutwa contributes Rs. 1,000. A Committee, of which Mr. Beveridge is Chairman, has been appointed to collect subscriptions.

We are informed that besides the two lady students from Calcutta at the Madras Medical College, there is the daughter of a Brahmin convert from Bombay and a native Christian of Madras, as well as one or more Eurasians.

NORTHBROOK INDIAN CLUB.

We have received from the Hon. Sec. of the Northbrook Indian Club the following Report, which was presented at the Annual Meeting of the Club held on February 21st:—

Since the issue of the Second Annual Report a General Meeting of the Club, under rule 19, was held on Saturday, the 25th of February, 1882, the Right Hon. The Earl of Northbrook, President, in the chair.

The Annual Report and the audited accounts of the Club were read to the meeting by the Hon. Secretary and unanimously adopted.

The following gentlemen were elected members of the Committee for 1882:—

Mr. E. J. Khory, Mr. Abdul Ali Yusaf Ali, Mr. A. Govindan.

After the business on the agenda had been disposed of, the President addressed the meeting, remarking upon the objects of the Indian Society and Club, and the success that had been attained. He then requested the native members present to express their views in connection with the removal of the Club. Several gentlemen addressed the meeting in response, advocating the proposed change of locality and an increase of the annual subscription. The following resolution in accordance with the views expressed was then carried unanimously:—"That the meeting is of opinion that it is most desirable that the Club be removed to a more central position."

In the course of the year twenty subscribers left the Club, fifteen of them Indian members, mostly on their departure for India, and thirty gentlemen were elected, fourteen being natives of India.

As in the previous year the Rt. Hon. the Secretary of

State for India provided for the use of the Club the following Indian newspapers :—

The Times of India,	*The Civil and Military Gazette,*
The Simla Courier,	*The Bombay Gazette,*
The Pioneer Mail,	*The Friend of India,*
The Madras Times,	*The Englishman's Overland Mail,*
The Indian Daily News,	*The Madras Weekly Mail,*

The Calcutta Commercial Gazette.

In addition to the above, the Club has supplied the following periodicals and daily papers.

Daily papers :—*The Times* and *St. James' Gazette.*

Weekly newspapers and periodicals :—

The Observer,	*The Illustrated London News,*
The Nineteenth Century,	*The Athenæum,*
The Graphic,	*The Law Times,*
The Saturday Review,	*Punch,*

The Lancet.

For the following the Committee are indebted to the kindness of the editors and proprietors :—

Leisure Hour,	*Boy's Own Paper,*
The British Mercantile Gazette,	*The Indian Spectator,*
The Bombay Native Opinion,	*The Calcutta Review,*
The Indo Prakash,	*The Hindoo Patriot,*
The Madras Native Opinion,	*The Rast Goftar,*
The Bengalee,	*The Hindu,*
The Tribune,	*The Gujrati,*
The Indian Mirror,	*The Indian Chronicle.*

There has also been a subscription at Mudie's library.

Immediately after the Annual General Meeting a Committee Meeting of the Club was held, presided over by Sir Richard Temple. The Committee elected Mr. M. D. Dadysett, Hon. Secretary for the previous year, Hon. Secretary for the year 1882, and Mr. D. K. Ghose, Assistant Hon. Secretary.

In the last Report a promise was made to publish in the Report under consideration a statement of the result of a circular sent to several influential gentlemen in India for

distribution, inviting those interested in the movement to become Honorary Members. The Committee have much pleasure in reporting that the number of such members has in consequence been considerably increased, and they consider that the thanks of the Club are due to the gentlemen to whom the circulars were sent, for the assistance they have rendered, and more particularly to Mr. Dosabhai Framji, C.S.I., whose efforts are most fully appreciated by the Committee.

The accompanying balance sheet shows an increase of receipts, due principally to the subscriptions of Honorary Members. The amount derived from this source will, the Committee have no doubt, prove to be larger than that stated, but pending further communications from India, and a consequent adjustment of accounts between the Northbrook Indian Society and the Club, it is impossible to state accurately the full amount of these subscriptions.

The Committee would however point out that receipts under this head cannot be considered as revenue, and that the sum so realized should be invested, the capital being drawn upon only for purposes which could be fairly charged against a capital account. The Committee, therefore, propose to invest in the name of the President the sum already received under this head and all future subscriptions of the same nature.

From the account submitted with this report the members will see that the expenditure has been kept within moderate limits. The Committee consider that much credit is due to the Hon. Secretary, Mr. M. D. Dadysett, for his economical management, for the accurate manner in which the accounts have been kept, and for his efforts to promote the interests of the Club.

By order,

M. D. DADYSETT, *Hon. Secretary.*

6 JOHN STREET, BEDFORD ROW,
LONDON, W.C., *1st Feb.*, 1883.

An abstract of the Annual Receipt and Expenditure of the Club during the year 1882.

RECEIPTS.				EXPENDITURE.			
1882.	£	s.	d.	1882.	£	s.	d.
By Balance brought forward	82	0	4	To Newspapers and Periodicals ...	15	16	0
" Subscriptions from Hon. Members ...	142	6	10	" Coal and Gas ...	11	6	7
" Subscriptions from Town Members...	94	10	0	" Stationery	3	12	0
" Subscriptions from Country Members	5	6	6	" Porter's Wages (half share six months)	16	5	0
" Interest on Deposit Account	5	2	6	" Subscription to Mudie's Library	3	10	0
" Interest on Current Account	0	16	9	" Postage	1	12	2
				" Printing	2	19	0
				" General Expenses	10	18	6
				General Expenses:—			
				Balance Birkbeck Bank £14 3 8			
				Deposit Account .. 250 0 0			
					264	3	8
	£330	2	11		£330	2	11

The probable receipts for the current year by subscriptions will be about £110.

The probable expenditure will be about the same as this year.

M. D. DADYSETT, *Hon. Secretary.*

Examined and found correct,

GEO. W. KELLNER.

EXHIBITION OF NEEDLEWORK AT MADRAS.

The following account of the Exhibition organised by the Madras Branch of the National Indian Association appeared in the Madras Mail.

The Exhibition of Needlework, in connection with this Association, which was opened on January 4th, was brought to a close on January 10th. In addition to the specimens of

needlework, writing and drawing sent in for competition, many elaborately worked and valuable Indian fabrics were sent to the Society for exhibition by Hindu gentlemen. Through the kindness of Mrs. Fitch a number of maps and samples of plain needlework done by the children of London Board Schools were shown, and a variety of English garments and specimens of fancy-work sent by Miss E. A. Manning from the Parent Association in England, were sold for the benefit of the Madras Branch. On Saturday ladies only were admitted, and the Princess of Arcot, with several members of her family, paid a long visit in the morning. She was received by Mrs. Carmichael, Mrs. Grigg, Mrs. Brander and Mrs. Firth, and spent a considerable time in examining the various objects of interest. More than a hundred caste ladies, many of whom were contributors, visited the Exhibition in the course of the day. The total number of visitors during the six days exceeded 1,400, so that the undertaking may be considered very successful. The object of the Association in holding this Exhibition is to stimulate native ladies and school children to improve themselves in such useful occupations as needlework, drawing and writing. The following is a list of the prizes awarded :—

For native garments, Miss Rebecca Devapirium, Medal, by Her Highness the Princess of Tanjore.

For native garments, the Famine Orphanage, Rs. 10, by Rani Gujapathi Rau.

Native embroidery, Seshammal, Silver-tray, by Her Highness the Senior Rani of Travancore.

Native embroidery, the Hobart School, Medal, by Her Highness the Prince of Tanjore.

English garments, Miss E. Savarimuttu, Rs. 12, by the Association.

English garments, Wellesleyan Boarding School, Rs. 12, by the Association.

1st

Knitting, Vadavumbalammal, Rs. 12, by the Association.

English embroidery, the Hobart School, Rs. 10, by Kumari Gajapathi Rau.

Crewel-work, the Hobart School, Rs. 10, by the Association.

Crewel-work, Kumari Gujapathi Rau, a sovereign, by the Association.

Indian design, the Hobart School, Rs. 10, by the Association.

Mending and patching, London Mission Boarding School, Rs. 10, by the Association.

White-pillow lace, Female Boarding School, Edyengudi, Rs. 10, by the Association.

Gold and silver lace, Mrs. Wyatt's School, Trichinopoly, Rs. 10, by the Association.

Hand-writing, Tamil, a Hindu lady, Tanjore, Rs. 5, by the Association.

Hand-writing, Tamil, Srinivasa Pillay's School, Rs. 5, by the Association.

Hand-writing, Telugu, C. Janakammal, Rs. 5, by the Association.

Hand-writing, Telugu, Srinivasa Pillay's School, Rs. 5, by the Association.

Hand-writing, English, Miss Lydia Devapirium, Rs. 5, by the Association.

Hand-writing, English, Wesleyan Mission Boarding School, Rs. 5, by the Association.

Map-drawing, Miss Lydia Devapirium, Rs. 12, by the Association.

Map-drawing, Sarah Tucker's Institution, Rs. 10, by the Association.

Free-hand drawing, C. Janakammal, Rs. 12, by the Association.

Free-hand drawing, Srinivasa Pillay's School, Rs. 10, by the Association.

Extra prizes varying from Rs. 5 to Rs. 3 were also awarded as follows:—For plain needlework, to C. Janakammal, the Scottish Ladies' Association Industrial School, the London Mission Girls' Boarding School, the S. P. G. Mission Boarding School, Tanjore, Selvanayagammal, and to a Hindu lady of

the Chétty Zenana. Two of these were given by Mrs. Carmichael. For crewel-work, to the Wesleyan Mission Boarding School, the Estate Girls' School, Kennedy, and to Venkammal. For gold and silver lace, the Female Boarding School, Edeyengudi. For white-lace, St. John's Orphanage, Nazareth. For English embroidery, the Elliott Tuxford School, Tinnevelly, and Sarah Tucker's School, Tinnevelly.

An extra prize of Rs. 10 was also given by Mrs. Keess for a red and gold dhani worked in the Hobart School, and another of Rs. 10 by Mrs. Grigg for a Toda cloth, worked by Toda women. Gold and silver medals will be sent to Her Highness, the Senior Rani of Travancore, and to the lady of the Rajah of Travancore for specimens of Berlin wool-work and drawing. The thanks of native ladies are due to those who have promoted the Exhibition, and especially to Mrs. Brander, the Hon. Secretary, who has evinced much interest in the movement, and given much time to the arrangement of details.

HOW TO PREVENT THE CUSTOM OF EARLY MARRIAGE IN INDIA.

To the Editor of the JOURNAL OF THE NATIONAL INDIAN ASSOCIATION.

I have been greatly interested by an article which appeared in your Journal of December last, containing extracts from a pamplet called "Remarks on Marriage Customs in India," by Hakeem S. Kazim Ali, of Gwalior. It is a great pleasure to me to perceive that the people of India have begun to discover their social failings. The author of the pamphlet fully describes the present state of customs in India and the evils it has entailed. But then he goes on to say that "the Government should interfore to prevent early marriage and other harmful customs." It is here that I disagree with Mr. Kazim Ali. Is it advisable for the Government to interfere with the social affairs of a nation differ-

ing in customs, manners, races and even in religion? Mr. Kaz. Ali is of the opinion that in order to discourage early marriage the Government ought to exclude "married students in Government schools and colleges from prizes and scholarships." Now is this an advisable step to take? Will it have any effect in discouraging early marriages? I think not. The consequence of such a step will be the reverse of what the writer of the pamphlet aims at. If we go a little deeper into the matter I think we shall find what a great mistake it would be to adopt this plan. Suppose the Government were to exclude all the married students from scholarships and prizes, what would be the result? A large number of promising youths would be discouraged from and deprived of the chance of obtaining higher education; because, as we know, the majority of our students are married, and of these comparatively very few are so well-off as to be able to carry on their education without help in some shape or other.

But the question may be raised, Will not this excellent plan suggested by our friend have the effect of dissuading students from marrying at an early age? No doubt it would be so if the country were well-educated, though even then the people would find it extremely difficult to abolish a long-established custom. But in a country like India, where people hardly know the real advantages of education, and are unable to see that education is more important than custom, a plan like this, instead of doing good, will, in my opinion, do a great deal of harm. For the real sufferers by this plan will be the students, who, when they are of an age to be able to understand the rules of scholarships and prizes, will, being already married, find themselves in the very position from which they should have kept aloof if they wanted to avail themselves of educational opportunities. Thus they will have to suffer without the least fault of their own.

It is therefore the future parents whom we must try to educate if we are really anxious to make a change in the prevailing custom. For a thoroughly educated father will not marry his son early, not because of the exclusion of his son from scholarships and prizes, but because he will be aware of the misfortunes attending early marriage. Again, a man must possess some courage to oppose the rest of his community in a custom like this, in which the

opposition will be very general. Now this courage cannot be acquired except by a thorough education. In fact, the more thoroughly educated men there are the better chance there will be that the desired end will be attained. Consequently thorough education must be encouraged as much as possible. But by the plan above referred to a large number of students will be debarred from thorough education. They will know that their sons will have the disadvantage of not being able to win scholarships; but their own education will not be so ripe as to make them perceive the full disadvantage of child marriages, and to give them courage to stand against the prevailing custom. A large number of them will therefore follow the track of their forefathers, either on account of their defective knowledge, or through want of courage. Perhaps, indeed, a few of them will be wise and courageous enough to oppose the custom, although I myself doubt it. But if, on the other hand, all these people become thoroughly educated, a majority of them (perhaps all) will, as I have said above, have the knowledge and courage to oppose the custom of early marriage. This process will lead to more education year after year; but Mr. Kazim Ali's plan, if adopted, will give a slower increase in the number of thoroughly educated men than would follow if married students were not excluded from scholarships. Consequently the custom of early marriages will last for a longer period—that is to say, the policy will be a suicidal one.

HARBHAMJI, KUMAR OF MORBEE.

Trinity College, Cambridge.

MARY CARPENTER SCHOLARSHIPS AT BOMBAY.

The following is the Report lately received of the award of Scholarships granted by the Bombay Branch of the National Indian Association. We are glad to observe that one of the candidates, Miss Socrabai Sadashiv, who gained a Rs. 5 Scholarship in 1882, has this time won a Rs. 6 Scholarship. Last year the number of candidates was 44.

No. $\frac{C.D.}{3868}$ of 1882-83.

POONA OFFICE OF THE
EDUCATIONAL INSPECTOR, C.D.,
2nd January, 1883.

To K. M. SHROFF, ESQ.,
Local Honorary Secretary National Indian Association,
6 *Mody Street, Bombay.*

SIR,

I have the honour to forward for your information copy of a Notification issued by me of the results of the annual competition for the Mary Carpenter Scholarship Prizes for the year 1883.

2. I also append copy of the report of the Committee appointed to conduct the Scholarship Examination.

3. I have now the honour to request that you will favour me with a draft for Rs. 240 to enable me to meet the cost of the Scholarships for the year 1883.

I have the honour to be, Sir,
Your most obedient servant,
T. WADDINGTON, Major-General,
Educational Inspector, C.D.

No. 145 of 1882-83.

GOKULDAS TEJPAL SCHOOL,
BOMBAY, 22*nd December*, 1882.

From the Committee appointed to decide and report on the claims of the Candidates for the Mary Carpenter Scholarships.

To General T. WADDINGTON,
Educational Inspector, C.D.

SIR,

We have the honour to submit a joint report on the results of the Mary Carpenter Scholarships Examination.

On Monday, the 18th December, 1882, 54 girls from nine different schools presented themselves as candidates for the four Mary Carpenter Scholarships, viz., one of Rs. 4, one of Rs. 5, and two others of Rs. 6 each. This total of 54 candidates was made up of 14 Parsi, 17 Gujerati and 23 Marathi girls.

For the two Scholarships of Rs. 6 there were nine candidates, and all save two creditably stood the test. The two girls who

succeeded in getting the highest number of marks were Avabai Manekji, of the Churney Road Government Girls' School, and Socrabai Sadashvi, of the Bhagwandas Purshotumdas Girls' School. The former got 437 and the latter 416 out of a total of 500 marks. Besides these two successful candidates we beg leave to make honourable mention of Dosebai Framjee Bharucha, who lost the prize for a slight difference of a few marks.

An equal number of candidates to the one just mentioned above competed for the Scholarship of Rs. 5, and it was won by Anabai Baba, of the Bhagwandas Purshotumdas Girls' School. Bachubai Framjee and Gomtibai Madhowdas, of the Churney Road Government Girls' School, deserve honourable mention for their display of general intelligence and skill.

There was a very hard competition for the Scholarship of Rs. 4 between the Marathi and Gujerati girls. Parbhavatibai Mukundrao, of the Bhugwandas Purshotumdas Girls' School, having obtained the highest number of marks, viz., 460, carried off this Scholarship. Kamlabai Kashinath and Durgabai Atmaram, of the Bhau Dajee Girls' School, Ahilyabai Dwarkanath, of the Bhagwandas Purshotumdas Girls' School, and Ratanbai Fardunjee and Aimai Rastomjee, of the Churney Road Government Girls' School, also deserve special mention for the very handsome number of marks, 456, 426, 423, 416 and 415, they respectively obtained at the examination.

We feel pleasure to notice here that this year the Marathi girls seem to have made a triumphant march over their Gujerati speaking sisters; for out of the four Scholarships, three have been won by them and one only by a Parsi girl. This creditable result is chiefly owing to the special care now taken by several energetic members of the "Students' Literary and Scientific Society," who, besides keeping a constant and careful supervision over some of the Marathi Schools, devote some of their leisure hours to the actual training of the girls; and we hope that our Gujerati brethren will do the same to promote and extend female education among females of their community.

In conclusion we beg leave to state that the girls, in addition to their having a fair acquaintance with arithmetic, history, geography and grammar, possess a very competent knowledge of read-

ing and writing. Their singing and needlework, both plain and fancy, are also of a very high order. Some fair attempts at tailoring have also been made this year, and we trust that greater attention will be paid to this branch of practical instruction by managers of schools. Drawing is also desirable, and we should like to see it introduced in our girls' schools to give a finishing touch to their general education. Lastly, we feel pleasure to say that we are highly satisfied with the very orderly discipline and general good behaviour of the girls.

We have, &c.,

(Signed) J. C. DUBASH, M. N. DEVIVEDI, S. S. NADKORNI.

(Signed) T. WADDINGTON, Major-General,
Educational Inspector, C.D.

NOTIFICATION.

The Miss Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1883 have been awarded as follows :—

TWO SCHOLARSHIPS OF RS. 6 PER MENSEM.

1. Avabai Manekji, *Churney Road Government Girls' School.*
2. Socrabai Sadashiv, *Bhagwandas Purushotumdas Girls' School.*

ONE SCHOLARSHIP OF RS. 5 PER MENSEM.

1. Anabai Baba, *Bhagwandas Purushotumdas Girls' School.*

ONE SCHOLARSHIP OF RS. 4 PER MENSEM.

1. Prabhavali-bai Mukundrao, *Bhagwandas Purushotumdas Girls' School.*

2. The Scholarships will be held under the conditions laid down in this Office Notification, dated 14th November, 1882, published at page 326 of the Bombay Educational Record for the month. The Deputy Educational Inspectors, Bombay, will from time to time ascertain and report to this office that these conditions have been complied with, and will submit monthly bills for the amount due on account of the Scholarships.

(Signed) T. WADDINGTON, Major-General,
Educational Inspector, C.D.

POONA, *2nd January*, 1883.

THE SPOILT BOY.

BY TEKCHAND THAKUR.

(Continued from page 108.)

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

Baburam, a Zemindar of Bidabati.
Grihini, his wife.
Motilal (the spoilt boy) } sons of
Ramlal, } Baburam.
Boroda, Ramlal's friend and tutor.
Tak Chacha, a Mahomedan pleader.
Tak Chachi, his wife.
Becharam, resident of Calcutta, } relatives of
Beni, resident of Bali, } Baburam.
Bancharam, clerk in the office of Mr. Butler, a lawyer.
Bakreswar, a schoolmaster.
Haladhar, } nephews of Becharam.
Gadhadar, }
Mangovinda, } boys of Bidabati,
Ramgovinda, } companions of
Dolgovinda, } Motilal.
Bahulya, an accomplice of Tak Chacha.

CHAPTER XXV.

When fear and anxiety have possession of the mind sleep will not come. Tak Chacha was extremely restless in the house of detention, throwing himself down upon a fragment of blanket he tossed from side to side. Now he would endeavour to see how much of the night remained, the sound of vehicles and the voices of men making him fancy that morning was at hand. Repeatedly he addressed the *sipahis* on guard, saying, "Brothers, what is the time?" Annoyed, the sentinels replied, "It will be several hours before the gun is fired,* go to sleep; why do you vex us so often?" On this Tak Chacha again laid down on his blanket. Many reflections passed through his mind. Sometimes he asked himself, "Why have I given so much of my life to roguery? Where is now all the money I gained thereby? Money gained by such means cannot be retained. When I committed any evil act I never could sleep at night for fear, I lived in constant terror; if the leaves on the trees did but rustle I imagined some one coming

* In all stations in India a gun is fired at dawn.

to arrest me. Hamzulf Khodabux always advised me not to enter upon such a career, but to support myself by cultivating land or by taking service, saying that there was no danger in the right path, but health both for body and mind. Acting on these principles, Khodabux is now happy. Alas! why did I not listen to him?" Sometimes he pondered how to extricate himself from the present difficulty. "I must engage pleaders and barristers; I cannot be punished if the offence is not proved, and it will not be easy to prove where the offence was committed or who committed it." Thus ruminating, at dawn he fell asleep; in sleep he dreamed of his troubles, and uttered his thoughts aloud. "Bahulya! take care you let no one find the pen, the hair-pencil and the machine, they are concealed in the pond belonging to the house at Sealdah; you must not take them out for they are well concealed. Go directly to Faridpur, I will meet you there when I get my discharge." The morning dawned, the sun's rays peeping through the venetians fell on the beard of Tak Chacha. A constable, standing near him, hearing these words, exclaimed, "Scoundrel, you are still sleeping. Get up, out of your own mouth the charge against you is established." Tak Chacha sprang up immediately, and rubbing his eyes, nose and beard with his hands, began to recite his prayers; now looking innocently at the policeman, now closing his eyes. The constable, frowning, said, "You pretend innocence, but when the machine is brought from the pond at Sealda we shall see what your innocence amounts to." Hearing this, Tak Chacha, trembling like a plantain tree, said, "I am suffering from an affection in the head, therefore when I sleep I often talk nonsense." The constable answered, "That will be inquired into later; now keep yourself ready;" and went away.

At ten o'clock Tak Chacha and other prisoners were brought before the magistrate by the police officers. In the meantime Bancharam came to the police-court, bringing Mr. Butler with him; he thought if he could bring about the release of Tak Chacha he might make him of great use, as he was clever with his pen, had much address in speaking, and understood the ins and outs of the law courts; yet he must have a regard for his profession, unless he received money he would not undertake the case. He did not wish to chase the wild buffalo when he should be providing for his

family, nor would it be any use for him to veil his face when looking at a dance. Tak Chacha had been the ruin of many, and if he succeeded in ruining Tak Chacha there would be no sin in that, but great skill would be needed to trap one so wary. Observing Bancharam's absence of mind, Mr. Butler asked, "What are you thinking about, Bancho?" "By what means to get money, Sahib." Mr. Butler replied, "Very good, very good."

When Bancharam saw Tak Chacha in the distance he ran to him, and, holding his hands, said, with tearful eyes, "Ah, what is this? since hearing this evil news yesterday I have not slept. At dawn I hastened through my devotions and came hither with the Sahib. What is there to fear? this is not a cake in the hands of a child. Men are frequently in trouble, a full grown tree will weather many a gale. But the case cannot be managed without money; if you have none, send for some of your wife's jewels to meet the emergency; think of your own safety first and later of the value of the jewels." It is difficult to decide calmly when in danger. Tak Chacha wrote a letter to his wife, which Bancharam, taking from him and winking at Mr. Butler, gave to one of the Sarkars, ordering him to proceed immediately to Bidyabati to fetch one or two ornaments from Tak Chachi. "See that you bring the jewels carefully, and that you make no delay. Return before you have well started." The Sarkar, angry at this order, exclaimed, "Sir; it is very easy to give such orders, but remember the distance between Calcutta and Bidyabati; and when there how shall I find Tak Chachi? it is like throwing stones in the dark. I have taken no breakfast, nor have I bathed; how can I return to-day?" Bancharam, starting up in anger, cried, "Low-born people are a separate race, they cannot be touched by kindness, abuse and blows are all they understand. By making inquiry a man could find his way to Delhi; can you not do your business at Bidyabati and return? An intelligent man understands the least hint, but though I have spoken so clearly you do not seem to comprehend!" The Sarkar did not retaliate, but with downcast look proceeded on his way, saying to himself, "To poor people honour and disgrace are equal, they must endure if they would earn their bread. But a day will come when this man will fall into a net like Tak Chacha. To my knowledge he has been the ruin of many; I know several

managers and pleaders, but none equal to him ; he says one thing and does another, if there be a hole large enough to admit a needle he will force a rope therein. He is assiduous in his devotions, observes all the pujas, feasts the Brahmins and performs other religious rites. Accursed be such false Hinduism, full of the vilest tricks."

In the meantime Tak Chacha, Bancharam and Mr. Butler were waiting for the case to be called on. The delay caused them much anxiety. About five o'clock Tak Chacha was brought before the magistrate. Tak Chacha perceived that the instrument for forgery had been brought from the pond at Sealda, and that some witnesses from that place were in attendance. After due investigation the magistrate committed the prisoner to take his trial at the High Court. Refusing bail, he ordered that Tak Chacha should be taken to gaol. When the magistrate passed this order, Bancharam, with a violent motion of the hand, said, "What is there to fear? it was known before that the case would be tried in the High Court, and we desire that it should." Tak Chacha's face was pale with anxiety. The peons, dragging him down stairs, sent him to the prison. The proud Tak Chacha walked slowly on, speaking not a word, nor daring to raise his face lest some one should taunt him. In the evening he arrived at the gaol. In the gaol there were two departments, one for the prisoners in civil cases, the other for those convicted of criminal offences. After the trial of these prisoners they received sentences of simple imprisonment, imprisonment with hard labour, transportation or death. Tak Chacha was consigned to the civil department ; the other prisoners at once surrounded him, he looked at them to discover if any of them were known to him. One of the prisoners exclaimed, "Oh, Munshi! what are you looking at? you are in the same case as ourselves, let us all be friends." To this Tak Chacha replied, "By all means ; this misfortune has come upon me without any fault of mine ; I had nothing to do with the matter, it is my destiny." Some of the prisoners, who were advanced in age, agreed with him, saying, "Many persons are ruined without any fault of their own." One prisoner said, sarcastically, "Yes, you are unjustly accused, but we are justly convicted: what an innocent man he is! Brothers! beware of this low Mahomedan, he is a scamp." At this sharp

remark Tak Chacha was much abashed. Yet many of the prisoners made his case the subject of a prolonged discussion. When people have no occupation they are glad to seize upon the merest trifle as an excuse for endless debate.

The gaol was closed for the night; the prisoners having taken their supper, were about to retire to their beds. Tak Chacha, sitting in a corner, had opened a parcel of sweetmeats tied up in a cloth, and was about to put some morsels into his mouth, when two of the prisoners—dark complexioned, with white hair, beard and moustaches, and red eyes—pouncing upon him from behind, seized his sweetmeats, and devoured them with loud laughter, bringing their faces into close contact with his, and jeering at him between each mouthful. Stunned by this behaviour Tak Chacha retired slowly to his bed, pocketing the insult.

CHAPTER XXVI.

It was the time of the rice harvest in the low-lands, canoes were moving with great speed, the land being covered by water. Here and there were sentry-boxes (erected on poles), but not for the benefit of the tenants. On the one side were the watchmen of the Zemindar, on the other those of the moneylender. If the produce of the harvest was abundant the cultivators might hope for a couple of scanty meals a day, otherwise they had to depend for their living on the labour of their hands. Winter crops grow on dry lands, but the *aus* requires wet soil. In Bengal rice is grown without much effort, but it is subject to many vicissitudes, such as excessive rain, drought, the ravages of insects, and in October high winds.

In the early morning Bahulya, having inspected his own crop, was seated smoking in the verandah of his house, a bundle of office papers before him. Sitting near were a few contumacious tenants and some officials from the law courts. Some were discoursing of magistrates, judges, law and lawsuits; others of the best mode of tutoring witnesses; others paying out money and administering flattery for the accomplishment of their ends. Bahulya's thoughts seemed absent, he looked vacantly about, issuing meaningless orders to husbandmen,—such as "train the

creepers over the shed," "spread the bundles of hay in the sun",—looking around at the same time with an expression of fear. Some one near him said, "Moulvi Sahib, I have heard some ill news of Tak Chacha; is there any danger?" Bahulya, not wishing to commit himself, shook his head, and with a significant gesture of the hands, replied, "Man is subject to misfortune; why should we give way to fear?" Another said, "It is true, he is in danger, but he is clever, he will extricate himself; but however that may be, may no misfortune befall you, for in this place you are our only support and wealth, our strength and power; were you to leave this place we could not live here. Happily you have provided me with a few (forged) receipts whereby I can keep my landlord in check, as he knows you are always at hand to back me." Bahulya, delighted at these compliments, smiled over his pipe. A third person said, "If anyone is desirous of holding land as a tenant in a village, there are two modes by which he may keep the indigo planter and the Zemindar in check. One is to seek the protection of such persons as the Moulvi Sahib, the other way is to become a convert to Christianity. I know many cultivators who can do much as they please protected by the influence of the missionary, who gives help in money and speaks in their favour. All the tenants who become converts do not believe in Christianity, but those who come within the circle of the missionary enjoy many benefits; a letter from a missionary on the occasion of a lawsuit is productive of favourable results."

Bahulya answered, "That is true, but for a man to give up his religion on that account is very evil." Whereupon all exclaimed, "True, most true; for that reason we do not go to the missionary."

While they were thus conversing an inspector of police with a sergeant and some constables appearing, suddenly caught Bahulya by the arm, announcing that they bore a warrant for his apprehension on the charge of being associated with Tak Chacha in the commission of forgery. On hearing these words all the men by whom he was surrounded hastily took to their heels. Bahulya endeavoured to bribe the inspector and the sergeant, but they fearing the loss of place took no heed of his words but bore him away.

There was a great gathering of people in Danga Bhowanipur after this, and the more respectable inhabitants said, "Sooner or later punishment must fall on evildoers; if sinful men can spend their days in happiness and peace there is nothing on which we can depend." Bahulya walked with a downcast look; he encountered many acquaintances, but looked as if he did not see them. Some whom he had injured, seeing their opportunity for a little revenge, approached saying, tauntingly, "Are you taking a walk, Moulvi Sahib, to see after some of your many undertakings?" Saying not a word in reply, Bahulya crossed the river to Shahganj, there meeting a shahzadah of the family of Tippoo, who said to him, "Caught at last! it serves you right, such scoundrels should receive heavy punishment." These cutting words fell like mortal wounds upon Bahulya; after receiving many such insults they arrived at Bhowanipur. While yet at a little distance they saw a crowd assembled at the left side of the road. Keeping firm hold of his prisoner the sergeant stopped to inquire the cause. Penetrating the crowd they perceived a gentleman seated on the ground holding on his lap a wounded man. Blood was streaming from the head of the injured person over the gentleman's clothes. The sergeant inquired, "Who are you, sir? and how did this man get hurt?" The gentleman answered, "My name is Boroda Prasad Biswas; I was proceeding this way on my own business, when this man was accidentally run over by a carriage and injured, therefore I stayed to take charge of him. Thinking it advisable to get him to hospital as quickly as possible, I sent for a palanquin, but the bearers refuse to carry him because he is a man of the lowest caste. I have my own carriage here, but the man is unable to get into it; I will pay any hire to secure a palanquin or a doolie." Genuine goodness impresses even the basest minds. Astonished at this conduct in Boroda Babu, Bahulya began to reproach himself. The sergeant said, "Babu, Bengalis do not touch men of this low caste; you being a Bengali such conduct on your part is wonderful. You must be a very good man." Then placing Bahulya in charge of a subordinate, the sergeant himself went to the nearest palanquin stand, and by alternate threats and persuasion succeeded in getting a palanquin brought to the spot, and in it sent the injured man to the hospital in charge of Boroda Babu.

In former times the High Court held three criminal sessions in the year, now these sessions are held much oftener. To decide criminal cases two descriptions of jury were appointed. First the grand jury, whose business it was to decide whether the evidence is sufficient to justify the placing of a prisoner upon his trial. The other, called the petty jury, had to try those persons against whom a true bill had been returned by the grand jury. In every criminal sessions twenty-four persons were selected as grand jurors from the merchant class, or from those whose property amounted to two lakhs of rupees. During the session petty jurors were appointed daily. As their names were called they might be challenged by either side, and others taken in their place, but twelve men once sworn could not be changed.

On the first day of the session the presiding judge charged the grand jury, that is to say, gave into their charge the indictments against the prisoners in the calendar with such comments as he deemed necessary. The grand jury then retired to their chamber, and on their re-entering the court with a true bill the trial commenced.

The night was over. In the cool breeze of morning Tak Chacha lay sleeping. He snored so loudly that the other prisoners who sat smoking called him a buffalo, but Tak Chacha slept on like Kumbha Karna, whose snoring made all hearts tremble. After a while a warder of the gaol desired the prisoners to make ready as they would all go up for trial that day.

Before the opening of the session, at ten o'clock, the veranda of the High Court was crowded with pleaders, barristers, plaintiffs, defendants, witnesses, pleaders' clerks, jurymen, policemen of various grades, and messengers. Bancharam, accompanied by Mr. Butler, was there. Whenever he saw a rich man, whether acquainted with him or no, Bancharam, to display his prerogative as a Brahmin, would extend his hand in blessing. Those who knew him, not mollified by these civilities, would say a word or two and then escape on some frivolous pretext. In due course the gaol van came up, and those in the veranda watched the prisoners descend from the conveyance, and proceed to the cells in the lower part of the court-house. Bancharam immediately coming down stairs, said to Tak Chacha and Bahulya, "You two are as Bhima

and Arjuna (two warriors renowned in the Mahabharat). Fear not, all will go well."

At noon the people in the veranda parted into two ranks, leaving a clear path in the middle. The court peons calling out, "silence, silence," all looked eagerly to see the arrival of the judges. First came sergeants, peons and chobdars bearing spears, tulwars and silver maces, followed by the sheriff and under-sheriff with their wands of office, and last of all the judges in their scarlet robes entered the court at a slow pace and with grave countenances, saluted the barristers and took their seats upon the bench. The counsellors, standing up, returned the salute. The shuffling of chairs and the buzz of men's voices increasing, the peons were obliged to call out, "*chup, chup*" (silence), and the sergeants, "hush, hush." The crier then opened the session. The grand jurors' names being called over, they were sworn in, and chose one of their number to be foreman. Mr. Justice Russell, addressing the grand jury, observed, "From the calendar it is apparent that the crime of forgery has increased in Calcutta, five or six cases of this nature have been filed. Amongst them I find clear evidence against Tak Chacha and Bahulya, convicting them of having forged Government Securities at Sealdah, and sold them during some years in this city. Whether these men should be tried on these charges you will decide. Concerning the other cases you will also determine, they need no remark from me."

Having received this charge the grand jury retired, and Bancharam looked at Mr. Butler with a dejected expression. In a few minutes a true bill against Tak Chacha and Bahulya was brought into the court, and the gaoler placed them in the dock before the judge. Before the swearing in of the petty jury, the interpreter of the court said, in a loud voice, "Mokajan, *alias* Tak Chacha, and Bahulya, you are charged with forging Government paper, have you committed this offence or no?" The prisoners to this replied, "We do not understand what *jal** (forgery) is, or Government paper; we know the fishing net. We are cultivators, we know nothing of such business, that is the work of Englishmen." The interpreter, being annoyed, exclaimed, "You are making a great talk; have you done this deed or not?" The prisoners

* *Jal* has two meanings:—1, fishing net; 2, forgery.

answered, "Even our fathers and brothers did not do it." The interpreter yet more annoyed, struck the table, saying, "Answer my question; have you done it or not?" At last the defendants replied, "No, we have not done it." The reason for pressing this question was that if the defendants admitted the charge it would be needless to carry the trial further, and sentence might be passed at once. The interpreter now said, "You will be tried by these twelve able men; if you object to any one of them he can be replaced by another." The defendants affecting not to understand this remained silent. The trial then began. The prosecutor clearly proved his case, but the counsel for the defendants not producing any witnesses, tried to mislead the jury by quibbles and legal technicalities. At the conclusion of his speech, the judge explained the evidence to the jury, who retired to consider their verdict. In the meantime Bancharam approaching the prisoners said a few encouraging words.

The jury returning took their seats, and the foreman standing up, an awful stillness prevailed throughout the court, everyone bending forward to listen. The clerk to the Crown, the head official of the Criminal Court, said, "Gentlemen of the jury, do you find Tak Chacha and Bahulya guilty or not guilty?" The foreman replying, "Guilty," the prisoners felt as if life had flown. Bancharam bustling up, made light of it, saying, "This verdict is nothing, I shall move for a new trial." Tak Chacha answered, shaking his head, "Sir, we must submit to our fate, we have no more money." At this Bancharam said, hastily, "Then I can do nothing." Then the judge, turning over the leaves of his book, looked at the prisoners, and thus addressed them:—"Tak Chacha and Bahulya, your guilt has been clearly proved; such deeds deserve heavy punishment, for this reason I sentence you to transportation for life." After sentence was passed the police removed the prisoners. Bancharam standing on one side, some one said to him, "How is this? you have lost the case." He answered, "I knew it would be so; I shall not undertake another of the kind; I do not care for such cases."

(To be continued.)

THE GUJERAT VERNACULAR SOCIETY.

We have received the Annual Report of the Gujerat Vernacular Society of Ahmedabad, the object of which is to spread useful knowledge in the vernacular and to promote education by various methods. The Report was presented at the Annual Meeting, held last August, when the Thakore Saheb of Mansa presided. In the year under review the Society had printed two books (new editions) and a monthly magazine, and several books, some of them the property of the Society, had been sold. The funds are partly spent on Prizes for Essays and on Scholarships, and as encouragement to authors. It appears that the essays sent in for prizes have not been very satisfactory, and it was suggested at the meeting that the money might be more usefully spent by engaging persons to write original essays or to translate books. Mr. M. M. Kunte observed that there was plenty of material in Gujerat, and especially in Ahmedabad, which might serve for the preparation of interesting and popular books. The Hon. Sec., R. S. Mahipatram Rupram Nilkanth, addressed the meeting on the advance made in Gujerati Literature, and the services rendered in this direction by the Society. The Society was established in 1878, under the auspices of the late Hon. A. K. Forbes, of the Bombay Civil Service, and other leading men. Several of the chiefs of Gujerat are among its members.

The Hon. Sec. of the Society has sent to us a copy of the address lately presented by its members to the Education Commission, in which reasons are urged against the withdrawal of Government from the [illegible] control of higher education. The memorialists note that the experience of 30 years has shown that the success of their efforts to improve vernacular literature depends on the growth of education, especially of higher education. Referring to the unsatisfactory quality of the prize essays mentioned above, the address remarks, "The Society finds that on account of the paucity of men who have received good high education no writers can be found, though the Society is willing

fairly to remunerate their labours." The following were some of the subjects on which good books were wanted, and for which it advertised prizes:—"The castes which are becoming extinct, the causes of the phenomenon and preventive measures; the creation of habits of saving among the labouring classes; essays on truth, hope, good company, &c.; the condition of labourers and the way to elevate them; famines; a drama on the evils of unequal marriages; agriculture; translation of 174 pages of Todd's 'Rajasthan.'" "There are several other works of a higher nature which the Society wishes to take up, but for want of scholars to undertake them they have to be postponed indefinitely." The memorialists go on to urge the importance of "the vernacular languages as the medium through which alone the mass of the people of India can be made to advance in intelligence." "A certain impetus" has been given in this direction by the efforts of the last quarter of a century, but a much larger class of educated native gentlemen is needed, "who, having themselves received the benefit of high culture, are imbued with a strong desire to communicate the knowledge they have acquired to the masses of their countrymen through the medium of the vernacular." "The formation of such a class of men of letters is mainly dependent upon the maintenance of higher educational institutions under the direct control of Government; as under that condition alone can the quality of education needed for the purpose be imparted to the youths in this country." The memorialists therefore believe that the withdrawal of direct State control would have the effect of delaying "the advancement of the masses of the people by means of knowledge communicated to them through the medium of their mother tongue."

CITY SCHOOL, CALCUTTA.

The third Annual Report of this School shows a degree of progress highly satisfactory. Opened in 1879, its success during the first two years was so great that in January, 1881, it was

converted into a College, and affiliated to the Calcutta University up to the First-Arts Standard.

The financial condition of the institution is good. Notwithstanding considerable expenditure in opening the College the institution has been a self-supporting one, with a surplus sum on 31st December last of Rs. 5,739 : 14 : 2 at its disposal.

The result of the University Entrance Examination is as satisfactory as that of the previous year. Out of thirty-seven boys who went up for examination thirty passed. The School, young as it is, has again passed the highest number of students of all the numerous institutions in Calcutta and the suburbs, with the exception of the Hindu and Hare Schools.

Classes for drawing, gymnastics, science and singing continue to be held, and special attention is given to moral training. The library has been enlarged and a reading club established in connection with the College. Fortnightly lectures on subjects of the highest interest continue to be delivered. A carpenter's class has been opened in connection with the College as a first step towards giving the students practical training in handicraft. The students who have joined belong chiefly to the first-year College class. The College has lately been affiliated in Law to the Calcutta University, and the three year classes are to be opened at once. It is stated that Mr. C. C. Dutt, Barrister-at-law, and Babu Upendranath Mitter, M.A., B.L., Pleader, High Court, have been appointed Law Lecturers.

INDIAN INTELLIGENCE.

We lament to record the death of Nawab Sir Salar Jung, G.C.S.I., Prime Minister of H.H. the Nizam of Haiderabad, on February 8th.

Dr. Mohendro Lal Sirkar, Presidency Magistrate, Calcutta, and Nawab Abdul Latif, Deputy-Magistrate, Sealdah, 24 Pergunnahs, are among the gentlemen who have lately been appointed Companions of the Order of the Indian Empire.

We are glad to be able to announce that Miss Chandramukhi

Bose and Miss Kadambini Bose (both of the Bethune School) have passed the B.A. Examination of the University of Calcutta.

Miss Lavaryaprava Bose (Bethune School), Miss Bindubashini Bose (Free Church Girls' School) and Miss Ellen Masih (Upper Christian School) have passed the Entrance Examination.

The Viceroy distributed the prizes on January 17th at the Calcutta Madrassa, and made some important remarks on the subject of Mahomedan education. Speaking of Indian education generally, his Excellency said that, though he earnestly desired to see the extension of primary education, it would be an entire error to suppose that he was not equally anxious for the maintenance and advancement of higher and middle education. His Excellency noticed especially the enlightened liberality of the Maharaja of Durbhunga, who, though himself a Hindu, had just given a large sum to the funds of the Mahomedan institution to which his hearers belonged.—*Allen's Indian Mail.*

The National Mahomedan Association, in order to commemorate the Viceroy's visit to the Calcutta Madrassa, have established four scholarships for Mahomedan students, one of rs. 15 a month for five years, tenable at the Medical College, one of rs. 15 for three years, tenable at the Shibpore Engineering College, and two of rs. 10 each for four years, tenable at the Arts Colleges. It is intended soon to make these scholarships permanent.

A monthly magazine in Bengali, called the *Sakhá*, has lately been started at Calcutta for the reading of boys and girls. It is published by the Sadharan Brahmo Somaj Press. The first number is said to be amusing and instructive, and well got up.

We learn from the *Anjuman-i-Panjab* that two native assistant engineers of the first and second grade are to be sent annually to England for two years under certain conditions. If the experiment answers the Government intend to arrange for a larger number to have the same advantages.

A Bengali gentleman connected with the Agricultural Department, Babu T. N. Mookerjea, has been selected to go in charge of the Indian exhibits at the Exhibition at Amsterdam.

cause of education." The Chairman made several suggestions for adding to the ordinary school subjects, urging that the lives of such eminent men as Patcheappah, Sanchara Chariar, &c, should be written and made part of the curriculum, and that drawing and other arts should be taught. He also dwelt on the importance of gymnastic exercises.

The Post Office Savings Banks, which were only introduced last April in India, are succeeding beyond expectation, and the rural population are awakening to the advantages of the scheme.

PERSONAL INTELLIGENCE.

Mr. B. Chakravarti has passed the Matriculation Examination of the University of London in the First Division.

Mr. Adhar Singh Gour has joined the University of Cambridge as a non-Collegiate Student.

Mr. S. M. Israil has been elected a Member of the Reform Club.

Mr. Abdool Rashid and Mr. Abdool Vahid passed the Preliminary Examination at the Middle Temple last November.

Mr. S. B. Ramasami Aiengar has joined the Inner Temple.

Mr. P. C. Sen, Barrister-at-Law, has been appointed to officiate as Assistant to the Government Advocate at Rangoon.

Arrivals.—Mr. Rajani Kant Sen, from Calcutta, for the study of Law. Mr. A. K. Bose, one of the Bengal Government Agricultural Scholars for 1883. Mr. George Nundy, B.A., from Haiderabad. Mr. S. B. Ramasami Aiengar, from Mysore, for Law.

Departure.—Mr. M. D. Dadysett, Barrister-at-Law, for Bombay.

[1] *We acknowledge with thanks a pamphlet on* Primary Education and the circumstances of the Population in Oudh and the N.W. Provinces of India. By S. MOHAMMAD HOSSAIN.

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MEDICAL WOMEN FOR INDIA.

WE are glad to be able to report that the fund started at Bombay by Mr. Kittredge and Mr. S. Sorabjee Bengallee with the object of securing the services of two or three Medical Women in that city has been contributed to in a truly munificent manner. The sum of Rs. 22,000 was raised at once, among some generous sympathisers who gave Rs. 1,000 each, and this excellent commencement has since been liberally carried on by numbers of large donations of varying amount until the total had reached nearly Rs. 37,000. Probably by this time it may be Rs. 40,000, which is the capital sum considered necessary to place the scheme on a settled footing. It was decided not to press the claims of the fund on those whose home was not in India, but it is gratifying to observe the names of a few well known Englishmen in the list which has appeared, and which we print below. The financial success of the matter is already assured, and the important, the essential point now to be attended to is to select suitable women practitioners for the

people who by their ability, skill, judgment, and kindly tact will be able to inspire confidence, and will thus be allowed to exercise their healing art freely and with a hearty welcome in many a native household.

We understand that the movement has the sympathy and approval of His Excellency the Viceroy, and the Governor of Bombay made the following encouraging remarks at the late Annual Meeting of the Grant Medical College :—

"The question to which our attention is directed last, is a question which has derived much importance from the discussions that have taken place in this and other countries with regard to lady practitioners. I am aware that in some quarters this was once a tender subject, and excited hot controversy in several learned universities ; but I think now that the members of this profession have given a free field to lady practitioners for such success as they may obtain, these difficulties will be overcome, and as you are, no doubt, well aware there are many who have not only qualified themselves fully, but who have become eminent in their profession. Whether there is, indeed, a wide field for the success of female practitioners in India may be matter of controversy ; but I apprehend that there is a larger field at all events here than in other countries, because greater prejudice—greater objection I would rather say—exists in many circles in this country to the visitations of men, than can be the case in the West. At the same time I am aware from personal communication with medical men that these objections have to a great extent been got over, and in quarters where their visits were formerly rejected, no objection is now made to them. I should, however, be surprised to hear that there would not always be a large class—a large number of women in India who sorely require skilled medical attendance, and yet who would greatly prefer the visits of skilled women, if they would not actually refuse altogether the personal visits of men. Perhaps such disappointment would not often be met with as that of a medical gentleman I know, who having been sent for at great expense and at a great personal sacrifice to himself, only arrived at the end of a long journey to be repulsed by one of the

lady relatives. But if there be no wide field for the practice of lady doctors in India, the experiment need not go far. If two or three lady doctors of known skill are brought to this country and their services are not largely taken advantage of, then more will not come; but certainly I think that in this case a great many women of high rank who languish and pine away for want of the skilled visits which they reject when paid by men, will avail themselves of it to their own benefit. At all events the experiment is one which should be tried. I can well understand that such institutions as this, offer the means of training female doctors, and I think it would certainly be most gratifying to the community if the training of practitioners could be carried on within these walls. But, again, this will need expenditure and the assistance of private liberality. You know that the means of Government are limited, and if we had three times the money at our disposal, both for public works and endowments of the teaching staff, they would be required and more than required. Therefore, I think that it is to private liberality we must look in this direction."

The following subscriptions have been published:—

Hon. Sir Jamsetjee Jejeebhoy Bt.	1,000	Munjee Nursey	1,000
Sir Munguldas Nathoobhoy, C.S.I.	1,000	J. Cowasjee Jehangier... ...	1,000
Hon. S. D. Sassoon	1,000	Dinshaw Manockjee Petit ...	1,000
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MEDICAL SCHOLARSHIPS FOR INDIA.

We desire to draw the attention of our English readers to the following circular, in regard to an effort which is being made to encourage women medical students to prepare for work in India :—

Through the increasing interest taken in the welfare of their Indian fellow subjects by the people of Great Britain, the great need which exists in India for properly qualified lady doctors has been recently brought prominently before the public of this country.

Social customs debar millions of Indian women from male medical attendance, and the native treatment of cases of disease and difficulty is often very ignorant and unsatisfactory. Voluminous evidence could be brought forward to support these statements, and attention is particularly called to the following facts :—

In July, 1881, the Queen received a touching message from the Maharanee of Punna, stating how much Indian women suffer from the want of proper medical care, and strongly urging that a number of medical women should be sent to India.

In the evidence taken before the Education Commission in

various parts of India last spring and summer, the following statements are found:—

The Pandita Rama Bai said, at Poona:—"The women of this country are more reserved than in other countries, and most of them would rather die than speak of their ailments to a man. The want of lady doctors is therefore the cause of hundreds and thousands of women dying premature deaths. . . . The want of lady doctors is one very much felt."

Mrs. F. Sorabjee, the Superintendent of the Victoria High School at Poona, states:—"A branch of education which urgently calls for Government's attention is the training of women as doctors and midwives: this will provide the means of saving thousands of lives, chiefly women and children."

Miss Collett, Principal of the Female Training College, Ahmedabad, said:—"I am convinced that the establishment of dispensaries under European lady doctors, and having a staff of native nurses, would be one of the most popular and beneficial measures the Government could adopt. The introduction of these institutions would be the means of saving many thousands of lives."

The evidence of these ladies is confirmed by the native Indian newspapers. The *Bombay Samachar*, of September 11th, 1882, referring to the evidence given to the Educational Commission, says that the statements made by school-mistresses that many native ladies die from the want of female doctors is quite correct; that the Commission should request Government to open classes for ladies, bringing out teachers from England, and urges that this matter of the medical education of women should not be neglected.

The *Brahmo Public Opinion*, of September 7th, states:—"There is hardly an Indian of any respectability who does not feel the necessity of trained medical women, whose mother, wife, sister or other female relation has not at some time or other been sorely in need of female medical attendance."

At a meeting held at St. George's Hall, on the 27th June, 1877, in support of a complete medical school for the education of women, the late Lady Anna Gore Langton, who had recently returned from a visit to her brother, the Duke of Buckingham,

then Governor of Madras, drew a terrible picture of the ignorance of Indian women as to all sanitary conditions, and she expressed the hope that the comfort and health of Indian women would be improved through the agency of their English sisters.

Many gentlemen connected with India—whose attention had been drawn to the subject by an article in the *Contemporary Review*, of August, 1882, and by a paper, read before the National Indian Association by Mrs. Hoggan, M.D.—have expressed the great interest they feel in it. Amongst them the following names are found:—Dr. Goodeve, founder of the Bengal Medical College, Dr. Robert Harvey, Professor of Midwifery at Calcutta, Surgeon-General Balfour, Surgeon-General Hunter, Dr. Furnell, Principal of the Madras Medical College, Dr. Francis, formerly Principal of the Calcutta Medical College, Surgeon-Major Temple Wright, James B. Peile, Esq. C.S.I., member of the Executive Council of Bombay, G. W. Pedder, Esq., Professor Monier Williams, LL.D., C.I.E., the Hon. Syed Ameer Ali, the Marquis of Hartington (when Secretary of State for India), Mr. Mancherjee Bhownaggri, etc.

The need is acknowledged: the question is how to supply it. A practical beginning has been made at Bombay by Mr. G. A. Kittredge and Mr. S. Sorabjee Bengallee, who have appealed to their fellow citizens to raise a guarantee fund in order to enable two or three English ladies, possessed of a thorough medical training and experience, to settle in Bombay, in charge of a Dispensary for women and children. One half of the fund of Rs. 36,000 was subscribed within a few days of the issue of the appeal, entirely by native gentlemen. When this proposal was first made last December, it was brought to the notice of Her Majesty the Queen, Empress of India, who graciously signified to the Hon. Sec. of the National Indian Association her interest in the effort that is being made to provide medical women for India. Should the scheme succeed in Bombay, similar arrangements will probably be made in most of the large Indian cities, and there will be a demand for a considerable number of medical women to carry them out. At present there are but few qualified medical English ladies, and most of them have their careers already arranged, so that it is difficult to find a sufficient

number willing to devote themselves to this work. When it becomes more widely known how greatly Indian women suffer from the want of proper medical care, it is hoped that English ladies will come forward in greater numbers to qualify themselves to alleviate their sufferings. But the expense of a thorough medical training is considerable, and deters many from undertaking it. It is, therefore, proposed to establish Scholarships of £50 a year for five years, to cover the expenses of the medical curriculum at the London School of Medicine for Women and the Royal Free Hospital, and of the diplomas of one of the Examining Boards open to women. Subscriptions towards these Scholarships are earnestly requested. The following contributions have already been promised:—

	Subscription. £ s. d.	Donation. £ s. d.
Mrs. Bacon	1 0 0	
Mrs. Fleming Baxter		5 0 0
H. Fleming Baxter, Esq.		5 0 0
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Mrs. Thorne	2 0 0	
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Cheques and postal orders to be made payable to Miss E. A. Manning, Honorary Treasurer, 35 Blomfield Road, Maida Hill, W. Communications to be addressed to Mrs. Thorne, Honorary Secretary, Southover Grange, Lewes, Sussex.

REVIEWS.

ASIATIC STUDIES, RELIGIOUS AND SOCIAL. By Sir ALFRED LYALL, K.C.B., C.I.E. J. Murray. 1882.

The subject of this book shows to the explorer like a half-discovered wondrous region, with twilight recesses filled with strange shapes, and paths leading, some far back into hopeless darkness, some linking themselves with others which

wind away now into the jungle of primitive belief, now to the misty hilltops of modern speculation; while, driven but yesterday straight through all this confusion, we behold the wide firm highway made for the chariot-wheels of Western civilisation. This subject is the religious condition of India, dimly traced from earliest times and most primitive forms, with the complications of her ethnological and social developments, marked more clearly in her later history, and finally surveyed from the political point of view of her present.

For handling this subject Sir A. Lyall has peculiar qualifications. It is rare to find a writer who is at once a philosophic thinker and a personal observer, still more a man of practical experience in the points where abstract theory touches on the region of actual working realities; rarest of all in that largest and most complicated sphere, the life of a social and political community. But such is the case with Sir A. Lyall. And we must add to this that he has too upright an historical conscience and too clear a critical insight to strain theories beyond what known facts warrant, to come to any very sharp-cut conclusions on matters in part still so obscure, or to dare predict the future as confidently as one might who had studied less deeply the conflicting forces and currents of events and tendencies which have made India the problem she is. We must not omit another qualification which Sir A. Lyall has for leading us with him wherever he pleases to explore; and that is, the charm of the writing, that unforced grace and brilliancy of style which makes of the gravest speculative matter such delightful reading. This peculiar excellence renders it difficult to give an analysis or *résumé* of his pages. One is tempted, in going through the work, merely to reproduce whole sentences without change; our present aim will certainly be to give his meaning in his own words as far as possible.

In a full presentation of his opinions one difficulty, indeed, would be the curiously impartial, what the Americans call "noncommittal" tone, not unfrequently tinged with veiled sarcasm, in which he discusses and compares early faiths and their survivals in the present day. This, though it suggests some of his most telling effects, it is neither easy nor necessary to reproduce.

The work consists of a number of detached essays written at different periods, and not meant to form a series, written, many of them, we must remember, ten years ago, and in the midst of official work in India. There is in consequence, regarding it as a whole, some sense of incompleteness, not due to any want of confidence in the completeness of the essayist's knowledge, but because the essays being unconnected do not fill up any blanks in each other, or reconcile occasional apparent discrepancies, and because the generalisation demanded by the limits of a single essay on subjects so large forbids that full exemplification by facts which we crave where our own knowledge is so imperfect. From a hand so able and truthful we desire not merely large lucid generalisations and eloquent deductions, but something more of the links by which he has attained his conclusions. To those well acquainted with India by study and experience such links will doubtless not be wanting; but the general English reader will probably be inclined occasionally to cry out, give us the means of proving your views against those of a quite opposite tendency.

We should also be glad if by our notice of this book we might draw forth some remarks from those competent to make them, on various points, such as it is quite possible to hold different opinions upon. In the purely philosophical parts we find it at variance with some authorities; Mahomedans will, as they have done, utter a protest; and we, if we dared

object, should say that to us the official appears a little to colour the anticipations of the thinker, that he expects too little from what natives can do for themselves; and, while not crediting our rule with much power of making its way to Hindu sympathies, he yet believes the only thing to do for them is to keep up that rule in full force and absolutism. He has small belief in the spread of Christianity, and in this, up till now, experience bears him out; but as he looks to a rise in morality in the long run, from material improvement and advanced education, it may be that our religion will acquire a new hold, though through no express proselytism, and in a form more suited to their needs.

We shall omit from our notice two chapters bearing on earlier themes, to give separately and as briefly as we can the views to be gathered from the various essays, of the three great forms which Religion has assumed in India,—popular Polytheism, the most ancient and widespread, inherited as it is from the non-Aryan aborigines of pre-historical date; Brahminism, its partial supplanter, and, in a certain point of view, its colleague, with the gradual alterations made by the advance of time in the spirit of the latter; and, finally, the later and far more rigid and definite code of Mahomedanism. He begins with Polytheism, using in his researches into its origin the only two working tools available, comparison with phenomena in other parts of the world and the processes that we still see going on in this. And for this he takes the religious state of a single outlying Province—Berar—which he has long and intimately studied as his type and illustration. He analyses and classifies the varieties of beliefs still to be witnessed there according to the ideas which he supposes to lie at the root of each of them, and the stages that by analogy we judge their historical development to have passed through. But he warns us that these do not now denote separate divisions of

worship, as the present average middle-class Hindu may belong to all or any of them. He proceeds upwards from what is emphatically the lowest Fetichism, the worship of stocks and stones, springing from reverence for what is simply unaccountable, to the worship of what has motion, as rivers and trees, and of things animate and inanimate; first those only that excite fear, such as storms and earthquakes, dangerous and powerful animals, as tigers and serpents, and even very strange and ugly creatures, as notably the monkey (the ape-god, Hunumân, is the tutelary genius of all villages), and then—a step higher—the worship of things and creatures beneficial. Rising above these stages comes the adoration of some formless invisible spirit, haunting various spots—a belief which pervades all Central India—the first imagining of superhuman beings divested of an earthly body, as well as the embryonic conception of positive individual deities. This leads to the worship of dead persons, either relations or those notorious for some attribute or incident, worshipped at shrines or as deities in temples, local incarnations of the elder gods and their symbols, departmental deities, and, finally, of the Supreme Gods of Hindustan with their incarnations and personations, as handed down from the Brahminic scriptures, and freely added to by present superstition. He sums up mythology as largely developed into polytheism out of primitive astonishment at the deeds and sufferings of real men. "The best known minor provincial deities are usually men who have earned special promotion among disembodied ghosts by some peculiar acts or accidents of their lives or deaths." The Brahmans take care to adopt the new local gods, and the "saint or hero is," as he expresses it, "admitted into the upper circles of divinity, much as a successful soldier or millionnaire is recognised by fashionable society, takes a new title and is welcomed by a judiciously liberal aristocracy."

It will not have escaped the reader how like all this process is to those which research into antiquity shows to have marked the origin and growths of religions everywhere. But "it is only in India that we can now see an indigenous polytheism in full growth, flourishing amidst a people of ancient culture." We have here not only the decay of ancient faiths, but living and fertile conceptions of species constantly germinating and throwing out fresh roots and making new growths. There is no fixed authorised creed, no body of doctrine; every tribe and caste forms its own faith and ritual, and every new sect tends to form a new caste; so that a constant disseverance and piecemeal disintegration goes on rendering religious and social unity alike impossible.

On the deification of dead men, which Sir A. Lyall regards as a leading trait of Indian Polytheism, he does courteous battle with Professor Max Müller and some other eminent philologists, who derive all the early fables from solar phenomena. For his theory Sir A. Lyall has the comparative evidence furnished by the facts before our eyes of the popular Polytheism of India still growing up, and developing out of the worship of holy and famous men who have actually existed. Professor Müller's theory seems to discard proof founded on observation of human nature in favour of the evidence worked out from etymological theories. But barbarians, like children, are intensely human, and "stories about themselves," coloured by the wonder-loving, wonder-making element, are what charm them most. The Hindu especially has, and always had, a strong sense of human personality, his own and that of those who rule and oppress him, and gods were made out of primitive terror at the power and violence, and primitive astonishment at the feats and sufferings, of real men, obscured and consequently magnified by the mists of time. We plead therefore for the realism and

personality, in their origin, of mythological legends, while we grant with Sir A. Lyall a mixture of origins for the special deities; the harmonising of Nature worship, whereby physical phenomena were grouped into a single personage, and the supernaturalising of famous men. To quote one of Sir A. Lyall's striking images, "in the primitive stage of belief the people construct for themselves Jacob's ladders between earth and heaven; the men are seen ascending until they become gods, they then descend again as embodiments of the divinities."

Of Brahminism, that is of the creed itself—as distinct from the place it holds among the religions of India—he tells us but little. He does not enter into its theology, with which he assumes, we fear erroneously, the general reader to be well acquainted. We should have been glad of a fuller statement of what it was in its origin, as set forth in the Vedas, of the belief embodied in those books in one Supreme Being, or divine impersonal Soul; when the doctrine of "incarnations" or "avatars" came in, and the loftier spiritual views and purer observances, which apparently accompanied that first creed, came to degenerate into a sensuous idolatry; and whether in point of fact the teachings of the Vedas are still held as an esoteric faith by any enlightened adherents of the ancient faith. He takes it rather as the medium in which all kinds of Polytheisms find themselves; and "overarching," as he expresses it, "all other varieties of worship," it has, no doubt, at the present day a vital importance. He strongly controverts Professor Müller's classification of Brahminism among the dead religions of the world, such as Judaism and Zoroastrianism, as being non-missionary, unlike Christianity, Mahomedanism and Buddhism, which proselytise and spread, and are therefore alive. Defining Brahminism as a religion founded on its own scriptures and traditions, adoring Brahminic Gods and their Incarnations,

venerating the cow, maintaining certain rules of intermarriage and sharing of food, and regarding the presence of the Brahmin priest as necessary to all essential rites, he shows that it continues to proselytise, chiefly by the gradual Brahminising of the original non-Aryan casteless tribes, who are melting *en masse* all over India into Hinduism, each newly adopted tribe forming a new caste or sub-caste. We must not forget that, according to what was said earlier in the foregoing definition of Brahminism, the theology plays a very secondary part. Indeed, he observes that popular Brahminism has a tendency to lose sight of its esoteric meaning, and absorbing the legends and superstitions of the common Polytheism to "melt its original types into a variety of emanations and embodiments." Nevertheless he considers that Brahminism has spread, while Islam and Christianity have shrunk, and that it will die hard, having the advantages of being indigenous, and a social system, a man's religion meaning his customary rule of every day whatever that rule may be; and that "it encourages and is nourished by a constant miraculous agency working at full pressure and by relays of divine embodiments."

The perplexing system of caste, which still forms the basis of Hindu society, is touched on in two very interesting chapters, going back for the origin of social organisations to the earliest antiquity. The first explains the formation of castes, as the making up of inner and closer circles amidst the loose tribal groups which represented the first attempts at unity, and shows how the clan was kept together from the outer world, as well as split into smaller sections by its curious marriage customs, which forbade marriages both beyond the wider circles and within the closer one composed of blood-relations. This process, in which all communities are supposed to have begun, is still to be seen in Central India, in those

great countries which have never been conquered by Moghals, Mahrathas or Englishmen. But when from the growth of the community the tribal system was beginning to dissolve, in order to preserve what Sir A. Lyall calls the *fissiparous* system, the formation at once of union and minute subdivision, religion stepped in and strung all the kindred groups on the circle of caste. Constructing itself on the plan of the tribe, it kept the fundamental law which forbade intermarriage and sharing their food with other castes. The most important of these castes was the Brahminic, originally a great Levitic tribe who have for centuries interpreted the divine laws and provided the sanctions on which society rests. There are also numbers of castes formed out of associations of professions, trades and crafts; and, indeed, at the present day the castes seem chiefly of that character; these probably resulted from the breaking up of original unions, by change of place and other circumstances, and the instinctive Hindu desire for association in default of the bond of a common nationality brought them together by a new link, guarded by the old restrictions.

The second of the two chapters I have classed together gives us the political development of the tribes into clans and thence into states. This account is drawn from observation of the existing Rajput States, whose organisation, originally founded on kinship and the chieftainship of the head of the family, preserves still its leading features. We shall not yield to the temptation of analysing this interesting chapter in detail, as its political character removes it from the class of subjects which form our present object of study. We will only note that these hardy primeval tribes are still existing and independent, under the protection of the English; are now, in fact, the only indigenous political institutions yet existing. We did well, thinks Sir A. Lyall, to let

alone their rude self-governing societies, which he prefers to any powerful despotism of the normal Asiatic type; by how much more the free tribal chieftain is better than the petty autocrat we maintain elsewhere. That their future fate must be the common one, that their primitive institutions must yield to the machinery of civilised law and police, is the natural but only half-satisfactory conclusion.

Sir A. Lyall's chapter on "Islam in India," we shall touch on but slightly. It was written, as he reminds us, ten years ago, and had reference to the controversies then going on touching the position of the Mussulmans in relation to our government of India. It was, in fact, an answer to the charges brought by certain authors as to alleged Mahomedan grievances. But the greater part of these charges have been reiterated by a younger writer (the Hon. Syed Ameer Ali) but a year or two ago in the article, "The cry of the Mussulmans in India," which appeared in the *Nineteenth Century*. It may be freely granted that our conquest of India must be distasteful to the Mahomedans, who from power, high position, wealth, and the pride of a specially dominant class, have fallen to a just equality with others established by law. We may put aside, of course, as with the Hindus, the idea of any sense of nationality being injured. The great empire of Aurungzebe had gone to pieces even before we were strong enough to take up the succession; and, in point of fact, we saved from destruction by more vigorous native races the shadowy remains of Moghal sovereignty and the rulers of the Deccan. The Mahomedans then fought for us loyally enough, and it was only when our peaceful government was secured, and the loose civil administration that we had retained from former rulers placed on a firm and equable system, that these for the most part military and official adventurers became discontented. Their present specific

complaints are that they do not share in the benefits of the educational system that we have provided for India, and that they are excluded from public offices and appointments. The English Government has secured for all natives good primary instruction in their own dialects in schools of their own; but in regard of further education the system is founded on the famous minute of Macaulay, recommending that the State grants for public instruction should be given to English, not Oriental studies. This, however just the principle, was, he thinks, too sweeping and immediate a change, and that some funds might have been granted for Mahomedan youths to graduate in their own classics. Yet if we are to go forward at all, if India is to advance in the scale of civilisation, it must be in this direction, and the Mahomedans must and will follow as the Hindus have done. At present their want of the highest training, from their prejudice in favour of their own language and their own learning, of course shuts them out from the best official promotion and professional eminence.

The book is concluded by two chapters on our religious policy in India and the present religious situation there. In the former, Sir A. Lyall traces from the first our conduct towards our subjects, of which the cardinal principle has been toleration. This was absolutely a matter of self-preservation in early days, and, when the Company was strong enough to do as it liked, had become the rule. We kept up all the endowments left by former rulers for their own faith; we guarded all their religious rites and institutions; only the religion of the rulers themselves was left unprotected and unendowed. But English public opinion, here and in India, slowly induced the Government to modify this system by removing the disabilities of Christians, prohibiting rites and usages which were immoral and inhuman, and, to complete their professed neutrality, giving up the administration of

the large funds of the various sects whose trustees they had been. The panic caused in the native mind by these and other measures, which they regarded as first steps towards imposing the religion of the rulers on their subjects, aided much to bring about the great revolt of 1857. The policy of the Government was not altered by this dreadful event in its purpose of severing entirely all connection between Churches and State. And thus our Government stands forth "in the character so novel to Asiatic States of an impartial bystander, prejudiced only in favour of order and material prosperity." And, as might be expected, its neutrality pleases no parties. It is, as Sir A. Lyall says in one of his lively images, like a man who should desire to set his watch so as to keep true time at once in the different meridians of Greenwich and Delhi. Our author believes that while at first we went too far in conciliating native prejudices at the cost of Christianity, so now we have acted prematurely in applying modern European principles to an Eastern society by so totally abjuring all direct authority over and management of the temporal interests of native religions. It is a breaking with all historic traditions and relinquishing one real political advantage which always belonged to great Asiatic governments. Perhaps we may venture to suggest that the practical proofs, given during a considerable trial of this system, of its dangers and disadvantages under conditions so totally unlike those of any former sovereignty, justified our Government in their abandonment of it.

The last chapter, on the present religious situation of India, will best, we think, be treated by a summing-up of what went before, the outcome of those parts of this book which we have, we fear, so imperfectly analysed. He observes first on the importance of India for a study of religions. No other country contains three great historic

faiths, of which two are on a vast scale, and has propagated a fourth which is the largest of all. There is no religious unity, as there is no nationality, in India. Religion, though the primal factor and the strongest influence, has yet no cohesive, and, above all, no civilising power. It has no connection with morality nor with spiritual aspirations, except in the sects occasionally formed by religious and ethical reformers; but the difficulty of the conflict between old beliefs and new morality seems as yet insuperable. Thus the Brahmo Somaj, desirous to obtain religious sanction for their purer ethics, are obliged to discard the present dogmas and beliefs, and substitute for them "an *à priori* assumption of a just and beneficent deity," which gains no credence in India, where history and experience are held to demonstrate the contrary; and thus Brahmoism has made no substantial progress, since, "divorced from a supernatural base, a faith which contains mere fervent pious sentiments and high moral lessons, has never taken hold of an entire people." (May not the spread of Buddhism be held in some measure to contradict this assertion?)

He continues to show how an ill-defined primitive paganism, incoherent and unorganised, recalling in the West the disorderly supernaturalism of pre-Christian ages, is still the predominant form of religion. And here he refers to that great precedent which has so naturally caught the fancy of many minds,—the state of the Roman world when the strong arm of the Empire had produced peace everywhere; when, in the political calm and religious chaos, an easy opening was found for the great flood of Christianity to pour in, and the new religion gradually absorbed all the subject nations. We may expect that, as then, old forms of superstition will melt away of themselves, and still more rapidly, under the personal security, free communication, leisure and education, and access

to the huge stores of Western knowledge that we are giving them. But Sir A. Lyall warns us against pushing historical analogies too far. The state of the present world excludes the idea of such wholesale conversions as then took place; and—from the want of unanimity in our own belief, and the spirit of freethought and scepticism which India is, from the same intellectual impulse, sharing with us—he doubts the general acceptance of at least our form of Christianity there. He looks forward, as the first probable result, to a transitional period of thought, when all traditional beliefs are universally discredited and nothing has as yet taken their places, save the superficial instruction of an artificially-formed class of thinkers whose connection with us is through their political interests, egotists without prejudices and without patriotism. What the movement will eventually shape itself to, he dares not pronounce; but he is of opinion that we must not hurry the intellectual advance so rapidly taking place; we must not pull down before the ground is prepared for reconstruction. We must guard against our own superficial contempt for customs and ways of thinking so different from our own. All that we have to do is to keep the peace and clear the way.

While regarding our conquest as having completed the break-up of all that once held the larger Hindu communities together, and having weakened the chances of an indigenous growth of order and prosperity by our alien laws, our powerful executive and rigorous administration,* he yet holds that the best possibilities for India lie in the spread of Western civilisation under British government. And here we may refer, as he does, to the run of opinion in England amongst some classes of thinkers against our empire in India. It is

* He suggests in a single sentence what might possibly have been but for our intervention, since, as he says, after the decomposition of the Moghal empire, some of the larger tribes were drawing together into political and territorial union.

certain that many good people have inaccurate notions of what we have done. It is often assumed that we found a nation with the ideas of liberty, independence, self-government, the patriotism in short of Western communities, and that we took all this away by force; that the Sepoy mutiny was the vigorous protest of an enslaved nation, a united race longing to be free. It may well be that there is something in our rules, our laws, our ways, more repugnant to the Hindu nature in half-civilised communities than in those of any other rulers they have endured. But there were, in truth, no nationalities, no political institutions, to be destroyed. For centuries a very large part of the Indian peninsula has been accustomed to nothing save foreign tyrants. Or, to put it more exactly, the various populations have always been ruled by alien and conquering races,—alien, even when both were indigenous, as in the cases of the Rajputs and Mahrathas. In the parts we first subdued we found only degraded rulers, or no rulers at all, wretched oppressed populations or barbarous freebooters. To these we have given just laws equitably administered, and security of life and property. As we advanced we certainly came across hardier races, societies organised and held together by their own laws and customs. These we protected from their enemies, but have inevitably so modified them that we shall probably in no long time see them break up altogether. But these were merely existing to raid upon each other, and if we have weakened their hardy self-dependence by removing the need of constant self-defence, we may but have taken from them a good instrument used for bad purposes.

But since a political system founded mainly on considerations of material interests is unstable and insecure, it should be the characteristic note of our rule to preach and to practise a pure and high political morality. For this "we must be

willing to forego that high-handed consistency which upholds a blunder once committed, or stoops to the untrained public opinion that applauds it."

For this "tranquil elevation of the whole moral and intellectual standard," which he expects the cultivated Hindu to recognise as our function, he holds that the undisputed predominance of our Empire, that is, of the one all powerful member of the federation, is absolutely necessary. Representative institutions, he says, are impossible for dissociated communities, and comprehensive reforms must be enacted by absolute power. He makes no allusion to efforts at gradually introducing local self-government which, hand in-hand with their moral and intellectual growth, might raise the peoples of India to a sense of responsibility and self-dependence without which national union is impossible, and which may in time enable us to dispense with that Imperial system which he considers fitting and necessary to "India as we see it." He may regard this as a matter of more remote anticipation; but we should be glad of some reference to it, especially as it appears to us that a state of absolute political subjection may grow dangerous in proportion as the new light we are pouring on the subject-races enables them to recognise the value, and increases their fitness for, the possession of liberty and independence.

For ourselves, if we may venture to put forth an opinion, we cannot quite accept Sir A. Lyall's somewhat desponding—or, we may rather say, discouraging—view of our great dependency. We think that in late years, especially in the decade since these thoughtful pages were written, we have had evidence afforded by native exertions of the existence amongst them of material sufficient for raising themselves out of the state of tutelage in which Sir A. Lyall contemplates binding them for so long. It appears to us that India is giving signs of becoming more and more capable *fare*

da sè, the only really fruitful and durable mode of progress. The wise statesmanship of such as Sir Salar Jung, the good rule of such as the Begum of Bhopal, the scholarship in their own and English fields of letters amongst an ever increasing number of Hindus, the new spheres they are everywhere opening for themselves, as instanced monthly in the pages of this Journal; and, perhaps, most marked sign of all, the part beginning to be taken in social reform by those hitherto most utterly barred in from all action, Hindu women: do not all these things justify a hope that many problems which our stern, just, machine-like government has had in itself no tendency to solve, may be nearer a solution than he imagines? And for the religious question,—why should we despair of its satisfactory settlement out of the workings of their own minds and in conformity with their own instincts? No doubt there are masses who will still be beyond even the most enlightened teaching; but among the holders of that Brahminism which once had, which yet perhaps has, a germ of divine truth in it, may not those earnest thinkers who are still rising from amongst themselves, still trying to lift them into a higher life and a purer air, succeed in their aim, even though the form of spiritual religion which they inculcate be not in all respects that of the Christianity of the West?

ARABELLA SHORE.

PRIMARY EDUCATION AND THE CIRCUMSTANCES OF THE POPULATION IN OUDH AND THE NORTH WESTERN PROVINCES OF INDIA. By S. MOHAMMAD HOSSAIN, of Lucknow.

THE FAMINE AND THE RELIEF WORKS IN OUDH AND THE NORTH WESTERN PROVINCES OF INDIA IN 1877-78. By S. MOHAMMAD HOSSAIN, of Lucknow. Second Edition.

It is related that when the first judges of the Supreme Court landed in Calcutta, a hundred years ago, the Chief

Justice, as he contemplated the bare legs and feet of the multitude who crowded to witness their advent, exclaimed to his colleague, "See, brother, the wretched victims of tyranny! The Crown Court was not surely established before it was needed. I trust it will not have been in operation six months before we shall see all these poor creatures comfortably clothed in shoes and stockings." A short experience doubtless soon convinced these would-be philanthropists that the possession of these appendages of civilisation would not add one whit to the comfort and the happiness of the people, that they were unsuited to their wants and habits, and that above all it was beyond their means to purchase them.

So when the question of "Mass Education" in India is brought on the *tapis*, hands are held up in wonder when it is ascertained that scarcely more than two per cent. of the vast population receives the merest rudiments of education, and the advocates of "Primary Education" declare that England is grossly neglecting her duty to her vast dependency in permitting such a state of things to exist.

Mr. M. Hossain has served the Government of India for eighteen years as Deputy Inspector of Primary Education in Oudh and the North Western Provinces of India, and he is of opinion that "the present allowance for mass education in those provinces is quite enough, if not too much, and that any further trouble taken about the matter would be of no use." And he has written the pamphlet, the title of which stands at the head of this article, in support of his views. He introduces the subject with the following "proofs," or rather, as we should term them, statements:—

"A. (1.) Prosperity of a country does not depend on Primary Education, but the want of education increases with the prosperity of a country. (2.) Primary Education does not give mental cul-

ture, and does not improve the faculties, but engenders the evil of making the masses discontented with their position.

"B. The people in India have no use to which they can put it in their social and domestic life and habits.

"C. Whether it would be beneficial or not, the vast majority of the people in their present impoverished condition cannot possibly be educated."

In fact education is as unsuited to the habits and mental requirements of the masses as shoes and stockings are to their bodies, and as either are to their means of subsistence.

It must not be supposed that Mr. Hossain objects to education *per se*; but he says the masses in India "at present have no use for education at all, and have no means to receive it." Primary education will, he thinks, have no effect on the material welfare of the masses; it would not improve their moral, intellectual or social condition; nor would it be of any use to them in their daily private or domestic life.

In the pamphlet is included an interesting and valuable report which Mr. Hossain forwarded, in his official capacity, to the Director of Public Instruction in Oudh, giving a "full and detailed account of the inner life, income and work of the masses." "It shows (says Mr. Hossain) that there are among the boys of the school going age only six in every thousand who are in want of education, and only two per cent. who can be expected to afford it, and the remaining ninety-eight per cent. are quite incapable of receiving education in the present state of the country." The report concludes with a strong recommendation in favour of some sort of technical education.

The following paragraph will perhaps best summarise Mr. Hossain's views:—

"From all that has now been said, we are confident no impartial person who has read these pages will any longer maintain that further aid should be extended to Primary Education in India

at the expense of High Education; but on the contrary the higher education deserves the fullest care and attention, even though it may be at the expense of the former, because it is the secret of the future welfare of India. It does produce not only the intellectual, moral and social improvements, but also makes the people eager and anxious in looking and searching for some means of more fully enjoying the blessings of the liberty and the peace which they have under the present Government. There is no doubt that the High Education is the surest means of leading people to find out one day the key-note of the prosperity of the country, which is co-operation and the accumulation of capital for starting business, which will in their turn create the necessity and the desire for Primary Education. Thus it will also be a certain means of fostering and nourishing the perhaps slower but more healthy growth of the Mass Education, with less need of the aid and encouragement without which it cannot, under present circumstances, be developed."

Mr. Hossain's second pamphlet consists of answers to the questions put by the Famine Commission, and is a most valuable contribution to our knowledge of the district to which it especially refers—Pertabgarh, in Oudh; while the writer says the same remarks are applicable to nearly every part of the North West Provinces. It is not within the scope of our *Journal* to remark at any length on this subject, but we notice it to show how thorough an acquaintance Mr. Hossain possesses with the life and habits of the peasantry of those provinces, and how worthy attention are his views on all matters connected with their social condition.

Mr. Hossain's remedy for famines is short and simple. He says:—

"In India agriculture is one of the few works which requires no stimulus from Government; the people do it entirely themselves; but by constructing canals a Government connection will be created in this business also. It is true that by assisting to increase the number of wells the Government will not gain so much as by canals; but by constructing wells there would be im-

provements in every corner of the country, which would certainly increase the revenue. . . . And once the wells had been constructed the Government would have no trouble or expense about looking after them. . . . The work is cheaper than any other work that could be undertaken . . . a good pucka well that will irrigate 20 bighas of land, and will last 100 years, would cost Rs. 300. In short, if one well was provided for every 15 acres, as well as the circulating capital (*i.e.*, the stock of grain), that would keep the cultivators at work, I can positively affirm that no famine would ever again harass and afflict our beloved country."

Mr. Hossain is not contented with *recommending* technical education, but he has himself come to England and entered as a student at the Cirencester Agricultural College for the express purpose of acquiring such technical knowledge as may be useful to him in his native land. We heartily wish him success in his career.

J. B. KNIGHT.

THE SPOILT BOY.

BY TEKCHAND THAKUR.

(Continued from page 189.)

[The names of the characters in this tale being, in some instances, much alike, a descriptive list of the principal persons mentioned in this section is subjoined, for the assistance of the reader.]

Baburam, a Zemindar of Bidabati.
Grihini, his wife.
Motilal (the spoilt boy) } sons of
Ramlal, } Baburam.
Boroda, Ramlal's friend and tutor.
Tak Chacha, a Mahomedan pleader.
Tak Chachi, his wife.
Becharam, resident of Calcutta, } relatives of
Beni, resident of Bali, } Baburam.
Bancharam, clerk in the office of Mr. Butler, a lawyer.
Bakreswar, a schoolmaster.
Haladhar, } nephews of Becharam.
Gadhadar, }
Mangovinda, } boys of Bidabati,
Ramgovinda, } companions of
Dolgovinda, } Motilal.
Bahulya, an accomplice of Tak Chacha.

CHAPTER XXVII.

The house at Bidabati had become a scene of desolation. There being no one in charge of the house the family fell into a state of destitution, not being able to procure food for their daily

wants. Observing this the neighbours remarked, "How long can a bridge of sand be expected to last? if the family had been virtuous it would have been built of stone." No news was heard of Motilal or of his comrades; of all their grandeur no trace was left.

Prem Narain Mozumdar was sitting in a happy frame of mind in the veranda of Beni Babu's house, snapping his fingers and singing, "You have worn the flower of the babla tree in your ears; you have given the names of gold and silver to the rice ornaments you wear." In one room Beni Babu was twanging his guitar, accompanying himself in a song. In the meantime Becharam Babu was approaching the house singing a third song, in his usual nasal style. The sound of this performance arrested the steps of all the boys in the street, who gathering in a troop, applauded loudly, clapping their hands. This annoying Becharam Babu he every now and then ordered them off. When Nadir Shah attacked Delhi, the Monarch Mahomed Shah was absorbed in listening to some enchanting singing. Even when Nadir Shah, all armour girt, appeared before him, Mahomed Shah uttered not a word, but continued to drink in the nectar of song, and at length descended from the throne without offering a word of remonstrance. But Beni Babu did not act in that way. On the appearance of Becharam he put aside his guitar, and came forward to welcome him. After some pleasant conversation, Becharam Babu said, "Well, Brother Beni, everything is over now. Tak Chacha is brought to destruction by his vices, and your Motilal by his own folly. You always told me, brother, that if boys were not religiously educated they would turn out ill, and Motilal is a notable example of the truth of your words. What can one say in times of misfortune? Baburam's folly caused all these troubles, he was clever as a lawyer, but in other matters he had no sense at all."

Beni Babu: What is the use of harping upon these old themes? We knew long ago that if Motilal's education were neglected, and no means taken to prevent his associating with evil companions, that this must be the result. However, Bancharam has made a good thing of it. Bakreswar's nature is to get greatly excited. I know no one more apt than he in flattering those of his pupils whose fathers are rich. His sole aim in teaching them is to extract

from them all that he can while making a great show of industry as a teacher. He never ceased to hope for profit from Motilal, he was ever clamouring for rain from the skies, but the clouds of profit were never to be seen; how then could it be rained upon him?

Prem Narain: Gentlemen! can you find no other subject for conversation? the thing is past and done with. We are weary of hearing of Baburam's doings. The boy Motilal has but received the just reward of his deeds; let him go, why should we sorrow for him?

At this moment a servant, handing a huka charged with tobacco to Beni Babu, said, "That East Bengal Babu is coming." Rising from his seat, Beni Babu saw Boroda Babu coming hastily along, stick in hand. Beni and Becharam Babus pressed forward to welcome and bid him take a seat. After an exchange of greetings, Boroda Babu said, "What was to happen in this place has come about; now I have a request to make. I have resided for a long time in Bidabati, for that reason it is my duty, to the extent of my ability, to help those who dwell there. I am not wealthy, it is true, still, considering my position, God has blessed me with abundance; if I were to look for more it would be imputing injustice to the Fountain of Justice, an act of which man should not be guilty. Though it is my duty to care for my neighbours, yet, unhappily, through idleness and illfortune I have failed to do so. Now ——"

Becharam: What words are these? You have helped the poor of Bidabati in every way, with food, clothing, money, medicine, books, advice and personal exertion; in fact, in no way have you shrunk from helping them. Brother! in speaking of your good qualities they shed tears. I know your good deeds intimately; why do you try to hide them from me?

Boroda Babu: No, I am not hiding them: as for what you are pleased to mention, if anyone has received help from me it is to such a trifling extent that in recalling it I quite reproach myself. Be that as it may, this is my present request. The families of Motilal and of Tak Chacha are dying of starvation. This has caused me much grief, therefore I have brought a couple of hundred rupees that I had with me. If you will find some means of send-

ing this money to them without letting my name appear I shall be greatly obliged.

At these words Beni Babu remained speechless. Becharam, looking on Boroda Babu with eyes full of tears, and placing his hand on his shoulder, said, "Brother, you do indeed know what religion is! our days have been spent vainly. In the Vedas and Puranas it is written, 'He who is pure in heart shall see God.' What shall I say of your heart? up to this day I have not perceived one spot in it. May God make you as happy as your heart is pure. Have you heard any news of Ramlal?"

Boroda Babu: I heard from him some months ago; he is well, but he does not speak of returning.

Becharam: Ramlal is a good lad, it refreshes one's eyes to look upon him. Of course he will do well; association with you has made him what he is.

In the meantime Tak Chacha and Bahulya, having been placed on board a steamer, were passing Saugor.* Like a pair of rubies they sat in one place, eat together, slept together, ever lamenting each other's troubles. Tak Chacha, heaving a deep sigh, exclaimed, "Our fate is very evil, we are altogether ruined; there is no means of deliverance; my cunning is fled from me; my house is destroyed. I was unable to see my wife, and I fear she may marry again."

Bahulya: Friend! banish these thoughts from your mind, your family affairs, their goings and comings; no one concerns himself about anyone else. You have only one wife, I have four, let them all go to Jehannum, and let us consider what we can do for ourselves; the wind is rising, there will be a fearful storm.

Tak Chacha, trembling from head to foot, exclaimed, "Friend! I am in fear, death is near us."

Bahulya: Death is, indeed, at hand; we are little more than ghosts now. Let us go below and say our prayers. If we must drown, let us die with our saint's name upon our tongues.

CHAPTER XXVIII.

Bancharam Babu's hunger was in no degree abated. He thought continually by what means he could at once secure a large

* Saugor, an island near the mouth of the Hooghly.

fortune, or in some manner serve his own interest. In this way his crafty intellect became ever more sharpened. While scrutinizing the papers referring to Baburam's estate he suddenly discovered a capital opening. Leaning against a cushion he sat thinking for a long time, then slapping his knee, he said to himself, "Here is a fine chance for me! The mortgage lease of Baburam's China Bazaar property and of his family residence has expired. I will tell Heramba Babu to bring a suit in the court. If I can effect that my hunger will be appeased for some time." Thus thinking he arose, and throwing his garment round his shoulders and, on pretence of visiting the Ganges, went to Heramba Babu's house, resolving in his mind that it must be success or death. Entering the doorway he inquired from the servant for the Korta. Heramba Babu recognising his voice came down stairs. Heramba Babu was a simple-minded man, he generally assented to every proposal. Bancharam, taking his arm and addressing him in a most friendly manner, said, "Chaudhuri Mahashoi, at my request you lent money to Baburam, now his family and estates are ruined, his honour has died with him; his elder son is a fool, his younger son is mad, both have disappeared, their debts are enormous; the other creditors are about to sue for their money; later there may be many difficulties, therefore, for your sake, I could no longer be silent; I advise you to make over the mortgage deeds to me, let the case be filed from our office to-morrow. You will only have to sign a power of attorney." Every one fears to lose money, therefore the simple-minded Heramba Babu believing what was said to him answered in the affirmative, at the same time delivering over the deeds. As Hanuman on receiving the death arrow of Ravana in his delight went with great speed from Lanka, so Bancharam, cherishing the precious deeds, hastened home.

Nearly a year passed away. The entrance door of the Bidyabati house was closed, moss grew on the roof and the walls, jungle on every side, weeds and thorny plants in rank abundance all around. Motilal's stepmother and wife were the only women living in the inner apartments, and they used a side door when obliged to go out of the house. They passed their days in great privation, their apparel was soiled, during fifteen days of each month they were compelled to fast. The money they had

received from Boroda Babu had been spent, partly in paying debts, partly in sustaining them during some months, and now they were in the greatest distress and without any resource.

Motilal's wife, addressing her mother-in-law, said, "Thakurun, how many sins we committed in our former life, I am unable to say; I am married, indeed, but have never seen my husband's face; my husband never looks after me, never even asks if I am living or dead. Even if a husband does ill, it is not right for a wife to censure him, so I shall say nothing evil of him, it is my fate, he is not in fault; I say only that if I had been with my husband my present trouble would not have appeared a trouble." Motilal's stepmother replied, "Ma! there are no others so unhappy as we two are; were I to try to express my suffering my heart would burst; God, the protector of the poor, is our only helper."

So long as people are possessed of money men and women servants remain with them. These ladies being now reduced so low all their servants had left them save one old woman, who stayed from compassion. She supported herself by begging.

As the mother and daughter were conversing in the above manner, the old woman appeared before them, trembling from head to foot, saying, "Oh, ladies, look through the window, Bancharam Babu has surrounded the house with police officers. When he saw me he said, 'Tell the ladies to go out of the house.' I answered, 'Sir, where can they go?' then his eyes becoming red, he said, 'Do they not know that the house is mortgaged? are the creditors to throw their money into the Ganges? if they know their own good they will go away this minute, else I shall turn them out neck and crop.'"

The stepmother and wife began to tremble at this intelligence, while the house resounded with the noise of blows upon the entrance door. The street was full of people. Bancharam, with a great display of authority, was ordering everything to be broken open, saying, "Who can prevent us from taking possession? is this a toy in the hand of a child? By order of the court I now take possession; is the gentleman who lent the money a thief? What injustice! let the family turn out at once." Among the crowds now assembled one or two persons, much scandalised at these pro-

ceedings, said to Bancharam, "There is not a greater scoundrel living than you are. By your evil advice this family has been ruined; by your knavery they were fleeced from time to time of large sums of money, and now you are going to turn the ladies into the street; a man ought to perform expiation if he even look at your evil face, even in hell you will not find a dwelling place." Giving no heed to these words Bancharam, forcing the entrance door, was about to enter the women's apartments with the sergeant, when Motilal's stepmother and wife, leaning on the arms of the old servant, wiping away their tears and crying, "Oh, God! protect us helpless women," came out of the side door. Motilal's wife exclaimed, "Oh, mother, we are helpless ladies, we know nothing; where can we go? My father's family is extinct, I have neither sister nor brother, nor any relative; who will protect us? Oh, God, our honour and our life is in Thy hands, let us die of starvation, but let us not lose our honour." They walked on a few steps, and then stood to think under the shade of a banian tree. At this moment Boroda Babu, with bent head and melancholy expression, approached them followed by a palanquin. He said, "Oh, ladies, be not distressed, consider me as your son; I beg that you will enter this palanquin and come quickly to my house, I have had separate rooms prepared for your use; if you will remain there for the present, we shall afterwards make some other arrangement for you." On hearing Boroda Babu's words Motilal's stepmother and wife felt as if they had reached the shore after falling into the ocean. Overwhelmed with gratitude they exclaimed, "Father, our desire is to fall at your feet; who else has spoken so kindly to us?" Boroda Babu sent them quickly to his house in the palanquin. Not wishing to encounter other people, lest they should inquire into the affair, he hastened home through lanes and byeways.

CHAPTER XXIX.

By good instruction and in refined society a good character is developed. Some develop this character at an early, some at an advanced age. If it is not developed in youth, ruin is the result. As when a wood is set on fire the flame spreads rapidly on all sides, or when a wind arises trees are blown down and houses

demolished, so if from childhood a boy's tendency to evil is suffered to develop it strengthens with the growth of his passions to a dangerous extent. Innumerable illustrations of this fact are to be seen. On the other hand, cases occur in which men having for some years led an evil life, suddenly take a turn and become virtuous. The cause of this change is good counsel or else good example. Sometimes this change arises from some event, sometimes only from a single word, sometimes from sudden consciousness. However such changes are very rare.

Motilal, finding no resources in Jessore, thus addressed his companions, "I am not destined to have wealth, and it is vain to seek for any. I intend now to travel in the North-West Provinces, do any of you care to accompany me?" They were all worshippers of prosperity; when he was possessed of money they came to him uninvited, but now in his destitute condition it was difficult to find a friend. Those who flocked round Motilal had done so for the sake of pleasure, for himself they had no affection. But now they saw him without wealth to fling about on all hands, overwhelmed with debt, and with scarcely even enough to find him in daily food, they began to ask themselves what advantage it was to remain with him, it would be better to go. Motilal received no answer to his proposal, all made excuses, stammered, and evaded the matter. Disturbed at this, he said, "In misfortune one learns to know one's friends, after so many days I discover your true character. Well, never mind, go to your homes and I will go my way," The comrades answered, "Be not angry, Elder Babu, but do you go first, we will follow when we have finished our business."

Motilal paid no further heed to them, but set off on foot, becoming a guest here, and begging there, subsisting chiefly on alms; after about three months he reached Benares. In this state of destitution, constantly dwelling in his solitude on his condition, the course of his mind became changed. Costly temples, ghats and palaces gradually falling into ruins, aged trees with extended branches, rapidly decaying; rivers, mountains, caves, whose forms are changed by time,—all these he saw, and became impressed with the conviction that nothing is stable, all is subject to change and loss. The sorrows, joys, pleasures and pains which men endure are all as empty bubbles. Day by day Motilal walked

about the city of Benares thinking of these things, in the afternoons he would sit in a lonely place on the banks of the Ganges, meditating on the perishable body, the imperishable spirit, and reviewing the evil course of his former life. Now he censured the acts he had formerly rejoiced in and repented. He constantly asked, "How can I redeem myself? the remembrance of my evil doings scorches my heart with a burning fire." Immersed in such thoughts he would neglect his food and dress, walking about in an excited manner. His life had passed thus for some time, when one day he chanced to see an old man sitting under a tree, now reading a book with great attention, now closing his eyes in meditation. It struck him that this man was one of great understanding and experience, capable of penetrating into the essence of things, and of great concentration of thought. His face excited great veneration in the beholder. Motilal going to him prostrated himself to the ground before him, and then stood waiting. After some moments the old man, looking at Motilal, said, "Father, from your appearance you should be the son of a gentleman, tell me why you are so sorrowful."

Encouraged by these kind words Motilal related his history from beginning to end without hesitation, concluding with the words, "Mahashoi, you seem to me very wise, permit me to become your servant, and give me your good counsel." The old man answered, "You are suffering from hunger, take food and rest; afterwards we will converse." That day was given to hospitality, the old man seeing the sincerity of Motilal's heart was pleased. It is characteristic of human beings that until people like each other they cannot become confidential; if in the first interview they are mutually pleased confidence quickly follows, and if one of the parties be sincere the other, unless he be unusually cunning, cannot display insincerity. This old man was very religious, pleased with Motilal's sincerity he loved him as a son. Subsequently he conveyed to Motilal his belief concering the Supreme Being. Repeatedly the old man said, "Father! the essence of all religion is to worship God with a pure heart, with love, reverence and devotion; think over and practice this. When this counsel has taken firm root in your mind the course of your thoughts will be entirely changed, by the constant practice of different virtues

they will become your own, but it is very difficult to bring one's actions into harmony with a profession of love towards God, for in the world anger, envy, avarice, ignorance, are great hindrances, therefore perseverance and firmness are essential. Motilal thus counselled spent his days in meditation upon God, and in the endeavour to search out and correct his faults. After some time thus spent true faith in God arose in his heart. How inexpressibly glorious is the company of the righteous! Motilal's preceptor was a jewel of virtue, therefore it is not surprising that in his society Motilal should become so changed.

As the love of God grew in Motilal's mind he began also to feel love towards mankind, towards father and mother and wife. The desire to remove the sorrows of others and to confer benefits upon them grew strong, and a feeling of pain arose in his mind if he saw or heard anything opposed to truth and sincerity. Motilal confessed to his preceptor the evil deeds of his past life, and sorrowing over them would say, "Master, I am very wicked; I acted in such an evil manner to my mother, wife, sister and other persons that I fear that even in hell there is no place for me." The old man, soothingly, replied, "Son, strive with all your powers to do that which is right; man is but human, he is ever sinning either in word or deed, the only hope of salvation is in the mercy of God. He who repents of his evil deeds with all his heart and endeavours to purify his life will not be lost." Motilal listened to this counsel in silence with bent head. Often he said to himself, "Where are my mother and stepmother, my wife and sister? I am very sad on their account."

It is early morning in the beginning of autumn. How beautiful is Brindaban surrounded by palms and other trees, a thousand birds singing upon their branches, a gentle breeze is blowing the waves of the Jumna as though in sport, making themselves one with the shore; the boys and girls of Brindaban in the groves and paths playing sacred songs upon their flutes; at the hour of dawn in the temples thousands of bells are ringing and horns blowing summoning all to prayer. Tortoises are making their slow way over the ghats, tens of thousands of monkeys gambolling in the trees, now coiling their tails round the boughs, now stretching them full length, now with many grimaces and much

chattering. leaping down and snatching food from the hands of passers by.

Multitudes of pilgrims are in the woods conversing on the deeds of Krishna. The rays of the sun were fierce, the earth underfoot scorching, therefore the pilgrims were compelled to rest in the shade of the trees. Motilal's mother was walking arm-in-arm with her daughter, but becoming tired she laid herself down, resting her head on her daughter's lap. The daughter wiping the perspiration from her mother's brow, fanned her gently as she lay. Recovering a little the mother said, "Take a little rest now, Pramada, and let me sit up."

Pramada: I am so relieved to find you better that I feel no fatigue; lie still and let me press your feet.

At these affectionate words the mother exclaimed, with tearful eyes, "Child! the sight of your loving face has preserved my life till now; how many sins I must have committed in a former life, else why do I suffer so much now? It is not for myself I mourn, if I die of hunger I should not regret it, but that I have not the means to provide you with a maintenance is my great sorrow. Where are my sons? how is my daughter-in-law? why did I leave them in my anger? Moti struck me, struck me, but what if he did, children will do these things; now I am ever longing for him and for Ram." The daughter wiped away the mother's tears with soothing words. In a short time sleep fell upon the mother's eyes. Seeing this the daughter, keeping very still, fanned her mother. Though troubled by the bites of mosquitoes she would not move lest she should disturb her mother. The love and endurance of women are wonderful! in these respects their virtue exceeds that of man. In her sleep the mother dreamed that a youth in yellow garments approached her, saying, "Weep no more, mother! your virtue is great, you have relieved the suffering in their distress, you have done good to all and injured none. A joyous change is at hand; your two sons will be restored to you and you will be happy." The sorrowful mother, starting up in astonishment, opened her eyes to find no one there but her daughter. Saying nothing on the subject, the mother took her daughter's arm, and with much difficulty got back to the grove in which they were staying.

The mother and daughter were always conversing; the mother would say, "Child, I am very restless, I am ever thinking of going home." The daughter, seeing no means of doing so, would reply, "A couple of *saris* and a drinking cup are all we possess, mother; if these are sold what will they fetch? wait a few days, I will engage as a cook or house servant, and so earn a little money to pay our travelling expenses." At these words the mother would sigh deeply and remain silent, she could not restrain her tears. The sight of the mother's trouble would distress the daughter.

Near to their humble abode there dwelt a *Brojobashini* (a female ascetic dwelling at Brindaban), who took an interest in them. Coming up at this moment and seeing their affliction she inquired into its cause, with the purpose of comforting them. They related their history. Sympathising in their trouble the Brojobashini said, "What can I say to you? I have no money, I wish I had that I might help you, but let me suggest a remedy. I hear that a Bengalee gentleman who has made a small fortune in trade has come to live at Mathura, he is kind and beneficent, if you go to him and ask for your travelling expenses you will be sure to receive them." The afflicted mother and daughter having no other resource were compelled to adopt this advice. Taking leave of the Brojobashini, in two days they arrived at Mathura. At that place on the borders of a tank they saw a number of people—blind, maimed, poor, ailing—seated together weeping. The mother, addressing an old woman amongst them, inquired, "Wherefore do you weep?" The woman answered, "Ma, there is here a gentleman whose virtues it is impossible to describe. Going to the houses of the poor and afflicted he feeds and clothes them, and constantly cares for them; if any be ill he will sit beside them half the night, attending to them with medicine and food. In all our joys he rejoices, in all our sorrows he is afflicted. In thinking of his virtues tears come into the eyes; the woman who gave birth to him is indeed blessed, she will certainly enjoy heaven; the place where such people dwell is a holy place. But, alas! it is our fate to lose this good man, he is going away. We are weeping to think of what our condition will be when he is gone." The mother and daughter hearing this began to fear they had come too late. "It

is our fate to suffer, it is written on our foreheads. Who can avert destiny?" The other woman, seeing their dejection, said, "I think you are women of good family who have fallen into trouble, if you are in distress for money then go with me to this gentleman, he not only helps the poor but all who are in trouble." The mother and daughter consenting followed the old woman. They remained outside the house while she went in.

It was the close of day. The rays of the setting sun shed a golden light over the trees and lakes. Where the mother and daughter were standing there was a small garden. Here and there stood summer-houses covered with creepers, surrounded by flower shrubs, in the midst was a *chibutra* (stone platform). In this garden two gentlemen holding each other's hands, like Krishna and Arjuna, were walking about. Chancing to see the mother and daughter, they came out of the garden and hurried towards them. Frightened at their approach, the mother and daughter veiling their faces, moved away. Of these two gentlemen, one who was comparatively young, said, gently, "Please to regard us as your sons, and explain to us why you have come hither; if we can render you any service we will spare no pains to do so." On hearing these words the mother, accompanied by her daughter, stepped forward and related briefly their history. Scarcely had the lady finished, when the two gentlemen looking at each other, the younger fell on the ground at her feet, exclaiming, "Mother, mother;" the elder one bowing down to the feet of the lady and folding his hands, said to her, "Mother, do you see him who is on the ground before you? it is your son Ramlal. My name is Boroda Prasad Biswas." At these words the mother, removing her veil, exclaimed, "What do you say? am I, indeed, so fortunate?"

Ramlal recovering consciousness, resting his head on his mother's feet, remained silent. The mother, placing her son's head on her lap, began to shed tears. Gazing into his face the waters of comfort began to soothe her troubled mind. The sister stood silently wiping the tears from her brother's eyes and the dust from his body.

In the meantime the old woman, not finding the gentlemen in the house, came hastily into the garden, where she found the Babu

resting his head on the lap of the lady. "Oh dear, what has happened?" she exclaimed, "has the Babu become ill? shall I fetch a doctor?" Boroda Babu desired the woman to compose herself, as the Babu was not ill; one of the two ladies was his mother, the other his sister. The old woman replied, "Babu, do you make a jest of me because I am poor? the Babu is the possessor of millions, yet his mother and sister beg on the road side! Perhaps the women have come from Kamikha and have bewitched the Babu. Oh my! I have never seen such women, defend me from their witchery!" thus grumbling the old dame walked away.

In the meantime, the others having become composed, went into the house, where the mother finding her companion, wife and her daughter-in-law, was greatly pleased. Later on, hearing the news concerning the other members of the family, she said, "Ram, my son, let us go home. Where is my Moti? I am much disturbed on his account." Ramlal had previously made arrangements for returning home, boats were waiting at the ghat. By the mother's direction they chose an auspicious day for starting on the journey, when all the inhabitants of Mathura came to bid them good bye. Thousands of eyes shed tears, thousands of tongues chanted the praises of Ramlal, thousands of hands were raised in blessing upon him. The old woman who had gone away so angry, now stood weeping by the side of Ramlal's mother. The whole crowd stood on the banks of the Jumna like beings devoid of life, gazing at the boat until it was lost to sight.

The course of the river continuing in one direction, and there being no wind from the south, the boat arrived in a very few days at Benares. How beautiful the city looked in the early morning! How many students of the Veds and of the Ramayana were to be seen; worshippers of Siva and of Durga, Ascetics, Brahmacharis reading prayers and singing hymns; worshippers of the Samaved; women from Maharastra, Magadha, Bengal, dressed in vari-coloured silks, walking round the temples! How many shrines were perfumed with incense and the powdered sandal wood, decorated with flowers! Many worshippers, maddened by the sound of their own voices were crying, "Hara, Hara, Biseswar." Many Ascetic women dressed in red garments, holding a trident and laughing loudly, were walking about. Ascetics of the other sex, with matted hair

and stiffened uplifted arm, their bodies painted with ashes and vermilion, spent the time in subduing body and mind; Yogis sitting in solitary places, holding their breath and closing mouth and nostrils; musicians practising on their various instruments.

Ramlal and his family stayed at Benares four days, bathing at one of the ghats and performing other religious duties. Ramlal remained constantly with his mother and sister, except in the evening, when he used to walk with Boroda Babu. One evening as they were thus walking they came upon a delightful hermitage in which was seated an old man gazing upon the beauty of the Ganges. The current of the river was strong, the rippling sound of the waves pleased the ear, in the clear water the evening sky was reflected. On the approach of Ramlal, the old man accosted him as if already acquainted with him, inquiring, "What have you learned from the study of *Shukupanisad?*" But on Ramlal saluting him with a look of wonderment, the old man, with an air of perplexity, said, "I have made a mistake; I have a pupil who is so like you that I mistook you for him." Then Ramlal and Boroda Babu sitting near him, they all discoursed upon the Shastras. As they talked a thoughtful-looking man, with bent head, approached, and seated himself beside them. Boroda Babu, looking at him, exclaimed, "Ram! do you see who this is? it is your elder brother." At this Ramlal leaped up in astonishment, and Motilal recognising his brother embraced him. After some moments silence he said, "Oh, brother, can you forgive me?" and throwing his arm round Ramlal's neck wept upon his shoulder. The two remained silent for some time, not a word escaped their lips, now at length they understood what brotherhood is. Then Motilal, taking the dust from the feet of Boroda Babu, with joined palms addressed him, saying, "Mahashoi, now at last I appreciate your noble nature, can you forgive so wicked a being as I am?" Boroda Babu, taking the hands of the two brothers, bade farewell to the sage. On their way they related their several histories. Boroda Babu showed great joy at the change he discovered in Motilal's disposition. Arriving at the place where the family was staying, Motilal exclaimed, from some distance, "Where is my mother? Mother! your evil son has returned to you, he is still alive; I am ashamed to show my face to you after my former behaviour; my

only wish now is to throw myself at your feet and die." On hearing these words the mother, with joyful heart and tearful eyes, came near and looked upon the face of her elder son, to her a priceless jewel. Motilal cast himself down, and remained with his head resting at her feet. After some moments his mother, raising him wiped the tears from his eyes, saying, "Moti, your stepmother, sister and wife are here, go and speak with them." Motilal, after saluting his stepmother and sister and greeting his wife, remembering all his past conduct began to weep, saying, "Mother, as I have been an evil son and brother, so have I been an evil husband; I am not worthy of so good a wife. At the time of marriage the husband and wife take an oath before God, ever to love each other, never to forsake each other in affliction, and ever to remain faithful each to the other. Even to think of another is a great sin. This oath I have broken in many ways, why am I not abandoned by my wife? I have behaved most cruelly to my brother and sister, and to you, my mother, the dearest possession in this world, I acted brutally; being your son I struck you, mother; is there any atonement for all my sins? death alone can extinguish the burning fire of repentance in my heart, but I think there is no death for me since death's messenger, illness, keeps far from me. However that may be, do you all go home, I will remain here with my preceptor to die a penitent's death."

Boroda Babu, Ramlal and his mother, causing Moti's preceptor to come to them, succeeded, through his persuasions, in inducing Motilal to accompany them home. When their boat was anchored at Monghyr for the night, a rough-looking man, with a suspicious manner, asked if they could let him have some fire. Seeing the manner of the man, Boroda Babu said to the rest, "Let us all be on our guard." Ascending to the roof of the boat they observed from twenty to thirty armed men concealed in the bushes, evidently waiting for a signal from the other man to attack them. Thereupon Ramlal and Boroda Babu, loading their muskets, began firing, at this sound the robbers escaped into the woods. Boroda and Ramlal expressed a desire to apprehend some of them and make them over to the police, but the entreaties of the ladies prevailed upon them to give up this design. Motilal, witnessing this affair, observed, "From my childhood I have pursued evil ways, my

vanity has been my ruin. When Ramlal took exercise I laughed at him, but now, to-day, I learn that courage cannot grow without bodily exercise practised in boyhood. I was much alarmed on this occasion; if Boroda Babu and Ramlal had not been here we might all have been murdered."

In time arriving at Bidyabati they all went to the house of Boroda Babu. The inhabitants of the village hearing of the return of Boroda and Ramlal came from all sides to welcome them. Joy arose in the hearts of all, their faces were lighted up with pleasure, all uttered prayers for their prosperity, and showered upon them the flowers of blessing.

The next day Heramba Babu, coming to see them, said, "Ram Babu, I did not understand the matter. By Bancharam's advice I took possession of your house; I am very sorry that I should have done so, thereby turning out the members of your family. You possess many virtues. Now I return the house to you without any recompense. You are at liberty to return there." Ramlal replied, "I am greatly indebted to you, if you are really willing to let me have the house I beg you will accept the money which is due to you." Heramba Babu consenting to this, Ramlal immediately paid the money out of his own purse, and caused a title deed to be drawn up in the names of both brothers. When they arrived at their hereditary dwelling-house Ramlal, raising his eyes, with a thankful heart exclaimed, "Father, what is there that cannot be accomplished by Thee."

After this Ramlal's marriage took place, the two brothers lived in great concord with the rest of the family, and all spent their days in joy and peace.

Boroda Babu left Bidyabati and went to pursue his business at Badarganj. Becharam Babu disposed of all his property and led the life of a devotee at Benares. Beni Babu devoted himself to the profession of the law. Bancharam, after pursuing a life of intrigue, died by the stroke of a thunderbolt. Bakreswar, though he spent his time in flattering the rich, never gained any profit to himself. Tak Chacha and Bahulya, being transported for life, died after some time spent in the hard labour of digging. Tak Chachi, having no other mode of living, became a hawker of bracelets. Haladhar, Gadadhar and the rest, seeing that nothing more was to

be got out of Motilal, fastened themselves upon some other vain youth. Mr. John, having passed through the insolvent court, became a broker. Prem Narain Mozumdar, becoming a devotee, roamed about Nabadwipa, calling out, "Who can know the mind of Mahadeva except his worshippers?" The husband of Pramada, who had contracted many marriages, having lost all his other wives, came to Bidyabati to live upon his brothers-in-law. The events that occurred after these things, let them remain undescribed. My story is finished, the play is over.

THE END.

[I desire to inform the readers of my translation of the *Spoilt Boy* that I should not have ventured to undertake to translate the tale if Mrs. Knight had not kindly offered to help me in my task. I therefore beg to express my best thanks to Mrs. Knight for her valuable aid.—NARENDRA NATHA MITRA.]

ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the National Indian Association was held on Monday, March 19th, 1883, at the House of the Society of Arts, John Street, Adelphi. The Hon. Sir Ashley Eden, K.C.S.I., took the chair, and the meeting was well attended. The audience included many persons whose names are widely known as interested in Indian affairs, and a large number of native gentlemen were also present.

The CHAIRMAN, in opening the proceedings, began by expressing his full sympathy with the aims and scope of the Association. Its declared objects included the making of India and Indians better known to the people of England, and the improvement of the social relations between the two countries; and these were matters in which he had taken the deepest interest for the last quarter of a century.—The chief

business before the meeting was to receive the Report for 1882. It was quite possible that some who were not well acquainted with the mode of working of the Association, and were accustomed to the glowing, self-laudatory reports of other Societies, might be a little disappointed at first by the actual results of the work done. But knowing, as he did, the enormous difficulties the Association had to meet, that fact entitled it to his confidence and support; for had there been a great parade of rapid results, he, with his acquaintance with Indian society, should at once have questioned the accuracy of the Report. In dealing with India we are not dealing with a country which has no history or civilisation, no social system of its own; nor with a country that is homogeneous, but with one that contains a variety of peoples, each with its social system, its educational system, its school of medicine and its legal system. New systems, too, had been built upon intelligible principles—the result of the experience of ages, and as the circumstances of the people called them forth from time to time. Although their ways might not be our ways, he could not join in condemning, as many do, these various systems. But we have now arrived at a period in the history of India when the learning and science of the West have commenced to permeate through the length and breadth of the land. The result is, that many young men of the educated class have felt a desire to adapt their social system to that of Western nations; a desire to be able to find women as wives with whom they could live on terms of true domestic equality and be as companions. In this direction the Association had helped. But it would be a mistake to suppose that this desire to adopt Western customs was the feeling of the people. It was nothing of the sort. It was the feeling of the educated classes—of those who had found the advantage of education themselves, and

desired that it should be extended to others. He thought the great wisdom of the Association had been shown in its not having sought to force its views, but in having waited patiently, and given its help when it was really demanded, and not before. His experience had proved this to be the best course. It was a mistake to advance beyond the feelings of that country. Any attempt to force on the people changes they do not desire, and for which they are not prepared, cannot fail to end in disappointment, as besides creating an amount of distrust, suspicion and alarm, such a course ultimately would defeat the object intended. Therefore the absence of any claim to astounding results on the part of the Association, he took as a proof of the wisdom by which the proceedings had been directed; and the Report before the Meeting would show that the Association had done as much as it could reasonably do to carry out its declared objects. All would admit that anything like social proselytism, or any attempt to force on society in India the customs of the West, should be avoided. All that could be done was to give assistance as it was required, and to give that assistance in the most effective manner. In conclusion, Sir Ashley Eden said there was still a part of the operations of the Association which everyone would admit had been efficiently performed. He alluded to the assistance given by it to young men from India; he knew of many who had felt the deepest gratitude for such friendly aid.

The Report of the Association presented was taken as read.

Colonel MACDONALD—

The Report, which is already in the hands of Members, shows that the work of the National Indian Association has been carried on during the past year in the usual manner. There have been four meetings at which papers have been read, followed by discussions on Education for Mahomedan Ladies,

High Education in India, with special reference to the appointment of the Education Commission, and to Medical Women for India. These papers and discussions have been published in the Journal, as well as articles on educational and social topics, reviews of books relating to India, translations of Bengalee tales illustrative of domestic life in India, items of intelligence interesting to our Indian friends, and other matter of a similar kind. It is obvious that a publication which is debarred from entering on the two most important and interesting subjects with which man can be concerned—viz., religion and politics, labours under some disadvantage; but that is inseparable from the constitution of a society which seeks to unite men of various creeds and of all shades of political opinion in one common aim—the moral and intellectual progress of India. But although an Association in which Hindoos, Mahomedans, Parsees and Christians of various denominations are all working harmoniously together cannot identify itself with any particular creed, it is in no sense an irreligious or anti-religious body. This is, perhaps, sufficiently evident from the fact that the Bishop of Calcutta is a Vice-President of the Bengal Branch, and that one of the oldest and best-known Indian missionaries is a member of our Council and Executive Committee.

Passing on to the social work of the Association, it may be observed that there have been three Soirées during the year. These friendly gatherings form a pleasing feature in our programme. They afford opportunities for introducing our Indian visitors to English ladies and gentlemen, whom they might not perhaps otherwise meet, and they sometimes lead to acquaintances among old Anglo-Indians whose lot has been cast in different Presidencies. Excursions are also occasionally made to some place of interest. This year the place selected was Woolwich Arsenal, and the native gentlemen who joined the party seemed to be much interested in what they saw on that occasion.

Under the head of educational work we are much indebted to our Honorary Secretary for the trouble she has taken in superintending the arrangements made for training two teachers, sent from the Government Female Normal School at Madras, Miss Annie Shunmugum and Miss Bernard; and to the Carpenter

Trustees for a grant of £72 for their college fees and some other expenses connected with an experiment which we have reason to believe has been attended with some success. We are also indebted to the Carpenter Trustees for small grants for various purposes, viz., scholarships, the publication of the Mary Carpenter series of books which is being prepared in Bengal, and home teaching both in Bengal and Madras. These grants have been supplemented by special donations from other persons, but the whole sum which the Association has been able to remit for Home Teaching only amounts to £50; and although £30 of this went to Calcutta, the Report of the Bengal Branch shows that much more was needed. In Bengal the social work is going on satisfactorily. Periodical lectures have been delivered; the Mary Carpenter series of books is progressing; the number of pupils under home tuition has increased with fair results, but the fees are so small that, although some local donations have been given, the receipts only cover one-fourth of the expenditure, and the Local Committee report that they must curtail this useful work and restrict themselves to a single teacher. In Madras a highly practical lecture on "Water and its Effects on Health" has been delivered by the Sanitary Commissioner, and a Tamil translation of it has been printed for circulation; there have been some parties and receptions for native ladies; scholarships have been given to girls' schools; a system of Home Teaching has been successfully started with two teachers—one for English and Tamil, and one for Tamil only, and two more teachers are to be employed, one for Hindustani and one for Telugu. These teachers receive grants from Government, which is not the case in Bengal; but the grants and fees do not cover all the expenditure, which is partly met from subscriptions and donations, the most important contribution being a donation of Rs. 500 from H.H. the Maharajah of Travancore.

The most promising feature at Madras is one on which very little is said in our Report, but regarding which we have just received further information. Some years ago the late Maharajah of Vizianagram, during a visit to Madras, made arrangements for establishing some girls' schools in various parts of the town. The schools were managed by a Committee of native gentlemen, all the

expenses being defrayed by the Maharajah. The scheme was to a great extent successful. The schools were well attended by caste girls, and a fair amount of progress was made at first; but the teachers employed were elderly men, many, if not most of whom were uncertificated, and the standard of the schools always remained very low. They were inspected from time to time, but were not aided by Government, as the late Maharajah did not consider it consistent with his position to accept Government grants for any of the numerous schools established by him in various parts of India. The present Maharajah has now placed these schools entirely under the management of our Madras Branch, with a monthly grant of Rs. 750 per mensem, which is about the amount they have been hitherto costing, and he has agreed to allow the Branch to receive Government grants in addition. There are now five of those schools at Madras, with an attendance of 535 girls. They were examined last March by Mrs. Brander, the Government Inspectress of Girls' Schools, who is also Hon. Sec. of our Madras Branch, and to whom much of the success of the Branch is due. On this occasion only 20 girls succeeded in passing what is called the lower primary examination, and there were no upper primary classes. As soon as the schools came under the control of the Madras Branch the standard was raised by opening upper primary classes; and with such success that when the schools were examined again in December 38 girls passed the lower primary examination and 22 the upper primary examination. Thus a considerable improvement has already been effected in these schools, and further reforms are contemplated. As opportunities occur the old male teachers will be gradually replaced by certificated mistresses, and an English lady is to be appointed to superintend the schools. A system of home instruction is to be organised in connection with these schools, and in this way the young wives, who usually leave school about the age of eleven or twelve, will be enabled to carry on and complete their studies. The main difficulty with which our Branches have had to contend has all along been that, although there was plenty of work to be done, there were no funds to do it with. In this instance the Branch Association has been provided, not only with work

of a permanent character, but also with the means of carrying it on and developing it; and I have no doubt that in course of time, with the aid of Government grants and the gradual growth of the school fees, which amount at present to Rs. 686 per annum, these five schools will improve and increase and multiply and become the nucleus of very important educational work. I wish we could hear of something similar being done at Bombay. We are indebted to that Branch for largely circulating the Journal, but the only educational work as yet undertaken there has been the payment of the Mary Carpenter scholarships.

These remarks may, perhaps, suffice to give those who have not had an opportunity of reading the Report some idea of what is being done by the parent Association and its Branches. It is to be regretted that so little has been accomplished; but it must be remembered that the work is still in its infancy, and we can only hope that each succeeding year will witness some extension of operations which all tend in various ways to do good to the people of India, and to perpetuate a friendly feeling between them and English men and English women.

Sir WILLIAM WEDDERBURN, Bart., seconded the motion, and alluded to the evidence taken by the Education Commission in India, the report of which, he said, would be issued in a few months. The subject was a large one, but he would refer to two practical matters in connection with it—first, as to grants-in-aid; and secondly, in regard to female teachers. Speaking of grants-in-aid, he said it seemed to him that grants to female schools were liberal as compared with those to boys' schools, and they would be more liberal if the desire for female education were in any way on the same footing as the desire for boys' education. This is not so, and it is felt that greater encouragement should be given to girls' schools. About twenty-five or thirty years ago boys' education was in something like the condition that that of girls is now, and the greatest assistance was given by Government. Boys were encouraged, and almost bribed, to go to school, and it is generally believed that similar encouragement is needed to give female education a good start. Secondly, as to female teachers. The number of educated men is yet small, and in order that they should have

fair play the feeling of the community should be led in their favour. There must be nothing in the arrangements of girls' schools that can be reasonably objected to. It had been suggested that encouragement should be given to female education by enabling the wives of schoolmasters to undergo training in efficient normal schools, and that as soon as the wife becomes qualified a girls' school should be established in the vicinity of the husband's school, so that the two, husband and wife, could work together, and thus exert an influence in favour of female education which a woman by herself could not do. He had heard much stress laid upon this plan by Mr. Moduk, the Head Master of the High School at Poonah and by the Principal of the Victoria High School. These two points which he had referred to appeared to be practical matters deserving attention. He might add that in Poonah and the Deccan generally there was a desire for the establishment of girls' schools of a higher kind than exists, and he hoped that something would be done as the result of the Commission to satisfy this feeling.

Mr. MANCHERJEE M. BHOWNAGGREE spoke in support of the resolution. He said that the work of the National Indian Association commanded his sympathy on account of its efforts to improve the relations between Indians and Englishmen. He considered that at the present time social reforms were the most important in India, and that a Society which exerted itself in this direction could do more good than a political Society. It was not freedom and liberty that were wanted so much as reforms in domestic life and educational and social advance. With regard to the work done by the Bombay Branch, he did not, as a native of Bombay, and knowing its conditions, feel disappointed that less had been done than in other Presidencies. It must be remembered that the zenana and purdah system did not largely prevail at Bombay. There is a free atmosphere of female life there, which made the ordinary educational agencies more effective. In Bombay there are a vast number of schools. He would remark, however, that it was an unfortunate circumstance that the energy and efforts are so divided off and that there is so much competition. Parents are satisfied if their children go to school without pausing to

consider what sort of a school they have chosen. It is enough that it is a school. Now he considered that it was most important to try and effect a combination among these divided agencies; and he thought the work of the Association might be usefully directed to effect this in the interest of female enlightenment and progress. In regard to the Medical Women movement it had been shown that the desire of Bombay was not only to preach, but to practise. Mr. BHOWNAGGREE expressed his strong sympathy with that movement, and he was glad to support the Resolution.

The Resolution for the adoption and circulation of the Report was put to the Meeting by the Chairman and carried unanimously.

Professor MAX MÜLLER then proposed the second Resolution:—"That the work of the National Indian Association in England and in India deserves the cordial support of all who desire the social and educational progress of India." After expressing his pleasure in the growth of the Association, he continued:—"I say growth on purpose, for what I like to see is growth, natural healthy growth, small beginnings, steady progress, permanent success. Yes, it is a comfort to see small things, very small things grow. There are some schemes that come before the world with braying of trumpets, with a great hiatus of promises. They remind one of books of which we receive first of all a magnificent advertisement, an illuminated title page, and a gorgeous dedication, then comes a magnificent binding, and last of all the book itself. Now, in our case, in the case of the National Indian Association, a beginning, and a very modest beginning was made, first of all, with the book itself, and then, as leaf was added to leaf, the work grew, and became at last what we see it to-day, not a dummy, but a *reality*. Such things, whether they happen to-day, or whether we see them from time to time in the history of the world, are the greatest encouragements. Who has not felt that utter despair which comes over us when see the ignorance, the squalor and degradation of millions of human beings, or, again, the ignorance, the hypocrisy and degradation of millions of human

beings? What can one man, or one woman do against that infinity of misery? What is the use of even trying? If there is one reward greater than any to the patient student of history, it is the discovery that the greatest work has always been done by the smallest means! I need not remind you of the small gathering in a dark chamber at Jerusalem, but read the history of one who, as Stanley said, stands second to One only—read the history of Buddha! When he had arrived at the truth, he too felt at first discouraged, and would not reveal it to the world—he wished to remain a Pradyakabuddha—and when he at last determined to speak, he was deserted by everybody. His own teachers were deaf, his five fellow students mocked at him, but he spoke, and spoke, and spoke again—gently, quietly, modestly—and look at the work which he has achieved. But I must not lose myself, least of all in the mazes of Buddhism. This only I may add, that in one sense the work of the Association has something of Buddhism in it. Buddha's fundamental doctrine was love and pity for our fellow men. The object of the Association is to promote goodwill between the people of India and England, and goodwill to arise from a better knowledge and understanding of these two Aryan races.

Ladies and gentlemen, people have so often complained that the Natives do not speak the truth. I have had something to say on that subject lately, but what I should like to add to-day is, 'that it requires two people to speak the truth,'—one willing to hear the truth, another willing to speak the truth. Now if I were asked what distinguishes an Englishman from all other people I should not say so much his readiness to speak the truth as his willingness to hear the truth. That of course is the result of a long political education. When you have two or three, or even four parties in Parliament, no statesman need be afraid that he will not hear the truth. Now I am myself a sort of father confessor to many in India, and I will read one of the outpourings that I received last December from a loyal native, but one who thinks he has a right to speak the truth: "I am a poor and insignificant Brahmin, sprung from a family which, from the time of the great Prajâpati to that of my late lamented father, had never swerved from its allegiance to

the rules prescribed in the Sâstras for the conduct of Brahmins. I am therefore a renegade and an apostate of my family, which has always supplied our community with either a spiritual guide or a priest. Behold now, therefore, in me a poor clerk in a Government Office. It has been said, and with some truth, that it was a fortunate, providential circumstance that the English came to our country, and that English rule is benefiting us. I admit it to some extent, but pardon me when I say that inasmuch as we have been gainers in one way, in so much have we become losers in another way." The writer then proceeds to speak highly of the English official class, particularly in former days; but he adds that with the increasing advent of Europeans into his country, in various capacities, even that class is no longer what he was. He then refers to the increasing number of Europeans who come to India as traders, or planters, or adventurers, and he says:—"It is with regret that we are constrained to say that many of these people, though professing to be Christian, seldom act in the spirit of your great Master and Teacher. Even the missionaries who come to teach us higher moralities, begin their preachings by vilifying books which to us are sacred, and calling our ancestors bad names. The merchants and traders, whose mission should be to teach us commercial morality, have given us fradulent laws of insolvency and limitation. The planter, who should have been a model landlord, turns out to be worse than the Zemindar of the worst days of Mohammedan rule. It may be said that we have more rupees in our land, but we have also more forgers, drunkards and atheists."

Professor MAX MÜLLER then referred briefly to the good results of education in India, and concluded with expressing his strong agreement with some words which he had heard from the Bishop of Oxford in addressing the Eton boys on the previous day, to the effect that India must be held not by the tenure of force, but by tenure of esteem and love.

Mr. P. V. RAMASAWMI RAJU said:—Mr. Chairman, Ladies and Gentlemen,—Every undertaking of any importance may be said to involve three essential points for consideration:—(1) What are the objects in view? (2) Who constitute the

agency at work? (3) What means do they command for producing the results that may reasonably be expected to flow from their efforts? The first points to the necessity for the undertaking; the second conveys to the public at large an idea of the character and efficiency of those who have assumed the task; and the third is calculated to inspire with hope and confidence, not only those who are directly engaged in it, but the general public whose support and sympathy are absolutely needed for the beneficial development of the scheme. Viewed in the light of these tests, the past history and the present condition of the people of India, in the main, furnish the necessity for the work of the National Indian Association, with its manifold objects and aims. A cursory perusal of the list of the Members of this Association, with the august Patroness who stands at the head of them to inspire and aid by her magnanimous spirit and example the whole agency at work, will convince every one in England and India that there is nothing to be desired on this score. The funds at the disposal of the Committee, however, have been more remarkable for the very judicious manner for which they have been applied than for their extent, such as might be expected from the character and scope of the work of the Association, or the bounty of the British public, in the midst of whom they work, or of the people of India, for whom the Association has been organized. A retrospective glance over the history of the Association since its establishment in 1870 will prove that a great amount of good has been done by direct and auxiliary efforts to advance the social and educational progess of India; that which has been already done is but the earnest of much that yet remains to be undertaken and accomplished; and thus there is, as pointed out in the Annual Report, "a need of increased funds for the carrying out of the various aims of the Association." Patriotism and that desire for self-amelioration which, more or less, animates every section of mankind, demand the cordial support of all classes of India towards the work of the Association; but the higher and nobler principle of leading a dependent country, with a great history, towards social and political perfection, which has animated Britain with respect to India, will,

it is confidently hoped, enlist the sympathies of the British public on a larger scale with the work of the Association. With such joint support the Association will have the means of accomplishing a great deal that may otherwise have to lie in abeyance, or be attended with imperfect results, till such aid shall have been secured. It is therefore a source of legitimate gratification to me, as one interested in the welfare of my country, to have to perform the duty of supporting this Resolution :— "That the work of the National Indian Association in England and India deserves the cordial support of all who desire the social and educational progress of India."

Mr. J. B. KNIGHT, C.I.E., in supporting the Resolution, urged the claims of the Association to increased support, as the logical sequence of a hearty approval of its work. He pointed out that the contributions at home and from abroad but little more than sufficed to meet the cost of the Journal of the Association; and although those who knew the Journal might think the money well spent, inasmuch as it was the only monthly periodical published in England exclusively devoted to Indian subjects, social and educational, and although it afforded a valuable medium for the interchange of sentiments between natives of India and their English friends, yet there were no funds left for other branches of the work of the Association, and more especially for assistance to the important work of Home Education or zenana teaching in India. This work had been carried on successfully both in Calcutta and in Madras; but in the former place the Committee had been compelled to curtail their operations for want of funds, and from the latter there was an urgent call for help to carry out important educational work which had been placed under their superintendence. Mr. Knight concluded with an earnest appeal for contributions, especially in aid of educational work in India, and intimated that gifts of books and periodicals suitable for school libraries would be acceptable, and would be thankfully received by the Hon. Sec. of the Association.

Mr. HODGSON PRATT also supported the Resolution, and said that although the financial position of the Association was not satisfactory, its growing influence and success afforded ground

for congratulation to all the friends of India. Evidence of that growth might be found in the fact that such distinguished Indian officials occupied the platform that day. In the early years of the Association he had frequently grumbled that its work did not more generally receive support and sympathy from Anglo-Indians. He was glad to find that they had, at last, won the confidence of men who could bring to their Committee the practical experience derived from an intimate personal knowledge of India. Such advice as they could give, coupled with the enthusiasm of English philanthropists, would go far to enable the Association to accomplish the difficult and important task it had undertaken. The character of its mission had been well indicated that day by the distinguished scholar who had just spoken, Professor Max Müller. The testimony of such a man, having so great a knowledge of Indian character and institutions, and holding so impartial a position, was most valuable. He had truly said that the work of this Society was that of a mediator between the English and the Indian races, or rather between two great branches of the noble Aryan race. They had a work to do for which the English officials in India had no time. These latter were absorbed in overwhelming and absorbing duties connected with the administration of justice and government. Social reform and development must be carried out by the educated men who come out from the colleges and universities of India. He said emphatically that these men were, as a rule, enthusiastically devoted to the cause of social reform in their own land. They were capable of great personal sacrifices, and he could assert, from his own observation, that the Hindus were by no means wanting in moral courage when a great purpose had found a place in their hearts. But as such men constituted but a handful of the population, and as their projects of improvement, involving new habits and ideas, necessarily met with bitter opposition from the majority, including their own kinsfolk, they needed the sympathy and counsel of their English brethren. It was, then, the special duty of this Association to support, strengthen and advise its local Branches, established in Indian cities by native reformers. Their common aim was to unite Indians and Englishmen in

effecting a greater sympathy and identification of purpose between the rulers and the ruled, in enabling each to understand and appreciate the other better than was at present the case. Indians and Englishmen had each their special gifts and qualities. By the union of those forces for one common aim a true and noble civilisation would be built up. Both peoples should learn to recognise more thoroughly each other's noble qualities, instead of dwelling on each other's defects. The Indians possessed certain characteristics which were most valuable, such as gentleness, patience, endurance, certain intellectual gifts of a very high class, imagination, and, above all, religiousness. On the other hand, the English were noted for their self-reliance, love of justice, truthfulness, power of organisation and practical philanthropy. Surely by the hearty union and amalgamation of races possessing such varied qualities, supplementing each other, a civilisation might be built up in the East grander and more complete than any that the world had yet seen. In conclusion, he said that he considered the Association had achieved a steady progress in strength and usefulness deserving of national support.

The Resolution was then put by the Chairman to the meeting and passed unanimously.

Sir Louis Jackson, C.I.E. :—The Resolution entrusted to me is in these terms :—"That this Meeting fully sympathises with the efforts now being made at Bombay to promote the employment of medical women in India." Foreign observers, friendly or unfriendly, have often pointed out certain defects in the English character, and doubtless we are no more perfect, individually or collectively, than the French, the Russians, or the Germans. But, as the eminent scholar who has addressed us just now remarked, there is another quality to which the English people can justly lay claim, and which I think no foreigner, if he is at all well informed, will deny us, and that is the spirit of *helpfulness*. It may be affirmed that from no part of the world, however distant or obscure, can the cry of misery be sent up but the sources of English charity are opened, and assistance is readily and eagerly afforded. Nay, more! There are among us active

inquiring spirits always on the look-out for means of improving the condition of mankind, and no sooner is any such plan of amelioration suggested than a movement is at once made in England for the purpose of bringing the plan into operation. In this universality of philanthropy it is not surprising that a portion of the great current should be directed towards India, that country where we have undertaken such vast responsibilities, where we have knit a score of nationalities into one coherent Empire, and where, in spite of occasional errors, we may hope that our children's children may see the British Crown still presiding over the destinies of Hindustan to the advantage of India, of England, and of all mankind.

The National Indian Association is one of the manifestations of the flow of sympathy towards that country. Its originators and many of its warmest supporters have been philanthropists, possessing little or no practical knowledge of India, but taking a benevolent and enlightened interest in its condition and progress. It is obviously desirable, however, that the Association should include in its ranks a fair or even a large proportion of those who have laboured in that country, whether in official, commercial, or industrial life. The necessity of this will be readily perceived by those who comprehend what India is, and how carefully we are bound to proceed in devising schemes for the benefit of our Indian fellow-subjects, because many ideas of improvement though beneficial and laudable in themselves may be unfit for promulgation in India because they run counter to notions, beliefs, prejudices—call them what you will—long current there, difficult of removal and always entitled to respect. I feel that we cannot do better—indeed, consistently with our duty we cannot do otherwise—than act in the spirit of that proclamation in which Her Most Gracious Majesty announced her assumption of the direct Sovereignty of India:—"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, we disclaim alike the Right and the Desire to impose Our Convictions on any of our Subjects. We declare it to be our Royal Will and Pleasure that none be in any wise favoured, none molested or disquieted, by reason of their Religious Faith or Observances; but that all shall alike enjoy the equal

and impartial protection of the Law. And we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure."

The Resolution which I have brought before you appears to me to be framed in complete accordance with the principle which I have enunciated. The object which it has in view is one connected with the relief of suffering, and at the same time, though novel, it infringes on none of the existing safeguards or laws of social life in India. As to the expediency generally of enrolling ladies in the medical profession, I am not called upon to express an opinion; it seems enough to say that cases are conceivable in which the sufferers may derive special advantage and comfort from the ministrations of their own sex, and that being so, it is surely right that the want should be provided for. But for India, the idea seems little short of an inspiration. Women there, of course, like their fathers, husbands or brothers, are subject to ailments of all kinds; the native medical or surgical skill which is available to them is of the poorest description. Science is there, but by the inexorable laws of society the ordinary practitioners are either forbidden access to the patient, or they obtain it, in general, with such restrictions that little good can be effected. The medical woman who, by virtue of her sex, has free entry into the zenana, and by her training is enabled to introduce all the alleviations which science and research have invented, cannot fail to be the agent of incalculable good, not merely to native society, but to the weakest and most helpless portion of that society. The readers of our Journal are aware that Her Majesty the Queen has expressed her sympathy with the movement, and I am happy to be able to state that Lord Ripon in a private letter lately received by the Right Hon. Jas. Stansfeld, M.P., has said that he is willing to give it encouragement. Sir Louis Jackson concluded by formally moving the resolution.

Mrs. Hoggan, M.D., in seconding the Resolution, said:—The movement set on foot in Bombay less than half a year ago is making such rapid strides that it is difficult entirely to

keep pace with it. Six months ago to-day Mr. Kittredge, whose zeal and untiring energy in the cause of what he feels to be so essential to the welfare of the women of India as a supply of well qualified medical women, wrote his first letter to me. He said that he had at that time seen two of his native friends, and had with them a preliminary talk on the subject of bringing out, on a fixed salary for a certain number of years, two or three English women doctors to Bombay. Our correspondence has been actively carried on ever since. Great interest has been evinced in this question both in this country and in India. The meeting held under the auspices of the National Indian Association last November was the means of concentrating on Bombay the thoughts and the help of many anxious to promote in the most practical way the welfare of Indian women. The Queen and other members of the Royal Family have testified approval of Mr. Kittredge's scheme, and the knowledge that the Queen looked on approvingly seems to have stimulated amazingly the enthusiasm of Indian friends and co-workers. The authorities at the India office were also favourably disposed from the first, and friends are not wanting in the Government of Bombay. A most important feature of the whole movement is the warm interest felt and actively shown by influential members of the Indian medical profession, both in this country and in India. The names of our medical supporters, from Surgeon-General Balfour (the late head of the Medical Department at Madras, who is with us heart and soul, and has given much valuable help) downwards, are too well known to need repetition here. All readers of the Journal of the Association will have become already familiar with the names of some of our most prominent medical friends. It is, however, interesting to note that large numbers of Indian medical men, whose names are unknown in this country, are fully convinced of the important work which medical women, and they alone, may do in India; that medical men of high position, who at one time either actively or passively opposed us, have withdrawn their opposition; that the attitude of the medical press is either friendly or doubtful, not hostile, as it was when medical women for England was the question under discussion; and that from the beginning

we have had the advantage, both on the Medical Women for India Sub-Committee of the Association and independently of it, of practical suggestions and help from some of the most eminent and experienced members of the medical profession of India. It may indeed be said to be a movement consonant and in no way antagonistic with the views of the medical profession generally. And at the last annual meeting of the Grant Medical College, Bombay, it formed the chief topic in the speeches of the Governor of Bombay, who presided, as well as of the Principal of the College, both of whom spoke hopefully and encouragingly on the subject.

The present state of matters at Bombay is as follows:—Mr. Kittredge and his friend, Mr. Sorabjee Bengalee, have succeeded in so far enlisting the sympathies of the native population that Rs. 34,000 have been already subscribed (mostly in sums of Rs. 1,000) to the Medical Women for India Fund, and they intend to raise the fund to at least Rs. 40,000. They hope to get help from Government and from the Municipality, but, at any rate, with Rs. 40,000 in hand, a strong public opinion and an enlightened community to deal with, like that of the educated classes in Bombay, the success of the scheme is already assured, if only the right sort of medical women can be sent out from this country for the work that awaits them.

It is proposed to spend a part of the fund collected in providing a suitable building in a good part of the town, not very far from the native quarter, to serve as a dispensary, with rooms attached for the use of two or three women doctors. To these doctors a fixed salary, sufficient for their maintenance, will be paid for the first three or four years, in exchange for their services to the poor. For their treatment of the rich and well-to-do classes, the ordinary medical fees will be charged. One of the two principal organisers of the scheme expects to be in London in the course of a month or two, and it will then be seen whether or not the medical candidates who come forward are sufficiently experienced to be fit for the responsible duties they are expected to undertake. In the meantime, all applications for these posts may be made to the Medical Women for

India Sub-Committee of the National Indian Association, through its Hon. Sec.

The Indian press, in commenting on the movement, is careful to point out that it is but the beginning of a much larger movement for the complete medical education of such native ladies as may desire to devote their lives to the practice of medicine amongst their countrywomen. This is undoubtedly true, and any importation of able English medical women into India cannot but greatly advance the cause of native medical education and practice, by accustoming women to the idea of equally skilled help from medical women as from medical men of good professional standing, and by breaking down the barriers which separate Indian women from the outside world —from the hospital and from the medical school.

I cannot better conclude than by saying that from the highest authority in India down to obscure and nameless individuals, the same warm interest is felt. Lord Ripon has expressed his desire to further our efforts. Bombay has nobly responded to the appeal made to it by two of its justly respected inhabitants; and we may well rest assured that this is, as it has been termed in India, "a movement in the right direction," and rejoice that it is one of which it can be said by one of the native papers,—"To the best of our recollection we have not heard of any movement which has so successfully appealed to the native community as this. We do not doubt that there are many who will stretch forth their helping hands to aid so good a cause."

Mr. M. Abdool Majid—Mr. Chairman, Ladies, and Gentlemen, I have been called upon to support this Resolution, and I heartily do support it. It is a fact well known that the medical treatment of women in India is very deplorable. The cause is not far to seek. Their seclusion chiefly lies in the way. Under such circumstances no better scheme can be devised than the introduction of women doctors in India; and as a practical scheme which may prove of advantage the movement set on foot in Bombay is truly a laudable one. The success which it has met with in the collection of so large a sum of money as Rs. 34,000, and in so short a time, is a guarantee of the appreciation with which it is regarded in India. I consider that with

such encouragement in India and with such a lively interest in this country the scheme will succeed, and succeed to the benefit of the many millions of India. I have nothing more to add, and conclude by supporting the Resolution.

The Resolution was then put to the meeting by the Chairman, and was carried unanimously.

MIRZA PEER BUKSCH expressed his interest in the work of the Association, especially referring to the necessity in India of not interfering with the religions of the country.

Mr. TAHRIR UDDIN AHMED began by referring to the work of Miss Carpenter, the founder of the Association, and spoke of the importance of spreading education and increasing social intercourse between Indians and Europeans. He called attention to the fact that two Bengali ladies had lately received the B.A. degree in the University of Calcutta. In the past history of India there had been many instances of ladies who had been profoundly learned, as the great mathematician *Khiana* and the intellectual *Biddia*. He hoped the glory of those times would return, and in order to this he desired that his countrymen should learn to help themselves, by giving up prejudices and co-operating with those who sympathised in their efforts and who worked for the spread of education.

Mr. KRISHNALAL DATTA said a few words in acknowledgment of the efforts of the National Indian Association. He felt it of great value that on arriving in England friendly help was extended to those to whom everything was strange and new. He spoke of the value of English civilisation, and urged that if the people of India are educated and wisely governed the distinctions of caste will disappear, and there will arise a strong feeling of friendly attachment to the English name and rule.

Rev. JAMES LONG proposed in a few cordial words, and Mr. J. G. FITCH seconded, a vote of thanks to the Chairman, which was carried unanimously, and the Meeting closed.

THE BENGALI LADIES' ASSOCIATION.

This Association held its Annual Meeting on the 22nd January. It was fully attended by the members; there were also a few English visitors. The Report for the year was read by one of the Secretaries, Mrs. Girija Kumari Banerjee, from which we subjoin some extracts :—

"The work of our Society began from the month of February. During nine weeks of the year, that is in the hottest weather and in the October vacation, the usual weekly meetings were not held. Owing to insufficient funds only three meetings in the month were held in the early part of the year, subsequently the regular weekly meetings were resumed.

"To all the ladies in England and in this country who have helped the work of the Society by subscriptions and in other ways, we offer our heartfelt thanks.

"To Miss Labunya Prabha Bose a prize of Rs. 20 was awarded for an excellent essay on the 'Aims of a woman's life.' It has been resolved that for the future, in place of being awarded for the best essay, this money shall be expended in prizes to the most successful in the Examination held amongst the members of the Society.

"From April last the schooling fee for a little girl has been paid by the Society, and it is resolved shortly to pay this fee for another child. It is hoped that as our funds increase we may do more in this way. Should a Girls' School be opened, the Society will be ready to give all the help in its power.

"On the 1st August, 1879, this Society was founded. The third anniversary of that event was observed with great rejoicing; more than a hundred ladies attended. The Report for the half-year was read, readings and recitations were given, the whole concluding with various games.

"In compliance with the resolution to hold the Social Meetings quarterly instead of monthly, three such have been held during

the year, which were greatly enjoyed by the members, their relations and other visitors."

At the conclusion of the Report papers were read by Miss Kadambini Bose and Miss Labunya Prabha Bose. Mrs. Bose, the President of the Association, wound up the proceedings with an admirable speech, in which she made several practical suggestions for the future usefulness of the Society.

INDIAN INTELLIGENCE.

His Highness the Maharaja of Travancore was invested with the Insignia of the Order of the Star of India at Madras, on Feb. 1st, by His Excellency the Governor. The Maharani and her attendants were present on the occasion in a screened gallery, and the senior and junior Ranis, nieces of His Highness, were among the party on the dais. The ceremony took place in the Banqueting Hall of Government House, in the presence of a large and influential assemblage.

On the 10th of February His Excellency the Viceroy presented the annual prizes to the boys of "The Sridhur-Bansidhur" School, at Nawakgunge, a small village near Barrackpore. This school is noteworthy as being established and maintained by two brothers, Babu Sridhur Mandal and Babu Bansidhur Mandal, after whom it is named. The building was erected two years ago at a cost of Rs. 18,000, and it is endowed with a sum of Rs. 15,000 for the maintenance of the school, the whole of which sums were contributed by the Brothers Mandal. The average daily attendance is 166. The schooling fees are one rupee, eight annas, and four annas. Most of the boys are children of merchants, tradesmen and shopkeepers. The amount realised from fees during the year was Rs. 1,181. A small deficit of Rs. 329 was met by the founders; and in honour of the Viceroy's visit these liberal gentlemen placed in the hands of the Committee a sum of Rs. 3,000, from the interest on which a library is to be established; and a further donation of Rs. 3,000 to found a scholarship. Such generosity and public spirit are worthy of wide imitation.

The Hon. the Maharaja Sir Jotundra Mohun Tagore, K.C.S.I., has founded a gold medal and a silver medal to be awarded annually by the Senate of the Calcutta University to the two best students

of the Examinations among those attending the Tagore Law Lectures. The Maharaja gave a musical entertainment on Feb. 12th to H.E. the Viceroy, the arrangement of which was under the superintendence of Raja Sourindro Mohun Tagore, Mus. Doc., C.I.E. All varieties of Indian music were exemplified by performers carefully selected.

We learn from the *Hindu Patriot* that the late annual Conversazione of the Mahomedan Literary Society "passed off with great *éclat*," and it continues:—"The programme included an exhibition of specimens of fine arts, precious stones, illuminated objects, musical instruments, works of art, and glass-ware, and experiments of various descriptions. Some of the distinguished scientists of our town assisted in the experiments. His Excellency the Viceroy, His Honour the Lieutenant-Governor, His Excellency the Commander-in-Chief, and other dignitaries of State honoured the occasion with their presence. We look upon this Conversazione as the annual intellectual feast of the educated natives of the metropolis and its vicinity, and as might be expected it was largely attended by educated natives of all classes and creeds. We congratulate Nawab Abdul Luteef Khan Bahadur on the uniform success which has attended his efforts to bring about this annual intellectual and social re-union."

At a time when so much has been written and said about the desirability of promoting social intercourse between Europeans and natives in India, it is satisfactory to notice that at the annual dinner of the Calcutta Trades' Association, held in the Town Hall, Calcutta, on the 6th February, among the invited guests were twelve native gentlemen, representatives of the Hindu, Mahomedan and Parsi communities. The guests included H.E. the Viceroy, His Honour the Lieut.-Governor of Bengal, the Lord Bishop of Calcutta, the Most Rev. Dr. Goethals, and most of the principal members of the official and non-official community. The speeches were of a very interesting character, and not the least effective was that of the Hon. Kristodas Pal Khan Bahadoor in replying to the toast of the native press.

PERSONAL INTELLIGENCE.

Rev. Jani Ali (Corpus Christi College) has received the degree of M.A. in the University of Cambridge.

Mr. G. Basu has been elected a Fellow of the Chemical Society of London.

Mr. M. Abdool Majid had the honour of being presented to H.R.H. the Prince of Wales at the Levée held on March 12th, by the Secretary of State for India.

Arrivals.—Mr. Nasawanji V. Cama, Barrister-at-Law, from Bombay. Mr. Ashutosh Mitra, and Mr. Radhu Govindo Ker, from Calcutta, for the study of Law.

THE MEDICAL WOMEN FOR INDIA FUND.

The following additional subscriptions have been received on behalf of the above fund:—

Previously acknowledged	₹33,625
Essa bin Khalifa, Esq.	500
Abdool Rahman, Esq.	300
Hon. M. Melvill	100
G. C. Whitworth, C. S., Esq.	200
Muncherjee Framjee Cama, Esq.	125
Gungadass Vizbookundass, Esq.	100
Khimjee Jeeva, Esq.	100
Framjee Hormusjee Mehta, Esq.	50
Khimjee Luckmidas and Co. ..	51
Kallidas Dhurrumsey, Esq. ...	51
Ramjee Soonderjee, Esq. ..	25
Ghella Dyal, Esq.	20
Kursondas Halloo, Esq.	21
Ramjee Luckmidas, Esq. ...	21
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Dinsha Pestonjee Kanga, Esq.	35
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Nowrojee Furdoonjee, Esq. ...	25
Balajee Pandurang, Esq.... ...	25
Byramjee Dadabhoy, Esq. ...	20
Framjee Eduljee Davur, Esq....	25
Hormusjee Dadabhoy, Esq. ...	25
Noaroji Byramji Suntook, Esq.	25
Veerjee Rowjee, Esq.	21
Mooljee Munjee...	15
Pestonjee Hormusjee Cama	₹500
Jairam Sewjee	500
Ibjee Sewjee	351
Hajee Abdoola Noor Mahomed	150
C. Lowell	100
Hurrivulubdas Calliandas ...	100
Hajee Joosub Noor Mahomed	100
Hajee Joosub Seedick	100
Hajee Mahomed Hajee Jackaria	100
Hajee Jan Mahomed Hajee Joosub	51
Jehangir Hormusjee Mody ...	50
Muncherjee Nowrozjee Banajee	50
Hajee Jeckaria Ahmed	50
Hajee Allarukia Hyana	50
Hajee Oosman Waidna	50
Hajee Yakoob Peerta	50
Hajee Noor Mahomed Hajee Abdurraham	50
Hajee Oomra Allarukia	50
Hajee Dawood Bawla	50
Hajee Mahomed Hajee Ismail Adam Hajee Mahomed	50
Hajee Dada Sallay Mahomed...	50
Hajee Adum Ismail	50
Damoder Waljee	25
Eduljee Nusserwanjee	25
Hajee Talib Rahmatula	25
Hajee Adum Sulliman Hajee Taib	25
Hajee Abdulla Noor Mahomed	25
Hajee Abdul Rahman Sallay Mahomed	25
Hajee Allarukia Sajun	25
P. M. Allaruckia	25
Hajee Joonus Hajee Issack ...	25
Hajee Ebrahim Hajee Sulliman	25
Total to date	₹38,719

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MEDICAL WOMEN FOR INDIA.

AMONG the many indications of the opportuneness of the movement for supplying Indian women with doctors of their own sex two are especially cheering. One is that the authorities of the Indian Medical Schools are beginning to consider whether they, too, have not a duty in this matter to the people of India; and it needs perhaps only to demonstrate very forcibly the ease with which arrangements may be made for the admission of women students, and some measure of success in the working out of the Bombay scheme, together with the concurrence of the Governor-General of India in the application of the existing machinery of the Schools to the education of medical women, in order to obtain full practical recognition of the claim of Indian girls to be helped and encouraged to come forward for a sound medical education, as their brothers now are. It is gratifying to be able to state, on the best and most reliable authority, that the opening of the Madras Medical College to women students took

place quietly, and was [redacted] no serious difficulties of any kind. Two of its first female *alumni* are at the present time known, the one by quiet, unobtrusive, most useful practical work amongst her sick and suffering country-women, the other by success in winning academic distinctions and honours which would be a credit to any school, and which will tend to raise the general standard of medical attainments in England, and give a healthy stimulus to the work of students of both sexes. That the experiment initiated at Madras by the justly revered friend of India and of medical women, Surgeon-General Balfour, was worked out so harmoniously and with so little friction is, of course, largely due to the gentlemanly feelings of the fellow-students with whom the ladies pursued their medical studies. "They are all gentlemen here," was the remark made by a medical man arriving at Madras, with the impression of the disgraceful Edinburgh riots still fresh in his mind, and the same might be said with justice of the Swiss students with whom many English ladies have studied in mixed classes at the University of Zurich. It may be that some race peculiarity urges on students of Teutonic origin to unseemly conduct in mixed classes. If so it is satisfactory to learn that Indian students are not likely to emulate them in this respect, and it is pleasant to remember how hearty and how liberal is the co-operation of the native population of Bombay in the scheme originated by Mr. Kittredge for providing the town with a few thoroughly trained medical women, under conditions which will relieve them of such depressing care and anxiety as to maintenance as would paralyze their efforts, impede them in the exercise of their professional functions, and interfere with their general efficiency and usefulness.

The second cheering indication is furnished by the prospect which already exists of seeing native women offering

themselves as candidates for complete medical training. A few are now studying at the Madras Medical College; some young Parsee ladies would enter themselves as students at Bombay if the Medical School were open to them there as at Madras; and in this country there are at the present time, besides a young Parsee, who is preparing for entering on her medical studies, three native girls, orphans, saved from the famine by a benevolent lady, and brought up by her with the view of sending them out eventually as native doctors, if sufficient interest can be awakened to provide funds for their maintenance and school fees as medical students. These girls are intelligent and nearly of an age now to begin systematic medical study.

With such facts as these before us, it is impossible to doubt that there will be a demand, necessarily small at first, but steady and progressive, for medical training for Indian women; and as those who seek such training desire that it shall be thorough and complete, do not shrink from hard work and waiting, and are not only willing but anxious to take the whole curriculum considered necessary for medical students, it would be short-sighted policy to try to cut down their time of study, and to send them half equipped to the work of ministering to their sick and suffering sisters, as some well-meaning persons, anxious to see many women in the field in a short space of time, and battling with the ill-health and preventible disease of the Zenana, would wish to do. By all means, let midwives continue to be trained in increasing numbers at the various midwifery institutions in India. Their utility is of the most practical kind, and has been already demonstrated wherever they have gone. The more thorough their training, the more highly skilled they are, the better they are instructed in everything which relates to the intelligent care and nursing of the sick, the better for them

and for their patients. But let them take their place distinctly either as midwives or as midwifery nurses, a position which is sufficiently remunerative, and one which commands respect, as those midwives could testify who are attached to Indian hospitals and dispensaries, or engaged in private practice in the large towns. Let them not discredit beforehand the labours of women doctors in India by attempting what their limited knowledge disqualifies them for. The midwife and the nurse have their own sphere of action. Outside and beyond these is the sphere of the medical woman, a sphere which none can adequately fill but the regularly trained doctor, who has passed through the same scholastic discipline, and an equal amount of hospital practice, and who has been tested by the same examinations as medical men. To give medical women less or inferior training is to court failure, and to bring an important social movement into contempt and disrepute. The woman's body is certainly not less complex than the man's in its mechanism and in its disorders, and it would hardly beseem the English nation, with its traditional common sense, to follow in the wake of the Russian autocrat who decreed for women medical students a curriculum less by one year in duration than that of their male competitors, and struck off from their list of studies, as being unnecessary for those who were only to practise amongst women and children, such subjects as mental and nervous diseases, as if, forsooth, women were proof against all disorders of the nervous system, or as if they never became insane.

India needs assuredly from us no such lesson as this, that women's lives, being so much less precious than men's, may be trusted to the care of doctors of inferior training and capacity, but rather she needs to have impressed on the minds of her sons, by all means within our reach, the equal value

and sacredness of life in both sexes. Let us then take heed that our practice accords with our teaching, and maintain a high standard of efficiency in the medical women that are either sent out from this country or trained in India.

FRANCES ELIZABETH HOGGAN, M.D.

MEN, WOMEN AND SOCIETY.

In the work we are anxious to advance, the progress of a changing society, there is so much likelihood of mistake and fear of progress moving on wrong lines as to make us diffident. When the question is one of such radical changes as we believe to be in store for Indian society, we are more than diffident, even perplexed, and disposed to fall back on first principles, perhaps the most dangerous of all proceedings, in things practical. To consider society as composed of men and women, and to *be* their mutual relations and intercourse, cannot be said to be a very satisfactory start in our examination. It is certainly composed of men and women, but it is a great deal more. Every society above the savage has its forms, its faiths and its traditions, and all society, including the savage, is based upon family life.

It is remarkable that in the matter of the separation of the sexes the lowest and the highest degrees of society are most alike. Among savages, where women fish, hunt and till the fields, and among the highly civilised nations, where women read, write, share all the intellectual pursuits, and some of the practical activities of men, the separation of the

sexes cannot be said to exist. In all the medium stages it has been a very strong feature, and must have been something of a necessity and much of an advantage or it would not have been so universal. The moral problems which were doubtless at the root of this would be out of place here. The facts are, that the social separation of the sexes was first the sign of a rising society, and has now become the surest measure of its backwardness.

Social intercourse came to very little in the rude early societies, and what there was was rather occupied with the jealousies and quarrels of men than with any amicable interchange of service and of thought. Thought barely existed, and friendliness was confined to those bound by family relationship and the close ties of blood. Here the sexes were not separated because no one cared very much to meet. Classical times set great store by the family, and guarded domestic life with a very great degree of separation.

The middle ages, after a dark period in which things had very much slipped back into a chaotic state, made various efforts at organizing social life, of which most were based upon the theory that men and women were better apart, and that each sex could be most pleasantly and profitably employed at a distance from the other. It was a matter of course that these views involved the fact that men took the best of what was going, and left women to be content with their leavings. These were the golden days of the right of the strongest. Men hunted, fought, managed the State and gathered in Universities with very small if any interference from the women. In the one realm where the equality of the sexes had been definitely proclaimed, that of Christian religious life, the separation of the sexes was more absolute than anywhere else. Priests were celibates, the monastic orders were male and female, but always in separation.

Clearly the middle time thought of organization on no other principles.

It was in this period, say from the 10th to the 15th centuries, that were laid down the lines on which Indian society has lived ever since. We are told that women were more free in early Hindu times than after the Mohammadan conquest. Mohammadanism brought with it a religious and social system which rigidly separated the sexes and which minimised the position and importance of women. It seems impossible to understate the position of women in the great period of Persian literature and the time of its Sufi outburst. Whether we read history, poetry, or saintly biography, we find ourselves asking, where were the women and what were they about? That phase of social progress reduced womanhood to its lowest terms in every sense of the word—it is only the existence of family ties that proves to us that women there were.

Several reasons combined to make the rule of Moslem society become in due course that of the Hindu world over which it ruled, and this law of separation has never since varied in India. No one wishes to say that the social separation of the sexes has not done good work in its time, that there are not real reasons why men and men, women and women, make the best friends for each other even in the modern world, and that freely choosing, the choice had not better fall in that direction still. But English women have the choice and are proud and jealous of their liberty. India has not come to this point yet. Society is in a wholly different state, and with very small exceptions the social separation of the sexes is enforced—and no one can desire that change should be other than very gradual.

The first steps now towards any change must be educa-

tion, and even for that India is not very greatly ready or anxious.

The worst of a study such as ours to-day is that it touches everywhere upon subjects too large to be here satisfactorily discussed. Speaking of women's education, the question of whether we would educate them for the men or for themselves is one which is sure to arise. Indian men doubtless feel that the great object in educating their wives and daughters is that they should be suitable companions for themselves. Indian women cannot help feeling, as do women everywhere else, very like individuals; and having primarily claim to life with its duties and sorrows—much more certain if not more important than its rights and joys—desire to be educated for them. We think that we shall be more likely to do justice and work in the right direction if we acknowledge the truth at once, and say that we would educate women less for men and society than for themselves and their duties in life. In these last after all men play so large a part that they need not be jealous of the priority given to so sacred a word as duty. And more, though we would wish to work on the true lines, all present steps will be so tentative and gradual that the most timid need not fear very much. All education above that of mere children we are sure had better be carried on in the Zenana, women teachers will instruct groups of women scholars. A very much higher level of thought and culture must be reached before Indian women can be fit for general society. We suspect too, Indian men have progress to make in a good many directions before there will be any social life such as women could share if they were ready for it. We are sure there is room for a great deal of progress to be made in the present condition of separation.

Family life must be as it has ever been the basis of society, and the second step, and the only one we think to be just

now worth much consideration is the intercourse which might easily take place between the women of different families. As for the efforts which are now being made in India to promote social intercourse of a general kind between Indians and Europeans, they are good as evidences of kindliness and good will, but involve so many difficulties that they will hardly at best come to much. Advanced Indian gentlemen will gladly go into what English society is open to them alone, but it is with considerable hesitation that they take their wives there. Well and good. English society will understand their scruples and respect them, but will hardly feel greatly at ease in the presence of these gentlemen without their wives. Social intercourse of the European kind must include the women on both sides. But it is not the only kind or that for which India is at present ready.

We must now leave the men. Between the mixed society of their own families and the society of other men out of doors they are not greatly to be pitied. It is the women who have at present nothing outside the walls of their own houses of whom we must think. We would commend these isolated groups of women to the kindliness, and we may say sense of duty, of Englishwomen in India. Few women realise how much they can do for each other, and what a social bettering would come here in Christian England if women only understood, valued and respected each other more. Society would have been a higher thing in all the course of its progress if women had began by improving themselves before they gave the tone to society. For various reasons, among which the business preoccupations of men, and the rapid natural perceptions of women are the foremost, the tone of any mixed society will be given by its women; and who can say that so far society in Europe has been all it ought to be?

What we want to urge now is that English ladies in India

should try to know in their own homes the Indian ladies about them. We trust this is already more possible than it was, and we are sure that the more of it that happens the easier will it become. Even if difference of habits and all the details of life made it less than very pleasant on either side, such intercourse would still have great uses, and repay the trouble taken by the sense of wider knowledge, and of services, if not done, at least attempted. We cannot all render service, but we are all bound to try.

This though desirable is something of an exotic and an effort, and it is always better to do what one can oneself than wait for the action of others. Thus we would urge Indian women to make the very utmost of society among themselves. To meet often for reading, working, talking, would all be good and helpful, especially if strong efforts were made to discourage personal gossip. We believe from a little knowledge and more common report that children are very much spoilt in India. From the discussion of the training of children might come much new light on the most elementary as well as one of the most important of human duties. To every woman her first child is first a wonder, then a perplexity, and the quantity of blunders that are made under this new sense of wonder and perplexity would be a very curious subject of study.

But we are wandering from our point. It is simply this, that women meeting freely among themselves may get much social good and pleasure, to say nothing of mutual helpfulness if they go the right way about it.

We do not deny that social life of the best kind must include both sexes. They can do more to help and improve each other when they can meet freely than in any system of separation. That is the highest, and in some distant day we hope India may reach it, but India is not there yet, and

we wish to-day to urge rather the service and helpfulness of woman to woman, than to make any present protest against the social separation of the sexes in India.

J. E. ÇADELL.

THE ANCIENT LITERATURE OF INDIA AND THE INNER LIFE OF THE HINDUS.

The ancient literature of the Hindus is chiefly in the Sanscrit language. A great majority of the vernacular languages of India are derived from it; Tamil and other Dravidian languages have largely borrowed from its vocabulary. The leading authors in these languages may be said to have shaped their writings after pre-existent models in "the language of the gods"; and a careful analysis of the course of thought pursued by each will show that he but re-echoes, in the main, what had been already said or written by the master minds of Aryavarta. One great advantage to the people of India from this presiding influence of Sanscrit language and thought has been the uniformity of the cardinal ideas and principles, that govern their inner life throughout the country, notwithstanding the diversity of the languages spoken, and the innumerable shades of difference, that characterize their manners and customs, as regulated by time, place, and other concomitant circumstances.

To estimate, in a manner, the influence of the ancient literature of the country on the inner life of the people, we have to examine the images, allusions and proverbs, that abound in their daily parlance; and a careful collation of a select number of these may prove an interesting study, and

convey to the British public some idea of the classical modes of thought and expression, which prevail among the civilized races of Hindustan.

"*Bhagiratha prayathna*," or, *The task of Bhagiratha.* When a person has had much ado about anything, the Hindu would say, "he has been making Bhagiratha prayathna about it." Bhagiratha was a famous ancestor of Rama. King Sagara sent out a horse with an army, as a preliminary step to the performance of the great sacrifice "Asvamédha." Indra carried off the steed, and hid it behind Kapila—a great sage, who was absorbed in meditation in the nether regions. Sagara sent his sixty thousand sons to find out the horse. They sought for it "all the world over," and then made their way to the world below by digging into the bowels of the earth. There they found it behind Kapila, who, they concluded, had stolen it. Before they could approach him with the object of chastising him for his supposed crime, the irate sage reduced them to ashes by the power of his flaming eyes, and the Sagaras lay there long in mouldering heaps without the means of salvation. Amsuman, the grandson of Sagara, was informed by his maternal uncle Garutman, that if the holy Gunga, or Ganges, should be brought down from Swarga, or heaven, and made to flow over their ashes, the Sagaras would attain eternal beatitude, and that nothing else could save them. But none before Bhagiratha succeeded in the attempt. He gave charge of his kingdom to his ministers, and, retiring to the Hymalayas, devoted himself to a long course of penance and prayer, at the end of which his request was granted. Gunga flowed down to the earth from heaven, and, plunging into the nether regions, sanctified the ashes of the sixty thousand sons of Sagara; thus acquiring the additional name of "Tripathaga," or, the stream flowing through the three worlds—heaven, earth and the nether regions.

"*Vasishtavāchā Brahmarishi.*" Visvamitra, who ruled over a kingdom on the banks of the Sone, in Upper India, once paid a visit to Vasishta, the great Vedic sage, who had a famous cow called Sabala, or Kamadēnu, which, as its name implies, had the miraculous power of furnishing him with everything he desired. Visvamitra coveted the animal; but Vasishta, refusing to part with it for all the wealth of the king, the latter resorted to force, and was eventually defeated by the superior wisdom and sanctity of the sage. Visvamitra saw that wisdom and sanctity were far superior to wealth and power; and as these attributes characterised Vasishta, who belonged to the exalted order of Brahmarishis, he entered on a course of rigid penance and meditation to be admitted into the order. After surmounting incredible obstacles and difficulties, Visvamitra found himself entitled to the rank he had coveted; but nothing would satisfy him, that he was a Brahmarishi, short of Vasishta personally acknowledging the fact. So the Suras, or the gods, brought Vasishta to him and he said, "Arise, Visvamitra, you are indeed a Brahmarishi, as the gods desire me to say." Hence, when a person is bent upon having words of approbation from some particular individual, the Hindu would say, "Yes, it is by the word of Vasishta that he can become a Brahmarishi."

"*As malicious as Manthara.*" King Dasaratha resolved upon retiring from public life, appointing his son Rama, "Yuvaraja," or, Prince Regent. Accordingly he assembled the representatives of his people and laid before them his project. They with one voice applauded the scheme, and the coronation of Rama as Yuvaraja was fixed for the next day. The people of Ayodya rejoiced at it, and everywhere there were holiday gatherings. Manthara, "Pāpatharsini," or, "the iniquitous," as Valmiki graphically describes her, was a deformed slave of Kaikayi, the favourite queen of Dasaratha. She

observed the jubilant spirit of the people, and learning that Rama was to be made Prince Regent, hastened to her mistress and succeeded in persuading her to ask of her husband, the king, for the fulfilment of two boons, that he had granted indefinitely, for the great presence of mind exhibited by Kaikayi in a moment of peril, while fighting against his enemies. She further suggested that for one of the boons, Prince Bharata, the son of Kaikayi, might be made king, and, for the other, Rama might be banished to the Dandaka forest for fourteen years. So when the king repaired to the palace of his favourite queen, he found her in "the chamber of anger" in sorry dishabille. He had at last, with tears in his eyes, to send Rama to the woods, out of sheer regard to his plighted word. Subsequently the king died of a broken heart, and the royal household and the kingdom were filled with "lamentation and woe." Hence, among women in India, the name of Manthara has passed into a by-word for malice and machination.

"*As faithful as Arunthathi.*" The Vedic sage Vasishta married Arunthathi, a lady whose origin was not very high. But her qualities and accomplishments were so great as to secure to her the eternal love and esteem of her holy husband. When Hindus have occasion to speak in terms of praise of a lady of high virtue and fidelity, they would say, "She is lady Arunthathi."

"*As pious as Sramani.*" Sramani was an old and faithful servant of an order of Rishis, who lived in the Dandaka forest, near Rishyamūka, the mountain on the top of which Rama entered into an alliance with Sugreeva, the brother of Vali, king of Kishkinda. The Rishis had long anticipated the advent of Rama to their hermitage; so before their departure from this world, they requested their faithful servant Sramani to remain at the hermitage till Rama came, and do him the

honors of the house. The humility and meekness of spirit with which she receives Rama, and entertains him with the wild fruits and other sylvan fare she had long been laying up for him, and the delight, with which Rama receives her hospitality and enters into an edifying conversation with her on topics pregnant with wisdom and spiritual truth, furnish one of the most touching episodes in the Ramayana. Hence, when a Hindu wishes to express his respect for a lady imbued with deep sentiments of religious devotion, he would say, "Yes, she is a Sramani."

"*To the man of might a blade of grass is a weapon.*" This is a proverb often cited in Southern India, especially with reference to persons who accomplish great things with inadequate means. It originated in the following incident in the Ramayana. When Rama and Seeta were living in the woods, Jayanta, the son of Indra, in a mood of wantonness, assumed the form of a crow, and insulted Seeta by pecking at her breast, while Rama was taking a siesta at noon, with his head on her lap. There is an old Indian saying, that a person while asleep should not be disturbed. So Seeta preferred to put up patiently with the conduct of Jayanta for a time to waking Rama. But the warm blood, which was the result of the injury caused by Jayanta, fell in drops on the face of Rama and awoke him. He looked at Seeta and at the crow with its bloody bill on a tree. Immediately he took up a blade of grass, and pronouncing over it the great Brahmastra mantra, let it go. It pursued the crow over the three worlds and brought him back to Rama, who finally forgave him, simply depriving him of one of his eyes as a prey to the Astra which he had started.

"*Sugreeva's command.*" Sugreeva was the king of Kishkinda, with whom Rama concluded an alliance at Rishyamūka to recover Seeta, who had been carried off by Ravana.

Sugreeva assembled his followers, and forming them into four detachments, under distinguished leaders, to go in quest of Seeta in the four cardinal directions of the earth, addressed the men of each to the following effect:—"You must return within one month and report the result of your exploration. Should any of you overstay the time, he will at once be put to death without mercy." Three of the detachments returned accordingly; but the men of the fourth, who had gone southwards, and who were successful in finding out the place where Seeta was confined by Ravana, returned long after the period had elapsed. Yet they were welcomed with demonstrations of gratitude and regard, their disobedience being condoned on the principle "all is well that ends well"—in that they had accomplished the object of their mission with such great success and distinction. Nevertheless, the spirit of the original instructions of the king has given rise to the expression "Sugreeva's command"—so frequently employed by the people to denote the relentless injunctions of a hasty and tyrannical master.

"*He is a Jambavan.*" Jambavan was a general of great age and practical wisdom in the army of Sugreeva; and, if there is any truth in the speculation of some writers that Homer borrowed the ground work of the plot of his poem and the leading traits of his heroes and characters from the poets of the far east, he may be considered the prototype of the Grecian Nestor. A Hindu, mature in years and worldly experience, is generally complimented by being called a Jambavan.

P. V. RAMASWAMI RAJU, B.A.

EDUCATION IN BOMBAY.

The Report on Public Instruction in the Bombay Presidency for 1881-82 shows an increase of 361 schools and 41,917 scholars, distributed as exhibited in the following table :—

DISTRIBUTION.	Institutions.		Scholars.	
	1880-81.	1881-82.	1880-81.	1881-82.
Arts Colleges	6	6	508	475
Law do.	1	1	152	136
Medical do.	1	1	282	283
Engineering Colleges ...	1	1	159	151
Agricultural Class (Coll.)	1	1	17	11
Forest do. do.	1	1	12	11
High Schools (Boys') ...	50	50	5,276	6,054
Do. (Girls') ...	2	6	25	78
Middle Schools (Boys') ...	224	231	14,752	16,102
Do. (Girls') ...	16	22	1,309	1,503
Primary Schools (Boys')...	4,705	5,012	275,642	312,771
Do. (Girls')...	298	326	17,612	19,917
Normal Schools	9	9	553	553
Medical Schools ...	2	3	107	143
Schools of Art	1	1	149	177
Technical Schools	7	8	410	519
*Drawing Classes	9	17	[359]	[714]
*Agricultl. Cls. High Scls.	9	8	[207]	[286]
Do. Vernacular	—	—	9	7
Total	5,343	5,704	316,974	358,891

The tables appended to the report show that 34 girls are attending English high schools for boys, 333 English middle schools for boys, and 1,182 vernacular primary schools for boys. On the other hand, 43 boys are attending English middle schools for girls, and 15 boys are attending vernacular

* The figures enclosed in brackets are counted under High and Middle Schools.

primary schools for girls. On the whole, therefore, the number of girls under instruction is 22,989.

The most important change in the bye-laws of the University made during the year was the abandonment of the limit of age, below which candidates were not allowed to present themselves for matriculation. This change will no doubt be popular, but it may be doubted whether it is wise. In the Madras University there has never been any limit of age for this examination, and a table drawn up some years ago by Dr. Duncan, the registrar, showed that boys sometimes matriculated at the age of twelve, and even of eleven. It does not seem advisable that pupils should be encouraged to commence their college studies at this immature age. As a general rule Hindu boys do not allow themselves sufficient time for rest, recreation and exercise, and it is to be feared that the temptation to overstudy is increased when the matriculation examination can be passed at any age.

The results of the University examinations during the last two years are compared in the following table:—

EXAMINATIONS.	1880-81.		1881-82.	
	Examined.	Passed.	Examined.	Passed.
Master of Arts	7	4	8	3
Bachelor of Arts	100	34	125	36
First B.A. Examination	—	—	88	34
Previous Examination	255	108	278	71
First Examination in Arts ...	150	71	—	—
Matriculation	1,260	429	1,374	388
Second Examination for Bachelor of Science ...	—	—	7	2
First do. do. ...	2	2	2	2
Bachelor of Law	25	17	26	5
Medicine { L. M. and S.	28	24	22	14
Medicine { First L. M. and S. ...	28	21	41	23
Engineering { L.C.E.	23	17	24	16
Engineering { First L.C.E. ...	36	26	22	15

The newly instituted First B.A. examination and Second examination for Bachelor of Science appear for the first time in the returns, and the now abolished First examination in Arts appears for the last time. The falling off which is apparent in some of the examinations seems mainly due to changes in the tests and increased severity on the part of the examiners. Mr. Wordsworth, Principal of Elphinstone College, bears the following testimony on the beneficial effect of some recent changes in the Arts curriculum :—

"The opportunities for private study are really greater under the existing disposition of the University examinations than they ever were before. The men in their last year have to study one most important English book, 'The Advancement of Learning,' and the rest of their time can be devoted to their specially selected subject. For the first time in my experience I have been able to expect and exact a certain amount of subsidiary reading in connection with my lectures on History and Political Economy, and on Pope. The historical essays on the American Revolution which were sent in this year to the number of four, in competition for the Ganpatrao Vithal Prize, by the undergraduates of this college, were most careful and creditable compositions, and gave proofs of extended reading. They were distinctly better than the essay sent in for one of the University Prizes for which I was at that time one of the examiners."

Among the pupils who appeared for the matriculation examination were nine girls, of whom five passed. This is a considerable advance on last year, when only two girls were examined and one passed.

The work done in middle schools and primary schools is supposed to be tested throughout India by the middle school and upper and lower primary school examinations, but in Bombay certain local standards are taken as equivalent to these examinations, the middle school examination being

treated as if it were four years instead of two years below the matriculation standard, the upper primary test as equivalent to the fourth vernacular standard, and the lower primary test as equivalent to the second vernacular standard. The results for the year are shown below :—

EXAMINATIONS.	Boys.		Girls.	
	Examined.	Passed.	Examined.	Passed.
Middle School	3,252	1,751	130	49
Upper Primary School	18,127	7,946	503	230
Lower do.	43,650	21,932	1,933	890

The vernacular training colleges for male teachers are working successfully, but there do not appear to be enough of them to supply the demand for certificated teachers as is shown by the following table, in which the number of certificated and uncertificated head masters during the last two years is compared.

YEARS.	Head Masters.	
	Certificated.	Uncertificated.
1880-81 ...	1,677	1,912
1881-82 ...	1,737	2,092
Increase ...	59	80

The training colleges for female teachers at Poona and Ahmedabad are both in a satisfactory condition, and show a small increase in the number of women under training, there being 42 in the former and 31 in the latter. Nine women became teachers during the year, and three others are prepared to go out as vacancies occur.

The following figures, exhibiting the result of the Art Certificate examinations during the last three years, show steady progress :—

YEARS.	1st Grade.		2nd Grade.		3rd Grade.	
	Presented.	Passed.	Presented.	Passed.	Presented.	Passed.
1879-80 ...	—	—	15	1	—	—
1880-81 ...	119	18	30	12	2	1
1881-82 ...	139	33	65	22	2	2

The successful candidates for the second and third grades all belonged to the Sir J. J. School of Art with the exception of one from the Bhúj School of Art in the second grade. The candidates for the first or lowest grade included not only some pupils of the elementary department of the Sir J. J. School of Art, and of the Bhúj and Surat Schools of Art, but also the pupils of the drawing classes which have been established in colleges and high schools. As, however, the average number taught drawing was 515, the number of candidates sent up ought to have been considerably larger. The examiners of the Sir J. J. School of Art speak favourably of the ateliers of painting and sculpture, and of the pottery department, but there has been little improvement in the architectural class and wood engraving department.

Of the 11 students of the agricultural department of the College of Science six appeared for the final examination and five passed. "This department," says Dr. Cooke, "I cannot report flourishing in point of numbers, and it is a matter of regret, though not of surprise, that it should not attract more pupils. Unfortunately for these classes the passed pupils have no career before them, and there is absolutely nothing to tempt youths to enter them. . . . It is, I believe, in contemplation to establish a new agricultural department

and I hope that this will give some stimulus to agricultural studies." There were last year nine agricultural classes in high schools. One of these, that at Broach, proved a failure and was closed. The following figures show the results of the examinations held in these classes during the last two years, the number under instruction having risen from 207 to 286.

YEARS.	1st Year Students.		2nd Year Students.	
	Sent up.	Passed.	Sent up.	Passed.
1880-81 ...	70	56	—	—
1881-82 ...	55	41	29	22

Mr. Jacob, Educational Inspector, North-East Division, was deputed in 1880-81 to make a special inquiry into the educational condition of Europeans and Indo-Europeans in the Bombay Presidency. It was found that the number of children of school-going age was 3,842, for whom 4 colleges, 25 high schools, 46 middle schools, and 10 primary schools were provided, but although there was sufficient accommodation in these schools for all the children, it was not always available, there being 366 children scattered about at places where there were no suitable schools, while 50 more were kept from school by the neglect of parents, and 29 from poverty. It was found however that the measures necessary for remedying existing evils would involve an expenditure which the Provincial Treasury was not in a position to meet, and the Local Government resolved to apply for an imperial grant. The result has been "the grant of Rs. 150,000 to clear off claims accumulated under the grant-in-aid rules, the allotment of a grant of Rs. 2,000 in aid of the education of destitute and neglected children, and a conditional promise

that the ordinary grant-in-aid rules shall be made slightly more liberal for all classes of schools, and that increased aid shall be given to industrial education."

The Government in reviewing the work of the year note that the present system as it stands has the confidence of the people, and that under it education is steadily spreading, but they look forward to some changes as the probable result of the labours of the Education Commission, and of the new system of Local Self-government, under which large powers have already been conferred on the municipal authorities of several great towns.

R. M. M.

REVIEWS.

TALES FROM INDIAN HISTORY; BEING THE ANNALS OF INDIA RETOLD IN NARRATIVES. Complete in one volume. By J. TALBOYS WHEELER, late Assistant Secretary to the Government of India in the Foreign Department, &c. Second Edition. London: W. Thacker and Co., Newgate Street. 1882. Price 5s.

WE are glad to see a second edition of this very interesting and entertaining little volume. For those on the look-out for tales or the lighter styles of writing we would recommend Mr. Wheeler's history, with the assurance that while pleasantly beguiling some long evenings it will not prove too light, but will combine solid information with irresistible enjoyment. It is much to be regretted that Indian history has usually been neglected, being regarded as too intricate and dry for any but those who make Indian matters a special study. The force of this objection is removed in this in-

stance, for though the leading facts of the history are related and the most salient features in the lives of the people are illustrated, they are set forth with a most pleasing lucidity and in a style of writing peculiarly easy and taking. The special reason for the use of this beautiful simplicity is that Mr. Wheeler intended his book for natives of India who understand English, as well as for those whose mother tongue it is. This fact may recommend it to the young as well as to those older readers who require to be led on gently to the consideration of the many problems it proposes; for it must not be thought that its popular style and condensation have prevented the introduction of matters of criticism or vexed questions of policy, but they are introduced in a way which illustrates the writer's perfect familiarity with the subjects in hand and the wide investigations which plainly underlie the tales. Nearly all the dates are matched by corresponding ones in our own history, and illustrative events are cited from European life and the Bible. These are good plans, and should serve to bring home and impress accounts which otherwise might appear obscure and altogether novel. One good effect which we may expect will result from the perusal of Mr. Wheeler's vivid pictures is the conviction—a too necessary lesson in our insular conceptions of foreigners or Asiatics—that the same human nature animates all our fellows, that love and ambition, romance and heroism, generosity and treachery, have produced stirring incidents in the lives and history of the least known and most despised nations as in our own history or that of other peoples we are usually more familiar with. We cannot but believe that the volume will lead some to seek in Mr. Wheeler's or other larger histories fuller details of the many vicissitudes through which India has passed, and every reader we feel sure will feel that the first two chapters—on the Maha Bharata and

the Ramayana—giving an insight into the enchanting poetry and the engaging scenes of those early times, are all too short. If a thirst for more is produced nothing could allay it better than the charming poetic renderings of such gifted writers as Mr. Ralph T. H. Griffith and Mr. Edwin Arnold. Besides what is commonly regarded as history, the book includes a chapter on native life, and closes with a brief survey of the countries bordering on India whose politics more or less affect those of our great dependency and with an interesting retrospect and prospect. The history is brought down to the present Viceroyalty.

The following extract gives an amusing picture of two hundred years ago, and proves how the effort which is now being made to train English ladies as doctors for the Zenanas might have been appreciated then :—

"On reaching the town of Joonere, Dr. Fryer was received by the Nawab in Oriental state. The floor of the hall was spread with a cotton mattress on silver pedestals. The great man sat on a sort of throne at the further end, bolstered up with embroidered cushions. He was smoking a silver hookah with great pomp, for this is a sign of rank and dignity amongst Orientals. It is contrary to Eastern etiquette for an inferior to smoke in the presence of a superior, or for a son to smoke in the presence of his father. The officers of the Nawab stood on his right hand. Before him lay his sword and buckler, whilst a page stood by with his bow and arrows. Fryer took off his shoes, made his salaam, and advanced to the left hand of the Nawab. Dr. Fryer had been called in to attend one of the ladies of the zenana; accordingly the astrologers fixed a lucky day for seeing the patient, and the skill of the doctor was tested by placing a healthy damsel in a bed shut round with curtains. Fryer was allowed to feel the pulse of the pretended patient, and said that there was nothing the matter with her. This decision satisfied the bystanders that the English doctor was a paragon of science and skill. Dr. Fryer then saw the real

patient, and relieved her by bleeding. Next day another lady wanted to be bled. Fryer was led, not into a chamber, but into an open court with a curtain drawn across it, to enable the ladies of the zenana to have a peep at the English doctor. At that moment down came the curtain with a rush and revealed a bevy of females in *déshabillé*. None of the ladies, however, thought of running away, but they put their hands to their faces and peeped at the doctor through their fingers. Fryer saw some needlework and parings of fruit lying about, and concluded that working samplers and eating mangoes were favourite amusements in Oriental zenanas."

E. LE MARE.

SANITATION IN GENERAL AND IN CONNECTION WITH IRRIGATED LANDS: A Lecture delivered at the Bangalore Literary Institution. By S. AROKEUM PILLAY. Bangalore, 1882.

MR. PILLAY is a deputy-magistrate in the Madras Presidency, and was one of the many officials selected by Government to conduct the relief operations during the famine of 1877–78. He is also the author of a work on Hygiene, in the vernacular. It is a good sign when native gentlemen of position and experience thus come forward to enlighten their fellow-countrymen concerning a subject on which painful ignorance exists, and when they use their influence to remove that gross neglect of the most familiar laws of health so universal in all native towns and villages in India.

The first point to which he calls attention is the importance of selecting alluvial and laterite soil and high ground for village sites, and to the neglect of this rule he attributes the outbreak of malarious diseases in Bangalore, which, with its largely increasing population, is built in a valley, "the declivity of the land falling from east and west."

He next treats of the neglect of irrigation in the Madras Presidency, and points out how much desolation, sickness

and untimely death might have been saved if the elaborate suggestions of Sir Arthur Cotton had been carried out.

The alleged spread of zymotic and malarious diseases consequent upon the extension of artificial canals and of lands under irrigation he regards as hypothetical. He attributes it rather to the presence of rank vegetation, to subsoil miasmatic poison and other known causes. At the same time, it is a subject which should be made a matter of close scientific investigation.

"Irrigation and sanitation," he says, "go hand in hand as twin sisters, to raise the status of a nation in health, wealth and strength," and there is no risk connected with irrigation which the modern science of sanitation is not well able to combat.

J. B. KNIGHT.

THE CONVOCATION OF THE CALCUTTA UNIVERSITY AND THE BETHUNE SCHOOL PRIZE DISTRIBUTION.

The ceremonies named above had a special and intimate connection this year, inasmuch as two of the students of the Bethune School received in Convocation the B.A. degree of the Calcutta University, and on both occasions that event was of course prominently referred to by the authorities. The readers of this Journal will, we are sure, take much interest in the addresses of the Vice-Chancellor of the University on the one occasion, and on the other of the Chief Justice, Sir Richard Garth, who dwelt in the most congratulatory terms on the persevering work of the two lady students, and on the impetus to female education which their well-merited success would cause. The fact that these ladies have steadily prepared for and passed an Examination hitherto

only taken in India by young men seems to give emphasis to the claim for education on the part of the women of that country, showing, as it does, that their ability and industry only need full opportunities in order to accomplish intellectual results of established recognition. It may be that not many Indian ladies will try for University Honours, but the success of the two graduates will make female education advance with a firmer and less apologetic tread, and will help in time to make cultivation of mind for women an aim, an expectation, and a reality.

At the Convocation of March 10th the two native lady graduates were presented by Mr. Croft to the Vice-Chancellor, and the applause which greeted them was very cordial, and again and again renewed. When it had subsided, the Vice-Chancellor, the Hon. H. J. Reynolds, delivered his address, and in the course of it made the following remarks on the subject.—

The most memorable event, however, of the year, the event which will make the Convocation of to-day a landmark in the education history of India, is that of which I have now to speak. I refer, as you have no doubt anticipated, to the admission of two students of the Bethune Female School as graduates in Arts of this University. One of these has been a pupil of the Bethune School during the whole of her college course; the other has studied partly at the Free Church Normal School and partly at the Bethune School. To myself personally, connected as I have been for several years with the Bethune School as a member of its Managing Committee, and taking a warm interest in its welfare and progress, it is a subject of peculiar satisfaction that I am privileged to preside to-day at the admission of these ladies to the degree they have so honourably won. I congratulate them on their success; I congratulate the University on their incorporation among its graduates more than all. I congratulate the women of India, of whom they are the representatives and the pioneers. The condition of female education in India is still painfully back-

ward. Here, in Bengal, more progress has perhaps been made than in other parts of the country, and we have now nearly 50,000 girls attending school or receiving instruction in zenanas in the Lower Provinces. The exertions of that admirable institution, the Utterpara Sabha, have largely contributed to the measure of success which has been attained. But after all, to what do these results amount? Of the girls of school-going age who ought to be at school only about one in a hundred is actually under instruction in Bengal. Surely this is a fact which we ought to lay deeply to heart, a reproach which we ought to feel Indicumbent upon us to remove. Only one in a hundred.ere reasoning apologue of early Christian literature tells us of a ir their o had a hundred sheep, of which one went astray, and how he left the ninety and nine and followed the lost one into the desert, and found it and brought it back. Far stronger is the claim upon us; we have not the one, but the ninety and nine to rescue and restore to the fold.

The admission, therefore, of these ladies to their degrees is a matter for congratulation, not merely as it affects themselves or their personal friends, or the school in which they have studied, but as an event which is calculated to give a widespread and powerful impulse to the cause of female education throughout India. That they should have done so well is highly honourable to them, and they have really done better than their places in the list would seem to imply. I heard from one of the examiners that though their answers in his subject were not framed so as to secure the highest number of marks, their papers showed an originality, a thoughtfulness and a real comprehension of the subject, which gave him a high opinion of the intellectual power of the writers. But, creditable and gratifying as this testimony may be to them, I am sure that these ladies themselves would be the first to say that their own success is as nothing in their eyes, compared with the effect which it may produce in paving the way to a general recognition of the right of the women of this country to education, and of the duty of the men of this country to provide it for them. That the ceremony of to-day will contribute greatly towards this result I think we cannot reasonably doubt. Not only will it arouse among women a demand for instruction, but it will call

attention to the question with a voice which cannot be silenced or ignored, and it will make it impossible to deny to women opportunities which they have shown themselves able to turn to such good account. I do not of course mean that it is to be expected or desired that women in general should enter and graduate at our Universities, but it will at least be felt that the time is past for questioning the right of all women to receive an education suitable to their station in life and to the faculties with which Providence has endowed them.

It is this matter of female education which, if in one sense it is the great encouragement of the year, seems to me to be also the great lesson and warning of the year to us of the Calcutta University. Of its aspect of encouragement I need not further speak; but it also teaches us how much may be done, and it warns us how much remains for us to do. So long as we practically confine our efforts to only one of the sexes, so long as we instruct our boys and allow our girls to grow up in ignorance, the battle is only half won—nay, the battle is not won at all.

Perhaps the most valuable part of our education is that which we receive unconsciously. The most enduring lessons are those which are not formally taught, but which we imbibe in the atmosphere of our homes, and in the influences by which we are surrounded from the time when we first begin to observe and to learn. The question of female education has thus an important bearing on the moral and mental development, not only of the daughters of India, but also of her sons. We can incline the tree by bending the young twig, and the impressions formed during the first seven years of life are not easily effaced. Nor does this influence cease when the infant grows into the boy, and the boy develops into the youth. It is by educating our women that we can best refine the manners of our men; that we can best inculcate that true politeness which springs from the courtesy of the heart, and that we can correct that low estimate of the female sex which has so degrading an effect on the masculine character. It is to educated womanhood that we must look for the removal of those girls which are complained of as the result of the want of moral training in our schools; and, finally, it is in this agency that our best hope has of being able to grapple with and efface the

two great national sins of India—the sin of child-marriage and the sin of enforced widowhood.

I can readily understand that there may be many in India, perhaps some even among this assembly, who look upon this part of to-day's ceremonial with some measure of doubt and apprehension. St. Paul has told us that the path of safety for women lies in the performance of the functions of wifehood and motherhood, that is to say, in the exercise of the domestic duties and virtues. For the possession of those virtues—the mild, unobtrusive virtues of the family and the home—the women of India have long been honourably distinguished. If there were reason to fear that the lustre of those virtues would be dimmed or their strength impaired by mental culture and education—if the proficiency of the student were to imply the deterioration of the woman, we might well think that the honour of an academical degree would be dearly purchased at such a price. But why should we anticipate such a result? Neither reason nor experience justfies any expectation of the kind. Reason tells us that education tends to strengthen, not to enfeeble, the sense of duty; experience points us to the happy effects which have resulted from the education of women in other ages and countries. To raise woman from being the mere household drudge does not disqualify her for being the household manager; to raise her from being the mere toy and amusement of man makes her the better fitted to be his helpmeet and his counsellor in all domestic matters. No one wishes, no one expects, that the extension of education to Indian women will lead them at once to throw aside the restraints of caste, the habits of seclusion which the practice of the country justifies, or even the timidity of temperament which characterises them to-day. Those who apprehend anything like a disorganisation of the present social system of India may lay aside their fears. The customs of a nation are not so easily changed. Education may refine the manners and enrich the intellect, but it does not suddenly transform the character. That the progress of female education in this country will be slow is certain, not only from the magnitude of the task, but from the strength of that conservative spirit which is so powerful in India, and perhaps more powerful among her women than among her men. If we can look forward to a future when the Indian woman

shall stand on the same social level in her country as her European sister in hers, be assured that that future is a very distant one. Such a time may possibly come, but it will come not with the sudden convulsion of the earthquake or the storm, but as gently and imperceptibly as the morning twilight melts into day.

The Prize Distribution of the Bethune School took place on March 12th, in the presence of a large and influential gathering. Sir Richard Garth presided, and the prizes were given by Mrs. Rivers Thompson. The following Report was read by Mr. Manomohan Ghose, the Secretary of the Institution :—

The most remarkable event, in connection with the Bethune School during the past year, has been the success at the last B.A. Examination of the Calcutta University of its two pupils who received their degrees at the Convocation last Saturday. One of these ladies, Miss Kadumbini Bose, has received her collegiate education entirely at the Bethune School. The other, Miss Chunder Mukhi Bose, was educated and passed her First Arts Examination at the Free Church Normal School, but has since become a pupil at this establishment. The Committee have much pleasure in acknowledging that the success of these two young ladies is greatly due to the exertions of our two lecturers, Babu Sashi Bhusan Datta and Dwigadas Datta, who as well as Babu Aditya Kumar Chatterjee, the mathematical teacher, have acquitted themselves in such a manner as to deserve special commendation. The Lady Superintendent reports that the gentlemen have, during the past year, given her every assistance in their power in maintaining the efficiency of the school.

The College Classes have lately lost two very promising pupils, Miss Ellen D'Abreu and Miss Abala Das, who have left this institution for the purpose of studying medicine in the Madras Medical College.

At the last Entrance Examination of the Calcutta University, Miss Labanya Prabha Bose passed in the Third Division, and gained a Government Scholarship ; and at the last Minor Scholar-

ship Examination another pupil, Miss Hamlata Bhattacharjee, succeeded also in obtaining a Scholarship.

As regards the School Classes, the reports of the examiners are highly satisfactory, and show that the majority of the pupils in the upper classes obtained more than 50 per cent. of marks in most of the subjects. This result is very creditable to the teachers and mistresses in charge of the School Classes.

The number of pupils at present on the rolls is 112, of whom 16 are boarders. The number of withdrawals during the year has been nearly the same as that of the admissions, so that the school continues to have on its register about the same number of pupils as it has had since its reorganisation in 1878.

The proposal to build a separate dormitory for the boarders is still under the consideration of the Lieutenant-Governor; and the Committee have reason to believe that steps will soon be taken by the Government to provide for the boarders additional accommodation.

The Committee have had considerable difficulty in finding an efficient second mistress, who is competent to teach the upper School Classes, as well as to take charge of the boarders under the supervision of the Lady Superintendent.

Great credit is due to Miss Laheree, who is now doing her best to officiate as second mistress; and who, by her diligence and affable manners, has earned the approbation of the Lady Superintendent, and the esteem of her pupils.

The prizes were then distributed, Miss Kadambini Bose and Miss Chandra Mukhi Bose "carrying away quite a library of books as prizes." These and others of the pupils played on the piano and harmonium and sang some English and Bengali songs with good taste and precision.

Sir Richard Garth next gave a short address. After thanking Mrs. Rivers Thompson for her kindness in attending, he expressed his hope that the Lieutenant-Governor, who was unavoidably prevented from being present, would take as keen an interest in the institution as Sir Ashley Eden had done, who had succeeded in converting it from an infant day school into a collegiate and boarding establishment. Sir Ashley Eden, he was sure, when he

received his letters concerning the school would be glad to hear of the successes which had attended them during the past year. That very interesting ceremony which took place on the previous Saturday in the Senate House was a source of just pride and pleasure to them. He desired, on the part of the Committee, to congratulate the two young ladies on the success—the well-deserved honours —they had achieved, and he wished to include in those congratulations Miss Lipscombe, the Lady Superintendent, and the learned professors who had done so much in ensuring that success. He wished also to congratulate the Free Church Normal School, who had a right he thought to share in their triumphs. And lastly, he wished to congratulate the ladies generally of this country upon the fact of two of their number being the first to obtain University honours. It was a source of great regret to him that he had been unable on the previous Saturday to take his place at the Senate House, but he felt sure his place had been better filled by his friend Mr. Croft, who had the pleasure of presenting the fair recipients for University honours to the Vice-Chancellor. However, he had had an opportunity of reading that most admirable speech of the Vice-Chancellor in the newspapers, and if there was any one present there who had not read that speech he would commend it to their earnest attention. In his opinion that speech deserved to be written in letters of gold and kept in the house of every native gentleman. There was one subject which had been touched upon in that speech on which he would fain say a few words. It was a source of great regret to him and, he believed, to all who were connected with the Bethune School to find that there were some who disapproved of the collegiate system as it was carried on there. He had done his best to find out what the objections to the system really were, and as far as he could gather they seemed to be based mainly on two points. The first was that a collegiate education, an education which had for its object the acquirement of University honours, was unfeminine and unbecoming the position of a Hindu lady; and the second that the system was devoid of any religious element. With regard to the first point, that the acquirement of knowledge, particularly of that knowledge which brought with it University honours, was unfeminine, he could only say that the persons who entertained those views had a right

to say that ladies should not join; for his own part he confessed he could not understand why the acquirement of sound and useful knowledge should be unbecoming in any lady of any nationality. The children in the Bethune School were instructed by learned pundits; the education imparted there was of a strictly private character, conducted by a Lady Superintendent and a staff of lady teachers, and he failed to see what possible objection there could be to it. As regards collegiate education, they had tried it in England and they had never found it open to the objections which had been raised here. Respecting the second point, namely, the lack of religious instruction, that was a policy which was observed in all Government schools, and he did not think the Government could very well deviate from that rule and make an exception in the case of the Bethune School. Before he sat down he wished to offer one or two words of kindly advice to the pupils. He would first say to the young ladies who had attained such very high honours that they should not allow the attainment of those honours to be, as a great many young gentlemen would have it, the whole aim and object of their lives. On the contrary they should let it be the means to an end—the prelude to an honourable and useful life. They had shown people what they could do, they should now show how they could use their talents in doing good to themselves and those about them, and above all in ameliorating the condition of their fellow-countrywomen. To the other pupils of the school he would say, they should not be disheartened because they had not attained the distinction which had fallen to the lot of their school-fellows. The attainment of a University degree was not the only or the highest object for which they attended school. Ladies went to school not necessarily for the purpose of attaining high degrees, but in order to attain to habits of industry, order and obedience, together with such an amount of useful information as would make them loving wives, obedient daughters and affectionate mothers, and to acquire those graces and accomplishments which Englishmen had been led to recognise and appreciate in their own countrywomen, and which it was their earnest desire should be attained by ladies of this country.

The girls then sang a Bengali song and followed it up by the National Anthem in English, which terminated the proceedings.

THE EDUCATION OF CHILDREN IN BENGAL.

The question of the education of children by means of a systematic course of study based on scientific principles has met with but slender attention even in a country like England, and it is not then at all surprising that the way in which children in Bengal are brought up at the present time is very far from being satisfactory in all respects. In this essay we wish to point out the prominent features of the current system of education for Bengali children, and to suggest instead of it what in our judgment is a new and better system.

When a boy born of a Hindu family in Bengal grows up to four or five years of age his parents usually send him to an elementary school, the master of which is at best an imperfectly educated person, quite incapable of entering into the feelings of children, and therefore also of properly operating upon their yet plastic minds. Some twelve years ago the master of such a school used to have no higher pretension to knowledge than reading and writing in Bengali, and an empirical (as distinguished from rational) acquaintance with the ordinary mathematical operations that go by the name of arithmetic. A child that is brought up under a schoolmaster of this older type has to get up in the morning as soon as daylight appears, has to hurry over an unsubstantial breakfast by about seven o'clock, and is then made to go to school with no great alacrity on his part. Sometimes the poor child has to go to school early in the morning without having had any meal at all, and in that case he cannot have his breakfast till his morning lessons are over, *i.e.*, till nine or ten o'clock. Let us now have a peep inside the school, and see the master at work with his pupils. He is sitting on a chair or stool, the

upper half of his body uncovered; on one side of him is a long thick cane, the epidermis of which has lost its natural whitish colour, and has turned deep reddish brown by coming into frequent friction with human epidermis, and on the other side is a huge smoking apparatus, which when in full play resembles a miniature steam-boiler. All over the floor of the school-room there are the scholars, seated on small square or oblong pieces of mat; some of them are writing, or rather trying to write, on palm leaves, others more advanced on banana leaves, and others again, the most advanced, on yellow or white papers; some of them are reading books, and lastly, some are working out arithmetical sums on slates, which I suppose are imported from England. The chief beauty of the work done by the scholars lies in the circumstance that every one of them, whatever may his special work be, is making as much noise as he possibly can; the noise made by them may sometimes be heard from a distance of half-a-mile, the school-room being usually wide open on the front side. The scholars are almost all boys, but since the last five or six years one meets with the wonderful phenomenon of there being a few girls sprinkled amongst the boys. The girl scholar (not more than nine or ten years old) sits by her brother or male cousin, and does her work as well as, sometimes immensely better than, her fellow-students of the other sex. Amidst the din made by the pupils the master now and then calls out one of them to *say* his lesson. On such an occasion the noise abates to some extent, and the master puts questions to the pupil thus called out, who is hardly possessed of full consciousness in the immediate presence of his tutor. If the poor boy is obtuse and slow in answering questions, his tutor tries to make him quick by striking him with the cane mentioned above; if he makes a slight mistake in his answers down comes the cane on him a second time; if he is unable to

suppress the natural expressions of corporeal pain down comes the cane a third time; finally, if he shows the slightest indication of a tendency towards being unruly his master gets furious, and strikes him again and again with the cane in a most cruel and reckless way, and sends him back to his seat yelling and shouting. There are however a few clever pupils in the school; these are the special favourites of the master, and are entrusted by him with the management of part of its tutorial work. There is very little of actual teaching at such a school, but there is in it a great deal of undeserved ill-treatment and cruel punishment. The unfortunate boy who has to attend a school of this sort finds no relief when he gets home from school, for if when at home he makes any little noise or disturbance his schoolmaster is called in, and he is handed over to him to be treated at his mercy. The consequence of all this is that many of the boys at first fear and then despise their master, and continual rough treatment converts them into dunces, however highly gifted they might have been by nature. The wonder then is, not that the boys who come out of such schools as we have depicted here seem to have learnt little or nothing in them, but that many of them distinguish themselves in after life, and succeed in making a name and figure for themselves in the sphere of society in which they move. Of late years elementary schools have been opened under the charge of tutors who besides reading and writing in Bengali and doing arithmetical sums can read a little of English, and possess a slight knowledge of history and geography, and (in the case of some of them) of algebra and geometry. At these schools there is something like regularity, cleanliness and orderliness, and the masters treat the boys with some consideration and kindness. But the difference between these lately established schools and the older ones is not much so far as real instruction is concerned.

We need not dwell any longer upon the many and various defects in the mode of teaching now prevalent in the primary schools of Bengal; the foregoing brief description of it is sufficient to show that it must be replaced by some more scientifically arranged course of study if we really wish to develop, nourish and strengthen the mental powers of our children by means of education. If the foundation is insecure the superstructure is liable to tumble down at any moment; and thus it is that we find that an enormous number of boys whose early education has been irregular and unsystematic fail every year at the matriculation examination of the Calcutta University, and that amongst those who have graduated at this University with the highest honours there are to be found few or none who have made any original contribution to science or any other department of rational knowledge. We now proceed to expound what we consider to be a satisfactory course of elementary instruction for children in Bengal.

In this essay we shall confine ourselves to the consideration of the education of children in Bengal from their birth up to the period when they complete twelve years of age, and we shall abstain from propounding any general theory of education that would be of universal application; our remarks in the following pages will have special reference to children of the upper classes of the Hindus who live in Bengal. The first question that here presents itself to our mind is: who should bring up an infant, and in what way? As is usually the case in Bengal an infant is to be brought up under the direct care and supervision of its mother. In the present state of civilization the mother is the best guardian of her child, and if she is fairly educated and is possessed of ordinary intelligence, she should herself undertake the early education of her offspring. By education we do not mean here mere

book reading; by this term we mean here the systematic training of a child, with a view to developing its mental and physical faculties and capacities, by all means that may be available for that purpose. The first lessons that are to be imparted to a child should be concerned with morality, and should be inculcated by means of concrete, particular examples rather than in the form of abstract, general dogmas. Out of the events of daily occurrence in the midst of the family an intelligent mother may always select suitable occasions for impressing upon the mind of her child all the great moral principles which at once support and ennoble the social life of man, and which mark it off from the gregarious life that is found among some species of lower animals. There are thousands of ways (which need not be specified here) of practically teaching a child to be charitable to the poor, to speak the truth, and to respect both itself and its neighbours. When a child acts wrongly it should be made to understand wherein the wrongness of its act consists, and its conduct should be rectified rather by kind remonstrance than by actual punishment. In this way one can develop the notion of responsibility in the mind of a child, and elevate its consciousness to the appreciation of moral dignity. Side by side with instruction in morality lessons are to be given to a child as to how it should express its ideas in precise and accurate language. Any tendency shown by it towards verbosity and laxity of speech, or too slow or too quick articulation, or over-promptness of speech, should be immediately corrected, otherwise these defects may become stereotyped and impossible to be got rid of. Nothing is of more importance in this respect than that the child should learn the precise meaning and correct pronunciation of the words it uses when conversing with friends and relatives. When a child grows to three or four years of age his attention should be drawn to

the study of the natural objects it meets with, and especially of plants and animals. Whenever he is told the general name of any class of objects he should also be told the chief characteristics of that class. Thus when he is shown what a flower is he should also be told the names of the different parts of a flower, and the characteristic properties of the special kind of flower presented to him. This is the way to enable a child to acquire the scientific mode of observation and conception. The primary study of nature by a child must be carried on with the help of actual and typical specimens, models and diagrams; and he should now and then be asked to make drawings and models (however rough) of the objects he comes across, and thereby to get impressed on his mind at least the main external features of those objects. Again, he should sometimes be asked to express in his own words what he has observed, for example, during a walk or a journey from one town to another, and in this way he may be made to acquire the very useful habit of carefully observing and accurately describing the manifold phenomena which nature presents to our senses. Another way of developing the intellectual vigour of a child would be to narrate to him and make him repeat in his own words fables involving moral precepts, anecdotes of historical personages, and the remarkable characteristics of different races of human beings. When a child is full five years old or a little older he should be taught how to read, write and perform easy arithmetical operations.

What we have said above and what we are going to say below would apply to girls as well as to boys. Before we proceed to describe the methods that should be adopted for the primary education of children we find it necessary to say a few words on the subject of the selection of tutors for little children. In our opinion the best tutors that could conceiv-

ably be had for instructing children would be the most highly educated and most widely experienced persons of the time. Under our present social system it is almost impossible to secure the services of such persons for the tuition of children; and we have therefore to examine who are the fittest persons that can under the existing conditions of society be engaged for undertaking the early education of children. One who is to be entrusted with the important work of training little children should be able to enter into the feelings of children, and to sympathise with their difficulties, should be mild, patient and painstaking, should possess the tact of explaining things in a clear and lucid style, and should above all be able to make himself or herself an object of love rather than of fear to the pupils, and to set to them a high standard of morality by his or her own conduct. It is our firm conviction that such a tutor is more likely to be found in a well educated woman than in an equally well educated person of the other sex, since women as a rule are more kind, sympathetic and affectionate than men are, and have greater patience in small matters than men have. Let it therefore be accepted as a general rule that for the instruction of children qualified female tutors should always have preference over qualified male tutors. If we compare the kind of tutors that in our judgment are wanted for the proper training of little children with the sort of men who in the present day undertake the early education of children in Bengal, what a sad contrast do we meet with! It almost breaks one's heart to think that innocent, helpless children are in that country handed over by their natural guardians to hasty, impatient and tyranically disposed men, who can hardly be called educated, and who become schoolmasters simply because they cannot get a more lucrative occupation. In the present time medical quacks poison the bodies of the ignorant people of Bengal under the

pretence of administering cure to their maladies, and in a similar way tutorial quacks poison the minds of the children of Bengal under the pretence of educating them. And all this happens before the eyes of the police and the Government of the country! We earnestly hope that with the advance of civilization in Bengal the abuses connected with the education of its children will be removed, and schools will be opened in which children shall have real education, and shall be treated as human beings ought to be treated.

When a child is five years old or a little older he should be taught how to read and write. Two or three or four letters of the alphabet should be given him at a time; the letters must be written in a plain and large form, and the child is to be asked to copy them out a dozen or a score of times, and to remember their names. He may be aided in remembering the names of the letters by being told to associate these names with the names of some familiar objects which have the letters in question for their initials. In this way he is to be taken over the whole alphabet by gradual steps, until he comes to know the names and forms of the letters as well as he knows what are the names and appearances of the several parts of his body. It would be a great mistake to present to the child the whole alphabet all at once, since such a course will simply bewilder him. When a child has learnt the alphabet he is to be made to read and write the more easy and simply-spelt words, and after this he should be taught to read and write words that are of more difficult pronunciation and of more complex spelling. In Bengal it is the practice to cause unnecessary trouble to children by their tutors insisting on their remembering the correct spelling of such complexly-written words as *Dwandwa* and *Páripárswika*. As such words are very little used in ordinary discourse it is quite unnecessary for a little child to

be acquainted with them. All that a child of five or six years of age need learn by way of reading and writing is that he should be able to read and understand easy books dealing with ordinary topics, and that he should know how to put his ideas into writing in a plain and straightforward style. "Words of learned length and thundering sound" he may pick up as he meets with them when he grows older. A Bengali child must of course learn how to read and write first of all in his mother tongue, and it is only after he has made some progress in Bengali that he should be taught the English language. The way in which English is taught in the primary schools of Bengal is deplorable in the extreme. Those who teach English in these schools have but slight acquaintance with the subject; and some of the consequences of learning English from them are bad accent, bad articulation, bad grammar, and complete want of harmony with idiom. The only remedy of these evils is that the Government should train a special class of tutors of English language and literature from amongst the people of Bengal, and that after these would-be tutors show their thorough practical acquaintance with these subjects by satisfactorily going through examinational tests, they should be provided with certificates testifying their qualifications for being employed as teachers of English. In the higher forms of schools for children in Bengal the proprietors might with great advantage engage educated English women from the middle classes of England to serve as teachers of English language and composition. In addition to Bengali and English a Bengali child should if practicable be taught the Hindustani language. The books which are to be used for teaching these languages to the child must as far as possible treat of subjects which he has already learnt by way of oral instruction.

Together with language the ordinary operations of arith-

metic are to be made familiar to a child; arithmetic no doubt appears to a child to be very dry under the present mode of teaching it, but it may be rendered interesting to him. He should be told that we make use of number for the purpose of counting the things we have to deal with, and that all that we can actually or possibly touch around without break of continuity is called *one*. One and one is called *two*; one and one and one, or two and one is called *three*; and so on. We have only ten characters for expressing number in writing, and with the aid of these characters singly and in various combinations we express all the numbers that we can think of. These and other fundamental principles of our system of numeration should be clearly explained to a child with the aid of balls standing for units and groups of units; and when he has thoroughly understood the system of numeration the processes of addition, subtraction, multiplication and division should one after another be taught to him. Addition, he should be made to understand, is a short way of finding out the total number of several objects or several groups of objects that have to be considered all together. Subtraction is the process of undoing the result of addition; given the sum of two numbers, one of which is known, to find out the other—this is the problem of subtraction. If a child thoroughly understands the relation of addition and subtraction to each other he should be able to say from his own understanding that the subtrahend added to the difference would yield the original number. Multiplication, it should be clearly explained to the child, is a shortened form of addition under the specific circumstance that the numbers added together are the same. Thus to multiply sixteen by twelve is to find out the sum of twelve numbers each of which is sixteen. Division is a shortened form of subtraction and reverses the result of multiplication. To

find out how many times a given number (the divisor) can be *subtracted* from another number (the dividend) is the problem of division. Stated in other words division is the process by which we find out the number with which a given number (the divisor) being *multiplied*, the result is another given number (the dividend). To see whether a child has quite understood the relation of multiplication and division to each other he should be asked how he would proceed to test division by the method of casting out nines, by which the process of multiplication is usually tested. It is in some such way as we have indicated here that arithmetic should be taught to a child; it must be always remembered that he alone is a real teacher who can make the subject he teaches interesting to his pupil. Under the instruction of an efficient tutor a child ought to be able to read, write and do arithmetical sums by the time he comes to be about eight years of age.

During the two years following this stage of education the child should be occupied with learning grammar, history and geography, and algebra and geometry. He is to be made to understand that grammar traces out the principles on which language is naturally constructed, and that it is not a system of rules imposed upon the speech of mankind by a body of arbitrary men. The so-called rules of grammar can be rendered intelligible to and retainable by the mind of a child only by citing appropriate and illustrative passages from books with which he is already acquainted. Grammar can be efficiently taught only by making it go side by side with exercises in literary composition and with critical study of the works of approved writers. In the schools of Bengal grammar, like other branches of study, is taught by making the scholars commit to memory a so-called text-book on the subject without any understanding of the matter treated

therein. That this is a sheer waste of time will be readily admitted by any one whose attention has been drawn to the question of education on scientific principles. As to history and geography these subjects should be taught together, and the young learner must be made to comprehend that the study of these subjects does not consist in merely committing to memory long lists of the dates of remarkable events, and of the names of sovereigns, ministers, warriors and battle-fields. History and geography relate the chief characteristics of the several branches of mankind and of the places where they live, and the ways in which bodies of men adapt themselves to and re-act upon the physical and moral circumstances under which they have to spend their life. The only proper mode of teaching history and geography or any other subject to a child is oral instruction; it should never be lost sight of that living tutors can ask and reply to questions on the spot, but inanimate books cannot. Geography is unquestionably dry to children under the present mode of teaching it, but it can be rendered interesting to them by making it accompany history and by vivifying it with maps, models and topographical drawings. A child born of Bengali parents should, of course, engage himself more especially with the history and geography of Bengal, and the other provinces of India, and of England. As to algebra and geometry the elementary portions of these branches of knowledge may profitably be studied by a child. It should be explained to him that the problem of algebra is this: given any one *form* of number, to find out what other forms it is equivalent to. Geometry is the science of the properties of space, and a little child should learn it more by way of experiments with actual models than by the abstract deductive method of Euclid. Supposing a child has learnt the above-mentioned subjects within the first ten years of his childhood, he should

spend the next two years in making an elementary study of logic, physics and chemistry, biology and political economy. Logic is to supplement what the child has already learnt in grammar; the latter deals with the accurate *expression* of our ideas (thoughts, feelings and volitions), while the former deals with the validity of our *ideas themselves* (and more especially of our thoughts). The study of grammar is incomplete without the study of logic. Physics, chemistry and biology should be taught to a child by means of easy and simple experiments and with the aid of typical specimens of the objects whose properties are made the subject of study in these sciences. The tutor must avoid all attempts at general, abstract theorizations, and must content himself with only laying in the mind of his pupil the foundation of a systematic study of science. A child is to be shown such objects as levers, pulleys, thermometers, barometers, water, sulphur, common salt, the ordinary metals, and plants and animals that can be easily procured; he should be asked to listen to what he is told of the properties of these objects, and afterwards to make out those properties from his own study of them. Above all he should be made to acquire the habit of scientific observation and description of natural objects and events. In political economy the ordinary questions concerning wealth, labour, capital, land, money, paper-money and taxation should be discussed with a child of eleven or twelve years of age in plain and familiar language, and should be illustrated by constant reference to historical facts.

Here we finish the exposition of the subject of the present essay, and we shall conclude by making a few supplementary observations in connection with it. We have confined ourselves to the discussion of the mode of teaching to children the more serious branches of elementary instruction; we have not even touched upon those other departments of

instruction whose object is to give strength and agility to the human body or to ornament the human mind. Gymnastics, music and the fine arts—subjects which are at present almost entirely omitted in the ordinary curriculum followed in the primary schools of Bengal—should no longer be neglected by the inhabitants of Bengal if, under the civilising influence of the existing government of their country, they wish to elevate themselves to the level of the more enlightened peoples of the world. The serious branches of education must not take up more than five or six hours a day from the working time of a child; in conjunction with them at least two hours more should be allotted to the cultivation of the lighter branches of education. The tutors and guardians of children must never forget that there exists an intense sympathy between mind and body, and they should take care that the children under their charge have work and recreation at proper and regular intervals. To refresh the minds of children their tutors or guardians should take them out in small groups for holiday trips at least twice or thrice in a year. Many lessons which cannot be effectively imparted to children in the schoolroom may during these trips be indelibly impressed upon their minds by way of entertainments. Children are to be taught chiefly by means of oral instruction and with the aid of actual specimens and models. Only a year ago we pointed out in this *Journal* the great importance of oral instruction for purposes of primary tuition, and we need not, therefore, say here many words on the subject. As we have already stated the remarks contained in the present essay would apply to the instruction of girls as well as of boys. Boys and girls, while still mere children, are best taught together in the same schools and by the same tutors; but in a country like Bengal it would be unwise, partly on physical and physiological, and partly on ethical

grounds, to let the girls attend the same schools as the boys after the age of nine years. Another point worth noticing here on the subject of the education of children is that little boys of nine or ten years of age must never be taught together with big lads sixteen or seventeen years old in the very same classes and by the very same masters; the non-observance of this rule in some of the schools of Bengal leads to many mischievous consequences. It should always be borne in mind by the proprietors of schools for children that the mode of training that would suit little children does not, in many essential points, suit grown up youths who cannot very well be called children. The next remark that we have to make here is that if any child shows signs of special aptitude for a particular branch or a particular group of branches of rational knowledge he should by all means be encouraged in his study of it, provided that he does not altogether neglect other branches of study that are indispensable to complete mental training. Finally, in discussing the question of education one has to remember that as education means fitting up a person for discharging well his or her social duties, it is better that one should acquire the power of forming right and solid judgment by exercising his mind with the thorough study of any one branch of knowledge, than that he should fritter away his mental energy upon a cursory study of many things, and thereby acquire no power of taking comprehensive views of even the ordinary problems of life.

To prevent misunderstanding we may be allowed to state that the abuses mentioned at the commencement of this essay are chiefly to be met with in the lower forms of schools in Bengal, that we have no personal complaints against any of the many tutors in Bengal with whom we are directly acquainted, and that between them and ourselves there exist

no other than friendly feelings. Our chief aim in writing this essay has been to point out the many and various defects in the present system of education of children in Bengal, and to awaken the attention of our readers to a new system which has been expounded at sufficient length in the preceding pages, and which, in our judgment, is far more rational and far more likely to subserve the real end of education than the existing system which has outlived the conditions of society to which it was originally adapted.

P. MUKERJI.

INDIAN POETRY

While a strong desire predominates among the English nation to obtain all manner of information as to their large and crowning dependency, India; and while strenuous efforts have with success, I am happy to observe, been made in that direction, strange to say Indian poetry has, comparatively speaking, passed unnoticed. This is all the more to be regretted, as our poetry, in loftiness and sublimity of ideas, in subtlety and elegance of thought, in fire and brilliancy of imagination—to say nothing of the many technical though splendid and superlatively amusing intricacies, intricacies within intricacies, which cannot be grasped without a complete mastery over the language and a smattering of Persian as well as of Arabic, and for which it stands unrivalled, excepting perhaps by Persian, and to say nothing also of the colour and beauty which our language naturally affords it—may justly be regarded as one of the most accomplished models ever moulded by man. Animated therefore by a desire to place some information in the hands of those who desire it,

* By Indian Poetry I here mean the poetry of the Urdoo language, as that term, I think, will be more readily and comprehensively understood by a majority of the English.

of Englishmen in particular, as to the general mode and different leading forms of the composition of our poetry, but *omitting at the same time its peculiarities wherein lie its chief* merit and beauty, as well as the figures of speech with which it abounds, and which, in my humble opinion, have given it the excellence and splendour it possesses, I attempt to write these few lines. And using an Arabic saying* (as is customary with us) to invoke Allah before embarking on our undertaking, which has, by the way, somewhat found in English its equivalent in "Man proposes and God disposes," I hope I shall not be disappointed in my expectations that a crude and passing notice like the present one of the subject in question will not fail to afford some food for interest and entertainment to the reader and supply him with some useful information.

The most important, the most difficult, and perhaps the most ordinary and general form of Urdoo poetry, for the reason I will presently adduce, is *ghàzàl;* and with this I will first begin. It is an aggregate of four, five, six or any number of couplets—composed according to the choice and fancy of the poet, in a manner which I will gradually proceed to explain. There must, I venture to assert, be three couplets or six verses (lines) in the shortest possible *ghàzàl*, as will be seen hereafter. Its essential components are *kàfià* and *ràdif*, without the existence of which a ghàzàl is not a ghàzàl; the composition is not poetry, neither is it prose—there being no such thing in our poetry as the blank verse, for instance, in English poetry—it is nothing. Now *Kàfià* is exactly what is expressed in English by rhyme; and so extremely difficult is it sometimes to select kàfiàs or rhymes which may conform to the rules laid down for them that poets of fair merit (who have not digested that part of

* *Ulazmo* (intention), *min-ni* (from me), *va* (and), *itma mohoo* (its performance), *minullah* (from God.)

prosody which treats of the rhyme) are likely to fall and do generally fall into errors of the kind I am speaking of. Hence we hear (to translate literally) of the science of rhyme —a fact sufficiently expressive in itself of the expansion it has received at the hands of the writers, and therefore of the varied nature of our rhyme. To give an account of this science, as it is called, lies outside the scope of my article, and is calculated from its peculiar and technical character to present almost insurmountable difficulties in the way of the writer. Nor is it, moreover, likely to repay the trouble of writing by entertaining the reader.

And now about *rèdif*. As far as my knowledge extends there is no equivalent word for rèdif in English. It is a word or phrase which follows kàfià or rhyme, and which, while the kàfià changes, continues just the same, and is never by any chance altered throughout the composition. It rarely happens that a ghàzàl has no rèdif; kàfià serving the purpose of rèdif and kàfià at once, so to speak. I am rather afraid that the exact meaning and importance of rèdif will not be mastered without the aid of an instance. And let me parenthetically add that no form like our ghàzàl exists in English poetry. The following verses taken from Longfellow's "Psalm of Life" will, it is hoped, answer as an explanation of what is meant by rèdif, though the sense of the two lines, wherein the rèdif exists, is not complete in them, but on the contrary waits for its fullness of meaning upon the other lines in the stanza, with which I have nothing to do here. The poet says:—

"The lives of great men all remind us,
* * * *
And departing, leave behind us."

Now, as is obvious, "remind" and "behind" are rhymes here, but what is "us" in these two lines? It is what we call rèdif. And as our language is as a rule unutterably full

and copious in rhymes, a poet may pick up such rhymes in large quantities as not to interfere with the rádif as regards meaning and sense, or make them square with it—a thing which is not easy to do and which shows the perfection and skill of the composer—and he may thus continue rhyming with a specified word retaining the rádif throughout the composition. Thus much for rádif and rhyme.

Let me give now the names of different verses in a gházál. The first two lines which open a gházál, and which must agree with one another as regards káfiá and rádif (not to speak of the sense of course) are called *mutlá*. The next two immediate verses (provided they have the same properties as the first two have; that is to say, agree with each other in respect to káfiá and rádif, as well as possess a meaning between themselves, though not with the preceding lines as will be presently explained,) are also styled mutlá. And there may be as many mutlás or rhyming couplets as the poet pleases to make. The verses following a mutlá, or rhyming couplet, are called "*husnā mutlá*," literally meaning "the beauty of a mutlá." Now the chief and the only difference between a mutlá and husnā mutlá lies in the fact that both verses of the former rhyme together, as has just been said, and have the same rádif; whereas the first verse of the latter does not rhyme with the second immediately following it—to say nothing of the oneness of the rádif—though it must, it is quite superfluous to state, be of the same metre and must agree as regards sense. Or I may say, to express the same thing, it does not rhyme with the preceding rhyming couplet or couplets, that is with the mutlá or mutlás; but the second verse of a husnā mutlá always does, and has the same rádif as a rhyming couplet or mutlá. To make myself better understood, it will not, I consider, be unfair on my part to borrow some verses from Watts and

advance them as examples of mutlà and husnā mutla, after making such alterations and omissions as may suit my present purpose.

"Methinks the world oddly made
* * * *
A dull complaining Atheist said
And instanced in this
As stretched he lay beneath the shade."

Here it will be observed that the first two verses as here placed (granted the extract is a ghàzàl) are a mutlà—a mutlà where there is no ràdif—and the third verse (which I have removed from its original place to make the quotation an example of mutlà and husnā mutlà, and which does not rhyme with the foregoing lines), coupled with the fourth, which I have inserted in place of the third as written by the poet and which rhymes with the first and second verses, or, as we say with the mutlà, stands for a husnā mutlà of our language. It seems quite immaterial to add that husnā mutlàs may be as many as the poet pleases to compose—and I repeat that their first verse will not, but their second verse will rhyme with the foregoing mutlà or mutlàs.

Now I have come to the closing couplet of the ghàzàl. It is called *muktà* and has all the features of husnā mutlà, except that it contains the original (which is rarely employed), or the assumed name (which is generally used) of the poet in either of its verses (nearly all our poets bear a supposed name), and is for that reason termed a muktà. Hence my assertion that a ghàzàl must have three couplets or six verses whose names I have just mentioned, one mutlà, one husnā mutlà, at least, and muktà, or it is not a complete ghàzàl. The ghàzàl, be it remembered, is a form particularly confined to love-subjects; and some of our ghàzàl-poets have astounded the Indian world by the originality, fertility and freshness of their thoughts. One is thunder-struck as one comes across, say, a

thousand verses scattered here and there in some work of a great poet, composed in praise of the mouth alone, for instance, of his (supposed) beloved one—all several and distinct in their meaning and significance, all self-dependant, displaying a loveliness and beauty which defies all power of description, and a purity and loftiness of imagination that surpasses all manner of expression.

It is worthy of remark that in the publication of a work of poetry regard is indispensably paid to the arrangement of ghàzàls according to the alphabetical order of their ràdif—the ghàzàls, whose ràdifs terminate in *alif*, the first letter of our alphabet, are placed first; while those whose ràdifs end with *bà*, the second letter, occupy the second place, and so forth until all letters are exhausted. Hard upon the heels of the word *finis* comes miscellaneous matter, if there be any, arranged in accordance with the order mentioned. It may here be observed that the opening ghàzàl is in praise of the Almighty Creator, and the whole stock of the poet's genius is consumed in its composition. It is indeed an excellent standard to judge of his merit, and serves as a touch-stone to test how rich and deep is the mine of fancy at the disposal of the so-called labourer. The second ghàzàl is composed in honour of the Apostle of God, Mohammed, conceived in the most beautiful and refined language and in a spirit of extravagant laudation and exaggerated eulogium that lies beyond my power of description. Then follows one devoted to his four great successors, Abu Bekr, Omar, Othman and Ali, couched in terms of high and warm praise, occupying a place lower than the one assigned to the ghàzàl in honour of the Prophet. And if the poet belongs to the Shiàh sect—in this case only to the last of his four successors, Ali, who is held the immediate vicegerent of the Prophet by the sect named,

in exclusion of the other three; paying at the same time a passing eulogy to the twelve descendants of Ali, from his wife, Fatima, daughter of Mohammed, recognized as legitimate and rightful caliphs of the Prophet in order of their birth and succession. Then come the amorous verses—ghàzàl I mean. A ghàzàl, which is not a love ghàzàl, may however be put anywhere in the collection of love-ghàzàls, called *divan*, if it does not disturb and break into the orderly alphabetical arrangement of the book as stated above.

I have intentionally left a factor, so to speak, in the problem of ghàzàl to the last, which will seem very strange and absurd to the English reader. There is no connection at all as regards sense and meaning, irrespective of the connection—if it can be called by such a name—of the ràdif, which has been noticed above, between one couple of verses and another of a ghàzàl. There is not a shadow of relation between one mutlà and the other, between a mutla and a husnā mutlà, between two husnā mutlàs (with one exception, which will be presently mentioned,) or between a husnā mutlà and muktà, the closing couplet of a ghàzàl. If one couplet, not verse, treats of the all-powerful God for instance, the other may treat of the devil; if one deals with the heavens, another immediately next to it may deal with the earth; one couplet may speak of the holy, and the other of the evil spirit. But occasionally, as has been indicated above, this rule is dispensed with, and a number of verses are strung together by a thread of affinity and relation passing from one couplet to the other. The verses thus put together must adhere to the rules governing a ghàzàl, which I have endeavoured to explain in my short account of a husnā mutlà, and go under the name of *kutà*. The limit of a kutà does not in general extend beyond two couplets, which, as a rule, swallow up all the poet wishes to convey. The occur-

rence of a kutà in mutlàs or rhyming couplets is indeed very rare, so much so that out of five thousand ghàzàls of classical poets, which I have at times had the happiness of reading, containing no fewer than 60,000 verses, I do not remember having met with more than two ghàzàls having the lines in question. And the extension of a kutà to a muktà, the last couplet of a ghàzàl, is not sanctioned by the best writers, although I have, if my memory serves aright, come across it in the work of a recent poet, who has every reason to be regarded as an authority. Of kutà more hereafter, though as an independent and separate kind. A ghàzàl, as may be gleaned from this short and inadequate notice, derives its significance and value from the fact that a poet is invariably compelled to compress into a handful of words an extensive subject, which tries him closely, in his beginning particularly. Besides, there are so many pitfalls to be avoided, so many barriers to be trampled down, so many obstacles to be overcome, and so many difficulties to be resolved, which time and space forbid me to enumerate, that an unpractised ghàzàl-composer cannot see his way at first sight. He therefore commands greater admiration than his brother labouring in some other portion of the field of poetry, with which the reader will gain the acquaintance by-and-bye. In concluding the subject of ghàzàl, I may mention that in a city or town where reside a number of poets a meeting is, say once a week, held, and a verse is specified for the composition of ghàzàls to be read in the following meeting called mushará. They all have to adhere to the metre, rhyme and ràdif of that fixed verse. Thus is afforded an excellent and easy means of judging of their merits; and the more difficult the metre, the fewer the rhymes, and the broader and the more uncommon the ràdif, the more difficult is it to compose and the easier to decide.

HAMID ALI.

(To be continued.)

THE PRESENT STATE OF MAHOMEDAN WOMEN.

(The following essay was read by a Mahomedan lady, Bibi Tahiren Nisa, at the late prize distribution of the Bodah Girls' School, in the district of Julpigori, Bengal.)

The present condition of the Mahomedan women in India, in consequence of the lack of education, is deplorable beyond description. They have neither the teachings of religion nor the light of knowledge requisite to dispel the darkness of their minds and to lead them to better and higher aims. They know nothing whatever of public affairs, as they should do, in order to take their position in society, and are quite incapable of understanding the most trivial affairs of every-day life; they are like caged birds, debarred from the refinements and the enjoyments of social life. They spend their time from their infancy in childish amusements instead of learning their mother tongue, with Arabic, Persian, and any other language necessary to their thorough education. It is grievous to think that they have no opportunity of obtaining even a rudimentary education, for they are given in marriage when barely old enough in order that their parents may be relieved of the burden of their maintenance. They take up their position in their husband's house without the possibility of obtaining a better education, and perform their household duties as it were instinctively. In this ignorant condition how can they distinguish right from wrong, how discern between good and bad advice, and how learn to respect their elders? How can they acquire such an ennobled character as to enable them to live with their husbands without cause of dissension? How can they learn economy and thus avoid pecuniary embarrassments? How learn to study their neighbours and to comport themselves towards their subordinates so as to command their obedience and obtain their respect and affection? How can they rear their children that their bodies may be healthy and their minds so trained that their good qualities may be fostered and their evil propensities checked, so that they may obtain the highest point of their ambition and lead such a life as to obtain everlasting name and fame in the future? How

is it possible for them to carry on their daily life? It is a question that could be easily solved. When we carefully investigate this matter we find that they do so by following the footsteps of those with whom they come in contact. Their want of discrimination, on account of ignorance, causes them to err in almost every step in life, and great misery and inconvenience is the natural consequence. They bring up their children in the same way, and each succeeding generation remains in the same state of ignorance.

It is a subject of great regret that the state of the Mahomedan women is one of such ignorance, and it will gradually become worse if no means are used to alter it. They are like ships on the ocean of life, starting on their voyage with the compass of sense unregulated from the want of education and without a captain's knowledge to direct them, thus tossing on the waves of misfortune they encounter unprepared the storms of life. We should be much surprised on looking back to the history of the earlier period to find how different was the condition of the women. A few well-known instances will suffice to show the contrast between then and now, such as the *Empress Nurjahan*, the *Sultana Rajia*, *Chand Beebee* and *Zibun Nessa*, who were poetesses and authoresses as well as rulers of their kingdoms. There are thousands of similar instances of women who not only devoted their time to literary and scientific attainments, but also to the improvement of their people's condition, thereby making for themselves an everlasting name. If we compare the status of the present women with that of the early women of India, we shall be almost inclined to think of the latter as supernatural beings. At the present time, apart from the women, we do not find education well spread among the men in comparison with the Europeans. However, amongst the Hindus, European education, as well as their own, has made great progress; we find some of their women even holding the degrees of L.A. and B.A., and in their own language Pundita and so forth, but as for the Mahomedan men they are not even well educated in their own Arabic and Persian languages. While they are in such a degraded state, how is it possible for their women to obtain any opportunities of acquiring education? The men, however, can acquire some knowledge by mixing in society, and associating with strangers, and in transacting their business; but the poor women have no

such chance, consequently they are unable to gain any knowledge of anything.

In conclusion, my request to the educated men and women of the Mahomedans is this: Do not pass your time in a dormant condition; you must awake from your long sleep, which is the cause of your great loss and trouble. We have good friends among our European brethren who are anxious enough to help us in every way, so we ought to avail ourselves of so good an opportunity. To my fellow-women I would say: You ought not to depend entirely upon your male relations for your improvement. God has given you the same physical powers and mental faculties to enable you to take your place in the world, and you must apply them for your own sake; if you do not strive to do so it is impossible for the men to do anything for you. As a carriage cannot go on with only one wheel, so others cannot assist you if you do not try to help yourselves. If men and women help each other in making progress we shall soon find ourselves in as high a state of improvement as a civilised nation can expect.

TAHIREN NISA.

WESTERN DACCA HITAKARI SABHA.

This Society has, through many difficulties and much discouragement, attained to its second year. Its object is to promote in every way the prosperity and improvement of that part of Bengal. In the introduction to the Report for the past year it is stated that the Society, finding Western Dacca backward alike in education, in the physique of its people and in the conditions of civilisation, has set itself as far as possible to improve these conditions. It aims principally at promoting education (more especially that of women) by increasing the number of schools and raising the standard of those now in existence, at improving the physique of youth by encouraging the practice of athletic exercises, and instituting sanitary reforms, and at stimulating the growth of commerce by promoting the construction of additional roads and bridges.

To accomplish the first object examinations have been held

during the past year in twenty villages. Out of 96 girls and women 87 passed, 49 being unmarried and 38 married. Although the time granted for the preparation of papers was very short, owing to a late issue of the list of books required to be studied, the examiners were greatly pleased with the answers sent in. The Silver Medal promised yearly by Babu Krishna Chandra Rai, was awarded to Srimati Barada Sundari Debi, of Tara, for the best composition. A special prize for needlework, given by Babu Dwarka Nath Rai, was awarded to Srimati Kadambini Gupta. A reward of Rs. 5 was given by Babu Mathura Nath Gupta to Srimati Janaki Sundari, of the Chandal caste, for exceptional ability in her examination paper. A special prize for the best plain needlework at the next examination has been promised by Mrs. Wince.

Attempts were made by the Sabha to get an Entrance School established in Manickganj, but it was found that a sum of Rs. 10,000 would be needed to maintain such a school. It is hoped that this sum may be raised through the influence of the Deputy Magistrate, Babu Bipin Bihari Mukerji.

The operations of the Society include the issue of suitable reading books for women. Babu Rajani Kanta Gupta, Hon. Secretary to the Society, well known in Bengal as the author of several valuable works, among others two books published in the Mary Carpenter series, has drawn up a collection of moral poems from the Ramayana and Mahabharat for the use of women and girls, and published it at his own expense in the name of the Society.

As funds permit, the Sabha proposes to open Gymkhanas in various places for the practice of athletic exercises.

Representations have been made by the Society to the Lieut.-Governor concerning the need of additional roads and bridges in the sub-division of Manickganj, and hopes are held out by the Government of Bengal that these needs will be supplied.

Nine meetings of the Sabha were held during the past year in the Albert Hall and City School, Calcutta. The Annual Meeting took place during the October vacation in the School premises at Dashara, presided over by Babu Bipin Bihari Mukerji.

INDIAN INTELLIGENCE.

The subject of female education is being dealt with in a practical manner in the Deccan. Sir W. Wedderburn lately announced his intention of forming a small endowment in connection with the girls' schools in Poona, and a number of the native gentlemen of that city have taken advantage of the opportunity to offer some suggestions to Mr. K. M. Chatfield, the Director of Public Instruction. They point out that it would be an advantage if the attendance at the Female Normal School of the female relatives of the masters and students were encouraged, and they allude to the necessity of securing permanent residence within the school premises of students as resident boarders, so that they may be brought under better discipline. They also recommend an increase in the number of teachers in the Normal School, and urge that an endeavour should be made to interest a committee of native ladies and gentlemen in its successful working.—*Pioneer.*

The *Hindu Patriot* mentions that the India Club at Calcutta, of which the Maharajah of Cooch Behar is President, gave lately an evening party, which proved very successful.

PERSONAL INTELLIGENCE.

The Benchers of Lincoln's Inn have awarded to Mr. Dhiraj Krishna Ghose a Scholarship in Real and Personal Property of the value of one hundred guineas. This Scholarship has never before been gained by an Indian student.

At the late Examination held at the Inns of Court, the Council of Legal Education awarded to the following gentlemen Certificates that they had satisfactorily passed a Public Examination :—Mr. Jitendra Nath Banerjee (Middle Temple), Mr. Fanindra B. Chatterjee (Lincoln's Inn), Mr. Dhiraj Krishna Ghose (Lincoln's Inn) and Mr. Otool Churn Mullick (Middle Temple).

The following have passed the Examination in Roman Law :—Mr. Khirode Behary Dutt (Lincoln's Inn), Pundit Shyâmaji Krishnavarmâ (Inner Temple), Mr. Anandrao Harischanker Pradhan (Middle Temple) and Mr. Ardeshir Kavasjee Settna (Middle Temple).

Mr. F. B. Chatterjee, Calcutta University (Lincoln's Inn), was called to the Bar on April 18th.

The Bengal Government Scholars at the Royal Agricultural College, Cirencester, have passed highly creditable Examinations. Among the seven students who recently received the diploma of the College, at the conclusion of their course, Mr. Ambika Churn Sen (1881) stood first, having obtained 1,670 marks, and Mr. Syud Sakhawat Hossein (1881) third, having obtained 1,595 marks,

and standing first in Agriculture and Book keeping. *Maximum* marks, 1,800; qualifying marks, 1,200. Mr. Sen obtained the highest number of marks ever reached for the diploma. In the Examination for the two Scholarships open to the whole College, Mr. B. Basu (1883) obtained 3,033 marks. *Maximum*, 3,200. He could not take the 2nd Scholarship, to which his marks entitled him equally with two others, because he already held that of the Bengal Government. Mr. G. Basu (1882) obtained 2,946 marks, and Mr. B. Chakravarti (1882) 2,916 marks in the Scholarship Examination, and deserved honourable mention.

Mr. Ambika Churn Sen, M.R.A.C., has, by permission of the Indian Council, joined the Chemical Class at Owen's College, Manchester, for the study of Gas and Water Analysis, before his return to India.

Mr. P. Parthasaradhi Chetti has passed his First Professional C.M. and M.B. Examination in the University of Edinburgh.

The Council of University College, London, have appointed Mr. P. V. Ramaswami Raju Lecturer in Tamil and Telugu, and Mr. Mancherjee M. Bhownaggree Lecturer in Gujerati.

Mr. Aziz Ahmad has passed both the Middle Greek Examinations of the University of Glasgow.

Mr. C. N. Banerjee, Sub-divisional Magistrate and Collector, Bengal (of Lincoln's Inn), has been granted an extension of leave for one month by the Secretary of State for India.

Mr. Shapurji Aspandiarji Kapadia had the honour of being presented to H.R.H. the Prince of Wales at the Levée held on March 12th, by the Secretary of State for India.

At the Levée held on April 23rd, Mr. Tamiz Uddin Ahmed, Mr. Tahrir Uddin Admed, Mr. Mancherjee M. Bhownaggree, and Mr. Khush Wakt Rai had the honour of being presented to H.R.H. the Prince of Wales by the Secretary of State.

Arrivals.—Mr. Khush Wakt Rai, from Meerut; Mr. P. C. Mozoomdar, from Calcutta; Mr. J. Kabraji, from Bombay; Mr. Chan Toon, from British Burmah; and Mr. A. Borooah, B.C.S., from Assam.

N.B.—Mr. A. Mitra and Mr. R. G. Kar, who lately arrived from Calcutta, intend to study Medicine, not Law, as stated in the April *Journal*.

The following donations have lately been received by the Treasurer of the National Indian Association :—

Bertram Currie, Esq....	£52	10	0
F. Nettlefold, Esq.	20	0	0
Mrs. D. P. Cama	10	10	0
James Hopgood, Esq., J.P. ...	10	10	0
Sir John Clark, Bart....	5	0	0
Miss Smith	2	2	0

JOURNAL

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MEDICAL WOMEN FOR INDIA.

A LARGE and influential Meeting was held on March 29th, at Bombay, in support of the Medical Women for India scheme. The meeting was held in the Town Hall, and the Hon. Sir Jamsetjee Jeejeebhoy, Bart., occupied the chair. Mr. Kittredge read the following encouraging report:—

Our appeals for subscriptions for the scheme for introducing medical women into Bombay have been most liberally responded to. It was only at the end of January that we issued our first circular, and now, within two months, the subscriptions have reached the sum of Rs. 40,529, and Rs. 26,975 have already been paid into the Bank of Bombay. We need no further assurance that the cause which we brought forward was one which would supply a great need and command universal sympathy. With regard to the application of the funds, we thought it desirable, as a preliminary measure to laying any definite scheme before you, to ascertain the views of Government. We have therefore been in correspondence with Government on the subject, and are glad to be able to report that the proposal to bring women doctors to India has their full sympathy. Exactly what form the assistance

Government gives may take will be a matter to be arranged by the Committee which you may appoint. But we may mention that considerable pecuniary assistance will be needed, both from the Government and the Municipality, in order to carry out fully the scheme in all its parts. A very pleasing incident has interfered to make us change our plans somewhat from the direction they originally took. A Parsee gentleman has made the munificent offer of a lakh of rupees for a hospital for women and children, to bear the donor's name. We communicated this offer to Government, and have only just received their reply accepting the offer, but accompanied by certain terms which will require consideration and perhaps modification. Your generosity assists us in carrying out more immediately than we at first hoped for that part of the scheme which many of you have agreed with us in regarding as a most important one, namely, the instruction of female students in medical science. With this view we have, as preliminary to any step you may decide to take, made an application to the University, asking them to grant the degree of L.M. and S. to female students on their passing the course prescribed for males. We also applied to Government, asking if, in case the University consented to grant the usual medical degrees to females, they would be willing to remit the fees of five female students during their prescribed course at the Grant Medical College. In case the University and the Government agree to these propositions, we suggest that a portion of the subscribed funds be given in scholarships for five female students pursuing a course of medical study. The scheme now covers four points:—(1) the bringing out of women doctors from England; (2) a dispensary for the poor; (3) medical education for female students through the Grant Medical College—this necessitating University degrees; (4) a hospital for women and children. It will be for your Committee to consider how far each portion of the scheme can be carried out compatibly with the means at its disposal and the main object in view, namely, providing medical relief to the women of India through the instrumentality of their own sex. Mr. Kittredge goes home by to-morrow's mail, and after personal interviews with those interested in the matter at home he may send suggestions which will be of value in helping to decide the important question of how to best

carry out the scheme. Meantime it is important that provision be made for the care of the funds which have been contributed, and we ask you, therefore, to pass a resolution for that purpose.

GEO. A. KITTREDGE,
SORABJEE S. BENGALI.

Bombay, March 29th, 1883.

Mr. Kittredge afterwards spoke in explanation of the proposed plans, and the meeting was also addressed by Mr. Ollivant, Municipal Commissioner, Mr. Sorabjee Framjee Patel, Mr. Nowrozjee Furdoonjee, Mr. F. D. Parker, and Mr. Ragoonath N. Khote.

The following resolution was passed in regard to the formation of a Committee for promoting the object of the meeting:—

That the gentlemen named below be requested to form themselves into a Committee for the control and management of the Medical Women for India Fund, and they are hereby empowered to carry out, as far as practicable, the scheme as outlined in the report of Messrs. George A. Kittredge and Sorabjee Shapoorjee Bengalee, just read before this meeting. That the Committee shall have the power to add to their number and to fill in vacancies from the body of subscribers, and also to delegate their authority to a working Committee selected out of their own members:—Hon. Sir Jamsetjee Jeejeebhoy, Bart., Sir Munguldas Nathoobhoy, Kt., C.S.I., Hon. S. D. Sassoon, Byramjee Jeejeebhoy, Esq., C.S.I., M. A. Rogay, Esq., Vurjeewandas Madowdas, Esq., Sorabjee Framjee Patel, Esq., Dinshawjee Maneckjee Petit, Esq., Nusserwanjee Maneckjee Petit, Esq., Jacob E. Sassoon, Esq., Hormarjee Ardesheer Hormarjee, Esq., Cummoo Sulleiman, Esq., Jairazbhoy Peerbhoy, Esq., Nusserwanjee Ruttonjee Tata, Esq., Maneckjee Eduljee Albless, Esq., Mooljee Jaitha, Esq., Thakersey Mooljee, Esq., Jairam Narronjee, Esq., Mooljee Jeevraj, Esq., Munjee Nursey, Esq., Jehangier Cawasjee Jehangier, Esq., Kesowjee Jadowjee, Esq., Sorabjee Shapoorjee Bengalee, Esq., C.I.E., Hon. Budroodin Tyabjee, Esq., Hurkeesondas Nurrotumdas, Esq., Khan Bahadoor Doctor Shaik Cassim, Morarjee Mooljee, Esq., Dadabhoy

Hormusjee, Esq., Vundrawundas Purshotumdas, Esq., Currimbhoy Ebrahim, Esq, Tapidas Vurzdas, Esq., Muncherjee Hormusjee Cama, Esq., Sorabjee Cawasjee Dhunjeebhoy Powalla, Heerjeebhoy Hormusjee Setna, Esq., Nowrojee Jehangeerjee Gamudia, Esq., the Hon. Nanabhoy Hurridas, Vizbhookandas Atmaram, Esq., Geo. A. Kittredge, Esq., E. C. K. Ollivant, Esq., C.S., F. D. Parker, Esq., Surgeon-Major J. B. Lyon, Hon. Mr. Justice Scott, Hon. J. B. Peile, C.S.I., Nanabhoy Byramjee Jeejeebhoy, Esq., Essa bin Khalifa, Esq., Abdool Rahman, Esq., G. C. Whitworth, Esq., C.S., Nowrozjee Furdoonjee, Esq., Pestonjee Hormusjee Cama, Esq., Jairam Sewjee, Esq., Ebjee Sewjee, Esq., C. Lowell, Esq., Hajee Jan Mahomed Hajee Joosub, Esq., Abdool Hoossein bin Hajee Zenul Abadeen Shirazee, Esq., Cursetjee Nusserwanjee Cama, Esq., Ragoonath Narayen Khote, Esq., C.I.E., Hormusjee Bomanjee Jeejeebhoy, Esq, Cursetjee Maneckjee Setna, Esq., Javerilal Umiasunker Yajnik, Esq.; and Sorabjee Shapoorjee Bengalee, Honorary Secretary and Treasurer; Mr. Kittredge to be Chairman of the Committee.

Mr. Kittredge left Bombay for England the day after the meeting, and has now entered into personal consultation with the sub-Committee of the National Indian Association appointed to assist in this movement.

Communications have been received from various parts of India within the last month evincing continued warm interest. Friends at Bangalore are considering whether they could not, with great advantage to the community, support a medical woman there. At Madras, one of the first women students of the Medical College is establishing herself in private practice. Another, Miss Beale, holds an appointment in Rajpootana; and of a third, Miss White, it is known that she is succeeding well at Hyderabad, where she also holds an appointment. There is, besides, good reason to hope that at Calcutta, before very long, a post will be thrown open to women which will afford unusual and valuable training to a young practitioner.

The following important letter has been received by the Hon. Sec. of the National Indian Association from Surgeon-General Balfour, giving an account of his successful exertions in promoting the study of Medicine for Women at Madras:—

"2 OXFORD SQUARE, HYDE PARK, LONDON,
"*March 2nd*, 1883.

"I have much pleasure in complying with your request to be furnished with a summary of the orders of the Madras Government, authorising the admission into the Medical College there of women as Medical Students.

"I may mention that for the past thirty years much attention has been given in Madras to the training of women as midwives and nurses. A lying-in hospital was established there by Surgeon William Thompson, and has been made yearly more and more useful to women and children by his successors, Drs. James Shaw, William Aitkin, John Liston Paul and William Henry Harris, all of whom have retired from the service. In an order of 1st August, 1854, European and Native pupils were ordered to be entertained to be trained as midwives and nurses for the women and children, and stipends were granted by Government for them. The wives of the non-commissioned officers and privates of the Army have largely qualified in that school, and have come to it from all parts of the South of India. Few native women had availed themselves of this means of instruction; indeed, up to 1871 only four had presented themselves, and these four had been sent there, about 1854, by the Nawab of the Carnatic, at my suggestion. Their education there was looked upon by Native families as unsuitable. But, in 1868, the Madras Government wished to have women trained for the general nursing of all classes of the community, and a scheme which I submitted for giving effect to that wish was sanctioned by Government on the 31st May, 1871, during the

administration of His Excellency Lord Napier and Ettrick. A constant succession of nurse-pupils has since been under training; Head nurses have been obtained from this country; a manual for nurses in India, with another for midwives, were prepared for the pupils; the Pupil Nurses were taught how to vaccinate, and diplomas were granted for Midwifery, Nursing and Vaccination.

"About the same time there had sprung up a desire on the part of several women in this country to be allowed to study Medicine at the Colleges of Europe, and in 1867 Dr. Corbyn, of the Bengal Army, had started a Medical School at Bareilly for teaching native girls. That Medical Institution came under the care of Drs. Tomkyns and Lock, of the Bengal Army, and, in 1871, it was doing good work. In a letter of the 16th April, 1872, I submitted this information to Government, and asked the expression of their wishes as to throwing open the Madras Medical College to lady students. I drew attention to the facts, that of the 100,000,000 women of India a great part were prevented by their religion or social customs from being attended by medical men; that I had introduced women amongst the body of public vaccinators; and I recommended the educating, in Medicine, of women, who could apply to their sisters in their need the benefits of European medical science. There was really no order prohibiting the entry of women students into the School of Medicine, but it was a proposal to change from what had been customary, and it was prudent to obtain the orders of Government on the subject, seeing that different opinions prevailed as to the advisability of permitting the innovation. For instance, Mr. E. B. Powell, C.S.I., Director of Public Instruction, in his letter of 24th July, 1874—in which he forwarded to Government one of my letters—said he regarded the movement advocated by me to be entirely

premature; he recommended that women be not admitted into the classes of the Madras Medical College; and said that the day is a very distant one when circumstances will render it advisable to adopt in this country (India) an innovation such as that now contemplated. After that, I laid before Government two alternative plans for their orders, for Government had asked whether arrangements could be made for the tuition of a ladies' class separately from the male students; and on the 26th October, 1874, Government gave their sanction to the less expensive of the two plans submitted by me, and left the subsidiary arrangements to be carried out by me in communication with Surgeon-Major Furnell, the Acting Principal of the Medical College.

"There was little more to be done. Lady students were admitted into the hospitals and dispensaries preparatory to entering the Medical College. On the 4th December, 1874, I sent to Government, with my approval, rules prepared by the Principal of the College for the curriculum of the lady pupils, and I append a summary of these. In their orders on this, Government, on the 11th January, 1875, expressed themselves as desirous of every encouragement being given to ladies to study for a degree, in which case they must attend the full curriculum of prescribed studies; but where the ladies themselves prefer the more limited and practical course of study, arrangements may be made accordingly, and on the completion of the course of study certificates can be given by the College authorities of the degree of proficiency acquired in each subject. Subsequently (19th July, 1875) sanction was given by Government for the issue to the lady students of a few books. In my Circular Memorandum of 20th May, 1875, I published Extracts from the correspondence and intimated that applications for admission might be sent to me; and in a subsequent Circular (8th August,

1876) I published the rules which the Principal of the Madras College had framed as the curriculum for Female Medical Education.

"Such changes as these are only to be brought about by the willing co-operation of brother officers, and I mention with pleasing remembrance the aid given to me by Dr. W. H. Harris in carrying out the Nursing Scheme; Dr. (now Surgeon-General) Furnell's helping mind was ever ready to suggest plans for the medical education of lady students; Dr. (now Surgeon-General) Shortt taught the art of vaccinating to the nurses. The Manual for Pupil Midwives was prepared by Mr. F. W. S. Newland, Assistant Apothecary, and before I left India it had gone through two editions; and three editions had been published of the Manual for Nurses in India, which was the joint work of Drs. Van Someren, Harris and Keess and Assistant-Surgeon Harvey, and has been noticed favourably by writers of similar books in this country.

"EDWARD BALFOUR."

LADY MEDICAL PUPILS.

Precis of Memo. by Principal, Medical College, dated 12th Nov., 1874.

1. Excuse their attendance at a few Surgical and Midwifery Lectures, along with young men, and one or two Lectures on Anatomy and Physiology.

2. Studies to be for M.D. degree, or for knowledge sufficient to entitle them to practice amongst the women and children of the country.

3. Examination to be sound in Pharmacy, Anatomy, Physiology, Medicine, Surgery, Midwifery, Diseases of Women and Children.

4. One year of pre-collegiate instruction in Compounding, Pharmacy and Bones.

5. Second year, lectures and attendance Clinical continued.

6. Third year, Diseases of Women and Children, Surgery, Medicine and Clinical Instruction.

7. Midwifery and Surgery, parts, separate courses.

WOMAN IN ANCIENT INDIA.

The ancient Sanscrit books distinctly show that woman has formerly occupied in India a position analogous to that now held by her in Europe. Not only has she frequently wielded temporal power in the ancient days, but she also seems to have been possessed of important spiritual influence. Professor Weber, of Berlin, in his *History of Indian Literature* (p. 21 of the translation by Mr. Mann and Dr. Zachariae) observes that at the epoch of Indian history succeeding the compilation of the Vedas:—

"We must at any rate assume amongst the Brahmans of this period a very stirring intellectual life, in which even the women took an active part, and which accounts still further for the superiority maintained and exercised by the Brahmans over the rest of the people."

After the hymns of the Vedas had been adapted to elaborate ceremonials philosophical researches began to embrace the whole range of Brahminical theology, extending to questions of worship, dogma and speculation—

"Nor did the military caste," says the Professor, "hold aloof from these inquiries. We have sovereigns—whose courts form the centres of intellectual life; Brahmans, who with lively emulation carry on their inquiries into the highest questions which the human mind can propound; *women, who with enthusiastic* ardour plunge into the mysteries of speculation, impressing and astonishing men by the depth and loftiness of their opinions, and who—while in a state which, judging from description, seems to have been a kind of somnambulism—solve the questions proposed to them on sacred subjects."

At the period when the songs of the Rig Veda (*Praise Book of Knowledge*) were composed, Professor Weber surmises that the Prince was elective. He observes that—

"The free position held by women at this time was remarkable. We find songs of the most exquisite kind attributed to poetesses and queens, among whom the daughter of Atri appears in the highest rank (a seer to whom certain hymns of the Veda are assigned). Marriage is held sacred, and both husband and wife are rulers of the house and approach the gods in united prayer."

From linguistic, astronomical and literary evidences this epoch seems to have been somewhere between 860 B.C. and 2780 B.C. (p. 30 of translation by Mann and Zachariae, *vide* note). European scholars have greatly abbreviated the lengthy periods which the Hindus themselves have assigned to the duration of their religion, literature and philosophy. But it would seem that, at about 500 B.C., at the latest, a remarkable code of laws was in existence in Northern Hindustan, entitled the "Institutes of Manu." This is attributed by the Hindus themselves to remote ages. Sir William Jones, its first translator into English, ascribed it in its present form to about the ninth century of our era. Notwithstanding the antiquity of its form of the Sanscrit language and the general traditions concerning it, European scholars have endeavoured to bring it to a date within our era. Mr. T. Mitra, however, observed in his Tagore Law lectures, published in 1881, that nothing had been added to the knowledge concerning the epoch of this code since Sir W. Jones expressed his views nearly a century ago. Whatever may be the period assigned to its compilation in its present form, it is evidently the outcome of long ages of indigenous civilisation. This is a civilisation which appears to lead up to our own, as developed in the ancient and modern European States. The interior evidence of the whole of this code, in its institutions for Brahminical studies and asceticism, in its general rules for civil, military, mercantile and servile life, and in the religious system propounded in it, distinctly displays originality. But this must have

been the result of many ages of experience in educated life in the north-western provinces of India; whence it emanated.

In this code the actual condition of womankind, in respect to her liberties, powers over property, and the honourable or other condition in which she was maintained in these ancient polities of our ethnological cousins, is clearly displayed to us. It must be, however, remembered in regard to her general position that woman may have exercised, as in England, more social sway than political. These indications of influence which Professor Weber has produced must be considered in juxtaposition with the actual laws which regulate the disposal of woman's property, &c.

Manu means the first existing man-type, from the Sanscrit verb *man*, to think. The seven Manus are held to have been seven great sages or patriarchs, who successively appeared in the world, the first of which is supposed to have revealed these laws.

In the first place it must be noticed that these Institutes of Manu say nothing about *Sati* (purification), the custom of an Hindu widow immolating herself on the funereal pyre of her husband. In regard to widows it is said in chapter ix., section 4:—

"Reprehensible is the son who protects not his mother after the death of her lord."

It is said in chapter iii., section 52:—

"Whatever male relations, through delusion of mind, take possession of a woman's property, be it only her carriages or her clothes, such offenders will sink to a region of torment."

In these institutes the terrors of purgatorial hells are frequently threatened, as well as such material punishments as imprisonment, fine or maiming.

Sec. 53. "Some say that the bull and cow given in the nuptial

ceremony of the *Rishis* are a bribe to the father; but this is untrue, a bribe indeed, whether large or small, is an actual sale of the daughter."

54. "When money or goods are given to damsels, whose kinsmen receive them not for their own use, it is no sale; it is merely a token of courtesy and affection to the brides."

55. "Married women must be honoured and adorned by their fathers or brethren, by their husbands and by the brethren of their husbands if they seek abundant prosperity."

56. "Where females are honoured there the deities are pleased, but where they are dishonoured there all religious acts become fruitless."

58. "On whatever houses the women of a family, not being duly honoured, pronounce an imprecation, these houses with all that belong to them utterly perish."

60. "In whatever family the husband is contented with his wife and the wife with her husband, in that house will fortune be assuredly permanent."

62. "A wife being gaily adorned, her whole house is embellished; but if she be destitute of ornament all will be deprived of decoration."

In chapter v., sec. 146. It is said: "Hear now the laws concerning women." Now, in considering these laws we must remember the condition of bondage in which woman has been retained, even in England, in regard to her property, while her independence has been hampered by the social bonds of etiquette. It is only of late years that she has become more independent, while Acts of Parliament have given her control over her earnings. The following quotations exhibit a system of dominion over woman not unlike that which has been in force under English laws and customs. But they also testify to the respect and admiration felt for her and the high esteem in which her social influence was held. They suggest that woman had been inclined to be too independent in man's estimation, and that the Brahmins of the period were endeavouring to restrain her within bounds of subservience.

The wife may have occasionally been the better-half in the ancient as in our present civilisation.

Sec. 147. "By a girl or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling place, according to her mere pleasure."

148. "In childhood must a female be dependent on her father; in youth on her husband; her lord being dead on her sons; if she have no sons on the near kinsmen of her husband, if he left no kinsmen on those of her father; if she have no paternal kinsmen on the Sovereign: a woman must never seek independence."

150. "She must always live with a cheerful temper, with good management in the affairs of the house, with great care of the household furniture, and with a frugal hand in all her expenses."

155. "No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is exalted in heaven."

156. "A faithful wife who wishes to attain in heaven the mansion of her husband, must do nothing unkind to him, be he living or dead."

158. "Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband."

In chapter viii., sec. 29, it is said: "Such kinsmen as by any pretence appropriate the fortunes of women during their lives, a just king must punish with the severity due to thieves."

In chapter ix., sec. 10. "No man can wholly restrain women by violent measures, but by these expedients they may be restrained."

11. "Let the husband keep his wife employed in the collection and expenditure of wealth, in purification and female duty, in the preparation of daily food, and the superintendence of household utensils."

12. "By confinement at home, even under affectionate and observant guardians, they are not secure; but those women are truly secure who are guarded by their own good inclinations."

13. "Drinking spirituous liquor, associating with evil persons, absence from her husband, rambling abroad, unseasonable sleep, and dwelling in the house of another, are six faults which bring infamy on a married woman."

Besides taking into consideration the Vedic allusions, we ought to consider these texts in connection with the accounts of women afforded by the great epic poems of India, which must be attributed to the epoch succeeding the Institutes. It is evident from them that the women of the ancient Hindus, or Indo-Aryans, lived in a manner approximately free and independent as that enjoyed by our modern fair sex. It is true that a man might take more than one wife under certain conditions, but, on the other hand, the Princess Krishnâ, in the Mahâbhârata, is endowed with five husbands. The fact that the Brahmins, *i.e.*, the clergy and lawyers of the period, compiled these restraining rules demonstrates that the women had been accustomed to live freely. Restraining edicts result from too much licentiousness. They are not conceived by authorities in purely imaginative anticipation of evil.

Section 80. "A wife who drinks any spirituous liquors, who acts immorally, who shows hatred to her lord, who is incurably diseased, who is mischievous, who wastes his property, may at all times be superseded by another wife."

82. "But she who, though afflicted with illness, is beloved and virtuous, must never be disgraced though she may be superseded by another wife with her own consent."

84. "She who, having been forbidden, addicts herself to intoxicating liquors, even at jubilees, or mixes in crowds at theatres, must be fined six *racticds* of gold."

102. "Let a man and woman united by marriage constantly beware lest at any time, disunited, they violate their mutual fidelity."

131. "Property given to the mother on her marriage is inherited by her unmarried daughter."

194. "What was given before the nuptial fire, what was given on the bridal procession, what was given in token of love, and what was received from a brother, a mother or a father, are considered as the sixfold separate property of a married woman."

195. "What she received after marriage from the family of her husband, and what her affectionate lord may have given her, shall be inherited even if she die in his lifetime by her children."

197. "Her wealth given on the marriage, called *ásura*, is ordained on her death without issue to become the property of her father and mother."

Mr. Trailokyanath Mitra, who has been quoted above in reference to the Institutes of Manu, seems to consider it traditional that the marriage of widows was permitted in old times in India, and that it became restrained in comparatively modern times. Two law tracts were published and became famous in India about twenty-five years ago, which attempted to establish the legality of widows' marriage from the ancient sacred books.

It would, however, undoubtedly appear that in India restraints became heavily laid upon women's freedom. Just as classes of men or individuals have endeavoured to domineer over one another, so man has striven to render woman thoroughly subservient. In ages of violence this has been naturally attainable. The following sketch of a scene from the "Harivansa," the final book of the great Indian epic, the "Mahâbhârata," depicts the old free intercourse and equality between the sexes in the society of its period. It is partly taken from Mr. R. Mitra's translation:—Krishna, the chief Indian incarnation of the divine, accompanied by his brother Baladeva, his favourite friend the Prince Arjouna, with a party of eminent persons, including ladies, visit a watering-place on the west coast of Gujerat. They betake themselves to feasting, drinking, singing, dancing and bathing. Strong spirits were introduced, including rum, which seems

to have been drunk neat, with fried birds and sugared cake by way of refection. A roast buffalo, which was a favourite viand with Hindus in former days, formed the *pièce de resistance* in the banquet, and venison appeared boiled and garnished with mangoes and condiments, besides other meats and curries. Sweetmeats and cheese were introduced and the ladies were present, contrary to modern Hindu custom, and indulged in spirits and roasted birds, besides the sweets. The heroes danced with their wives and they bathed in the sea together, adorned with flowers and jubilant with draughts of wine. They appear to have been duly costumed, as in modern French *bains de la mer*, and they sported on floats, &c., as is sometimes the custom in the gay French sea-side resorts. Then they entertained themselves in boats, described as being large vessels with commodious cabins, painted inside with trees, gardens, festal halls, &c., and gay in flags outside. The Brahmin sage Narada made them all laugh, and the ladies showered on him pearls, garlands, &c. From this gay picnic or carouse being given in the life of the divine Hari-Krishna, it would appear that the affair was without impropriety in the conception of the poet. It would seem to indicate clearly a life of greater liberty than has been found amongst the later Hindu women, who are enjoined to eat after their husbands. The veil seems to have been anciently in use, but in the manner in which it is still worn in Europe, not to conceal face and figure entirely, as in Mohammedanism.

In the year 1776, under the direction of Warren Hastings, a "code of Gentoo laws, or ordinations of the Pundits," was made from a Persian translation of the original Sanscrit by Mr. N. B. Halled. In his introduction to the translation Mr. Halled observes that :—

"The many rules laid down in this (the 20th) chapter for the preservation of domestic authority to the husband are relics of

that characteristic discipline of Asia which sacred and profane writers testify to have existed from all antiquity. Women have ever been the subjects not the partners of their lords, confined within the walls of a harem or busied without doors in drudgeries. The Trojan princesses were employed in washing linen, and Rebecca was first discovered by Abraham's servant with a pitcher upon her shoulder to water camels."

But these observations seem certainly to have applied to the Semitic nations, in which the patriarchal system so strongly prevailed, rather than to our Aryan or Indo-European collateral ancestry. It however appears that in this code, compiled from Manu and nineteen later law treatises, woman is treated in a subject manner. The laws concerning her property are virtually the same as those which have been quoted from Manu. But in chapter xx., "of what concerns woman," she is now most despitefully mentioned. It is said,

"A man both day and night must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she be sprung from a superior caste, she will yet behave amiss."

"Women have six qualities: the first, an inordinate desire for jewels and fine furniture, handsome clothes and nice victuals; the second, immoderate desire; the third, violent anger; the fourth, deep resentment, *i.e.*, no person knows the sentiment concealed in their hearts; the fifth, another person's good appears evil in their eyes; the sixth, they commit bad actions."

These unjust and illiberal sentiments apparently show that the Hindus, after the Mohammedan conquests, had become infected with the sentiments of the Koran, which says (chapter iv.):—

"Men shall have the pre-eminence above women because of those advantages wherein God hath caused the one of them to excel the other."

It is not the spirit of the ancient Indo-Aryan poet, who said (Mahâbhârata):—

"A wife is the half of a man, a wife is a most excellent friend, a wife is the foundation of the three objects of life—virtue, pleasure and wealth."

"These sweetly speaking women are friends in solitude, they are fathers in matters of duty, they are mothers to those who are in distress, they are a repose to the traveller in the wilderness."

"For these women are by nature instructed, whilst the learning of men is taught them by books."

Here is a picture of a grand and independent woman of the Indo-Aryan civilisation of the 11th century of our era:—

"In the province of Gundwana, a queen celebrated for her beauty and accomplishments reigned over a flourishing and peaceful country, stated to have been 300 miles in length by 100 in breadth and to have contained 70,000 towns and villages. Having repulsed the Mohammedans in a first battle, in which she encountered them with a powerful army including 1,500 elephants, she was wounded in a second engagement. Finding that the day was lost and that she must be taken prisoner, she plunged her dagger into her bosom. The garrison of the royal fort slew themselves, with their wives and children, in preference to falling into the hands of the enemy."

She would seem to have been worthy of that chivalrous adoration of the fair sex which we find in the ancient poems in the Sanscrit as in mediæval European romaunts.

In a story in the Harivansa the handsome Pradyoumna takes in his the hand of the beautiful Prabhâvati, with its glittering ornaments. He feels that it trembles.

"Celestial beauty," he says, "object of the most tender hopes, why do you hide your countenance, brilliant as the stars of night, why do you maintain this cruel silence? Do not be envious of my beholding your charming face. Oh, adorable being, disdain not thy slave. Accept the homage which he has rendered to you by resigning his liberty. You have no cause for fear; submissive and respectful I address to you my prayer. Oh, incomparable one, let me know that I have touched your heart."

Gallantry of this kind appears to have been unknown to the Greeks and Romans. It revived in our mediæval ages, to lead to the liberties of European woman in the nineteenth century.

CHARLES J. STONE, F.R.S.L., M.R.A.S.

NATIONAL INDIAN ASSOCIATION— MADRAS BRANCH.

The Annual Meeting of the National Indian Association, Madras Branch, was held in the office of the Director of Public Instruction, Pantheon road, Madras, on Saturday, April 7th. There was a large attendance, consisting mostly of educated natives. In the absence of Mr. H. B. Grigg (the President), Mr. Justice Mutusami Aiyar, C.I.E. (Vice-President) was voted to the chair. We take the following account of the Meeting from the *Madras Mail* :—

The Chairman, in opening the meeting, said :—"Ladies and Gentlemen,—I am very sorry that Mr. Grigg's ill-health has rendered it necessary for him to be away from Madras, and although I feel very great pleasure in being present this evening, still I wish some one more worthy had been appointed to the chair. As to the business of this evening it is set out in the printed notice that has been circulated, and it is not therefore necessary for me to read the notice on this occasion. There is one peculiar feature, however, in the programme which deserves special mention; several members of the Association have very kindly undertaken to read papers on subjects of importance which have an intimate bearing on the object which this Association has in view. With these remarks I shall proceed to the business of the evening."

Mr. P. Chentsal Rao (the Secretary) then read the following Report:—

In presenting their Report for 1882 the Committee are glad to be able to congratulate the members on the steady continuance of the work of the Association.

Strength of the Association.—The number of the members of the Association and of subscribers to the *Journal* at the commencement of the year was 136. Ten of them resigned or left the Presidency during the year, and 29 members newly joined the Association. Thus the Association now numbers 155 members and subscribers. The Association continues as influential as ever. His Excellency the Governor, Mr. Grant Duff, Mrs. Grant Duff, His Highness the Maharajah of Cochin, and Her Highness the Senior Rani of Travancore are the Patrons. Mr. H. B. Grigg, the Director of Public Instructor, is the President, and Mrs. Carmichael and the Honourable Mr. Justice T. Mutusami Aiyar, C.I.E., are Vice-Presidents. The Honourable Mir Humayoon Jah Bahadur, C.I.E., kindly consented to be the Treasurer of the Association, and P. Chentsal Rao and Mrs. Brander to be Honorary Joint Secretaries.

Lectures.—Dr. Furnell kindly delivered in April, 1882, on the invitation of the Committee, a public lecture, on "Water and its effect on Public Health." The lecture was so interesting and instructive that three hundred copies of it were printed at the expense of the Association and freely distributed to the public. It has since been translated into Tamil and Telugu by order of the Government, and several thousand copies of the Tamil edition have been distributed by them free of charge to the masters of all schools of a permanent character.

Home Education.—One of the most important undertakings in which this Branch is engaged is home education for Indian ladies and girls who do not attend school and for girls after they leave school. The Committee began this work last July by appointing two teachers—one a caste Hindu holding a third grade certificate, and the other a native Christian holding a first grade certificate. The former teaches in Tamil, the latter in English and Tamil. Both were trained in the Government Female Normal School.

Their services were at once engaged by some of the leading native families of Madras, and their whole time is now occupied. Each teacher spends four hours a day at her work, exclusive of the time taken up in going from house to house. She keeps a record showing the dates on which she visits each house, the number of pupils present, and the subjects and portions taught at each visit. Both teachers report themselves to Mrs. Brander, and show the record of their work about once a fortnight. At the same time they bring the sewing and writing done by their pupils and obtain advice and directions concerning their work. The attainments of the pupils vary from those of mere beginners to those of pupils who are beyond the fifth standard. This latter includes somewhat advanced knowledge in language, geography, history, and in arithmetic in vulgar fractions. Many learn a little English. With all our pupils needlework is the most popular occupation, but our teachers are not allowed to teach it alone, and every effort is being made to render the education given sound and thorough. Even the most backward of the pupils learn reading, writing, arithmetic and poetry, as well as plain needlework. The most advanced pupil attended the public examination known as the Special Upper Primary Examination, in December. The result is not yet known. This lady learns English, and has also begun music.

Several pupils sent needlework to the Exhibition of the Association, and many won certificates, and one obtained the first prize for knitting. Most of the pupils attended the receptions held by ladies of the Association, and several visited the Exhibition of Needlework. At the close of 1882 Mrs. Brander held an unofficial examination of almost all the household classes. The remaining ones will be examined early in 1883. The results of the examination were, on the whole, very satisfactory. The knowledge, though limited, was sound and thorough, and showed that the teachers had done their work carefully and conscientiously. Mrs. Brander was much pleased with the eager interest in their studies which the pupils themselves evinced. Many were preparing to be examined for Upper or Lower Primary Certificates, and it is intended to examine them for these certificates before the close of the official year on the 31st March. The total number

of families now under instruction is fourteen, numbering twenty-one pupils. Two household classes contain five pupils, but, as a rule, it has not been found possible to assemble several pupils in one house. Each has to be taught separately, and hence it is not always possible to make the most of time and teaching power. The two teachers receive salaries respectively of Rs. 25 and Rs. 40, so that the total monthly cost of the work has hitherto been Rs. 65. The Government have very liberally sanctioned grants amounting to half this sum. The fee paid in each family varies from 8 annas to Rs. 2 for each pupil, and the total for fees has usually amounted to about Rs. 18 a month. The Honourable Mr. Justice Muttusami Aiyar very kindly subscribes Rs. 5 each month, thus leaving about Rs. 10 to be supplied from the funds of the Association. The Committee trust that the home classes will soon cease to be a burthen on the finances of the Association. As their funds scarcely warranted this expenditure, and as many applications for home teaching had been received, which it was impossible to comply with without appointing more teachers, and as it is also very important to improve and to spread the work, the Committee resolved to raise a fund for the purpose. A circular explaining the object in view and appealing for aid was printed and distributed, and has met with a fair response. The Association is especially indebted to His Excellency the Governor of Madras for a donation of Rs. 50, and to His Highness the Maharajah of Travancore for the munificent gift of Rs. 500. A complete list of the subscribers is appended. The Parent Association and the trustees of the Mary Carpenter Fund have generously sent Rs. 100 and Rs. 120 respectively. Altogether the donations and subscriptions to the Home Education Fund, together with the Government grant and fees, amounted at the close of 1882 to Rs. 1,247. The expenses up to the same date were Rs. 298, leaving a balance in hand of Rs. 949. Encouraged by the success already attained, and desirous of complying with all the applications received for such teaching, the Committee have decided to employ two more teachers to teach in Telugu and Hindustani, on salaries of Rs. 25 and Rs. 30 respectively, provided that the Government sanction half-grants of their salaries. The Hindustani mistress is to teach Mussalman ladies and girls.

As this work spreads it will be necessary to appoint additional teachers and a superintendent, and the Committee hope that, during 1883, their Home Education Fund will become sufficiently large to enable them to do this.

Girls' Schools.—On the 1st of August last His Highness the Maharajah of Vizianagram was pleased to transfer the entire management and control of his five girls' schools in Madras to the Association, promising to contribute monthly to the funds of the Association the fixed sum of Rs. 750, which was approximately the cost of the schools. The Association has appointed a sub-Committee to manage these schools, consisting of Mr. Grigg, the President, Mrs. Carmichael and the Honourable T. Mutusami Aiyar, C.I.E., Vice-Presidents, the Honourable Mir Humayoon Jah Bahadur, C.I.E., Mrs. Grigg, Mrs. Arundel, Mrs. Keess, Miss Keely, Mrs. Tarrant, Mr. Ramaswami Naidu, Mr. Kristnama Chariar, and P. Vejayaranga Mudaliar as Honorary Secretary. The schools are under Government inspection, but as yet receive no grant; but it is under contemplation to apply to Government for grants-in-aid of these schools and to reorganise them with that object. The teaching staff is composed entirely of masters, but the sub-Committee contemplate substituting gradually school-mistresses as far as practicable, and placing all the schools under the superintendence of a European lady.* When the Association took charge of the schools on the 1st August last a balance of Rs. 34-3-4 was handed over by the former secretary. A sum of Rupees 3,750 was received from the Maharajah up to the end of the year, and Rs. 306-8-5 was collected from pupils, making the total receipts 4,090-11-9. The ordinary expenditure during the five months ending the 31st December amounted to Rs. 3,478-9-3, leaving a balance of Rs. 612-2-6 with the Honorary Secretary. The Committee hope that the transfer of these schools to their control will greatly increase their usefulness and efficiency.

Meetings of Native Ladies.—The ladies' sub-Committee, consisting of Mrs. Grigg, Mrs. Brander, Mrs. Shaw-Stewart, Miss Keely and Mrs. Keess continued their active interest in the work of the Association. There were several social gatherings of native ladies at the residence of Mrs. Grigg, and the meetings

* Miss Eddes has since been appointed to this post.

appear to have been appreciated by the ladies who attended them. A successful Needlework Exhibition was held by the sub-Committee, but its account will appear in the report of 1883, as it was held in January, 1883, though all the necessary arrangements were made in 1882.

Famine Orphanage Committee.—The Rajah of Venkatagiri having failed to inform the Committee of his willingness to transfer to the Association unconditionally the funds of the Orphanage Committee referred to in the last year's report, the Committee resolved to consider the negotiation to be at an end.

Scholarships.—With the object of inducing Hindu caste girls or Mahommedan girls to pass the Upper and Special Upper Primary School Examinations, the Committee gave during the year eleven scholarships of Rs. 1-8-0 per mensem, against two scholarships of five Rupees, each granted in 1881. Those that received scholarships in 1881 passed their examinations successfully; but the results of the examination of those who received scholarships in 1882 are not yet known.

Finances.—The total receipts of the Association during the year, including the transactions connected with the Maharajah's schools, amounted to Rs. 7,249-7-4, and the disbursements to Rs. 5,053-15-3.

Mr. P. SRINIVASA RAU, in proposing that the Report just read be adopted, said that it was not a stereotyped report, but a valuable record of real work done by the Association during the year. He thought that the advantages of public lectures could hardly be exaggerated; the subject selected for the first lecture was "Water," &c., and a more useful subject could scarcely been thought of; its usefulness would be felt not only in the city of Madras, but in all parts of India, in which the report in various languages had been circulated; for this great advantage they were indebted to Dr. Furnell. And then with regard to female education, as very properly observed by an Englishman, "If you wish to know the political and moral conditions of a country you should ask what rank the women held in the country." It was the

women that supplied the morals of the country; the influence that women exercise impress the whole life. There was no wonder, therefore, that the subject of female education and of the condition of women in general were being so widely discussed. Another twenty years would effect vital changes in the condition of native females; but to turn to the practical side of the question girls in India attained maturity at a very early age, and they were then removed from school at the very moment when their attendance was most necessary. Again, some Hindus objected to sending their girls to school; the Association should pursue a mild course with regard to girls so situated, and whatever means were adopted for the education of girls the sympathies of mothers should be enlisted. The speaker then said a few words with reference to the work done by the Association during the year.

Mr. ARUNDEL seconded the proposition that the Report be adopted.

Mr. KRISHNAMA CHARIAR then read a paper on "Home Education of Hindu girls."

Dr. FURNELL read a paper on "Water and its connection with public health."

Mr. S. SRINIVASA RAGAVAINGAR read a paper on "The desirability of extending the operations of the Association by opening Branch Associations."

Mr. R. BALAJI ROW read a paper on "The duties of educated Hindus."

Mr. C. CODANDARAMA MOODELIAR read a paper on "Municipality, its advantages and disadvantages."

The CHAIRMAN then, on behalf of the members of the Association, tendered the thanks of the Association to those gentlemen who had been kind enough to read papers during the meeting. He believed that the system of reading papers like those that had been read would be very beneficial to the

Association. Of the various subjects that had been touched upon during the evening there was one subject of so general importance that he (the Chairman) thought he ought to make special allusion to it; the subject was that on which Dr. Furnell had been kind enough to read a paper. There was nothing so dear to man as his health, and it was to the interest of every man to see that in the water he drank he did not unconsciously swallow poison. He would solicit the attention of all to the suggestions made by Dr. Furnell, and he hoped that every educated Hindu would consider it his duty, so far as his means would permit, to see those suggestions adopted, not only in his own case, but by all sections of the Hindu community. The Chairman then made a few remarks upon the objects which the Association had in view, and concluded with an earnest appeal to educated men and to the general public in the hope that they would do their best to expand the resources of the Association in order that the Association might be enabled to carry out the objects it had in view.

Mr. KRISHNAMA CHARIAR proposed a vote of thanks to the Chairman, which was unanimously adopted.

We expect to be able to give later some of the papers read at this Meeting.

REVIEW.

THE MADRAS MONTHLY MAGAZINE. A Social and Literary Journal. Vol. 1. No. 1—4. Madras: Addison and Co., 1883.

THE above periodical of twenty-eight pages, dating from the beginning of this year, gives promise of becoming a useful and

interesting journal, supplying much varied information to that large section of Indian readers to whom the greatest number of English magazines would prove unattractive. The original articles are short, not so much local as Indian in colouring, thoughtful and suggestive on matters of abiding interest. The tendency of such articles as those headed "Family life as a training for society," and "The claims of India on her educated sons," is healthy and practical. It is pleasant to read a journal so free from party spirit in these days of excited feeling.

A prize is offered by the editor for essays on useful subjects to be competed for by Indian students. The successful essays appear in the magazine, which also contains notices and reviews of interesting works published from time to time in England and in India. There are articles, too, written in a popular style on scientific and philosophic subjects. The aim of the proprietors is, with the co-operation of friends, native and European, "to bring about a *sympathy of opinion* which is the one thing India needs most." May this co-operation be extended, and may the *Madras Monthly Magazine* succeed in promoting such sympathy.

M. S. K.

HINDU EARLY MARRIAGES.

The readers of this *Journal* must have read with interest the article on "Hindu Early Marriage and its Effects" by Mr. N. N. Mitra, published in the February number. The writer concludes his article by appealing to the Government to suppress early marriage by law. No one acquainted with the real state of Hindu society would agree with the writer. In the first place let us consider what are the causes which gave rise to such an institution, how it is connected with other customs prevalent in the country, and then what steps might be taken towards reform. There is sufficient evidence to show that early marriage is not an old institution of the country. Girls used to choose their own

husbands, and the *Swayamvara* (literally meaning finding out a husband for one's self) ceremony was the order of the day. *Damayanti*, a Hindu female married by Swayamvara. *Sita* and Draupadi chose their own husbands. Instances could easily be multiplied. There *was* "love-making" in a Hindu marriage, for *Sakuntala*, the celebrated heroine of Kalidasa, married *Dushyanta* after "love-making." Hindu girls were not married early, and some of them actually preferred a life of celibacy, devoting it to intellectual life or religious occupations.

Now it is for the Indian socialist to solve the problem how and why these good institutions were replaced by the baneful customs now prevalent in the country. At a time when civilisation in India reached its acme people began to be less careful of themselves, and the Mohammedans began to spread their conquest. Many a glorious battle was fought by gallant Hindu generals; but the people being degenerated by the luxury of civilisation, the hardy Mohammedans were irresistible. A more tyrannical and despotic government never ruled a country. Within half a century the once civilised and glorious India became nothing better than a degraded and demoralised land. Hindus saw that the seclusion of their women was necessary. It gradually became a custom in the country. Now it is easy for us to see that in a country where the females are not allowed to come out in society, where there are restrictions put upon social intercourse between the two sexes, the custom of early marriage must necessarily follow. The one cannot exist without the other. When the girl sees nobody but her own relatives, her seclusion being a sufficient cause to make her entirely ignorant of the ways of the world and its men, is it not simply absurd to expect her to choose her own husband? Consequently, naturally enough the duty of selection devolves upon her parents or other guardians, and in ninety-nine cases out of a hundred it is found that they do not make a bad selection. Under such circumstances it is evident that it is a wiser policy to marry girls early. A husband then can with greater ease mould his young wife so as to suit him, and almost all Hindu husbands succeed in doing this. It might appear strange to an English lady to conceive how her Indian sister could enjoy conjugal bliss when the right of finding out her husband is not hers. But it is a fact which cannot be

gainsaid that the Hindu wife really loves her husband. "The husband is heaven" is her motto.

Now let it not be thought that I defend early marriage. On the other hand none would rejoice more than myself if this institution were abolished from my country. But how is it to be abolished? Is it by the interference of the Government? Mr. N. N. Mitra says:—"It is only by the interference of Government that any change in our customs can be effected." Such an evidence of want of self-reliance is really pitiable. In these days when the Government is granting to our people the boon of self-government in political affairs, is it not shameful to ask the help of the Government in affecting social reforms? The Government, in enforcing such a law, will do injustice to many. The best remedy lies in the hands of the educated people of the country. If they become more sensible the custom will soon die out. Even if the Government had not interfered with the *Sati* rite, it would have disappeared from the country under the influence of education by this time. So we hope that education, and education alone as it is advancing, will rescue our country from the evils of early marriage.

A. MITRA.

London.

THE NATIONAL ANTHEM FOR INDIA.

A meeting of the Society for the Introduction of the National Anthem into India was held on the 26th April at the National Club, Whitehall Gardens.

Sir WILLIAM ANDREW, C.I.E., F.R.G.S., took the chair, and the room was filled with a select and representative assemblage.

The CHAIRMAN, in opening the proceedings, spoke of the many different nationalities of which our Indian empire was composed, with no coherence, no common bond between them.

If, he said, we could bring it about that they should have something common among themselves, if we could give them something from us, freely and lovingly offered to them, so that they might join us on a common platform in singing the praises of the same Sovereign, in invoking a blessing on the same ruler, we should not only cause great gratification to our distant fellow-subjects, but we should inaugurate a new political era. He then introduced to the meeting

The Rev. Canon HARFORD, who read a long and interesting essay, in which every argument in favour of the introduction of the National Anthem into India was most ably set forth. A National Anthem which acknowledged the over-ruling might of Divine Providence, and the allegiance due to the legitimate ruler of the country, was a boon to any land, and wherever it existed it entered into the hearts and affections of the people, and helped to form and to preserve their national character. But in order to do this it must be in a language "understanded of the people" who use it, and must also reflect their special loyalty. After carefully analysing the needs of India in this direction, and the possibility of supplying them from the Sanscrit or other languages of the country, the speaker arrived at the following conclusions:—(1.) That a National Anthem can never be evolved by India from her own resources. (2.) That if she is to have one at all it must be proposed to her by England; and (3.) That the most appropriate object we can bring before the peoples of India for such a purpose is that hymn—the music of which is already well known to them as "The Queen's Song"—our own National Anthem, "God Save the Queen." Such a gift would be a token of sympathy and goodwill from England, and by bringing the Sovereign's name and existence immediately before the people, would develop the feeling of loyalty which already exists in a remarkable degree. Mr. Harford

read letters from Mr. P. Mukerji and Mr. Ramaswami Raju to show that India was not unprepared for the reception of our National Anthem. There was no real difficulty in rendering or adopting the words; and he quoted the opinion of the Rajah Sourindro Mohun Tagore, Mus. Doc., to the effect that the original English melody is not repugnant to Indian taste, but is, in fact, best fitted for the purpose of a National Anthem for India. In summing up, Mr. Harford enumerated the following advantages which might be expected to flow from the introduction of the National Anthem to the Indian people:—(1.) "God Save the Queen" would become a fresh link of fellowship between them and us. (2.) It would give form and substance to what is wanting in the Indian language for great public occasions, viz., a suitable medium for the personal "Rajabhukti" which exists in the hearts of the Indian people towards their sovereign. (3.) Familiar use of the "Queen's Song" would lead all classes in India to desire greater acquaintance with the personal history of Her Majesty, and thus a greater respect for womanhood would be inspired. (4.) The use of a hymn addressed from all parts of the empire to one Supreme Being would qualify the influence of other objects of worship, and tend to restore the primary monotheism which was clearly taught of old in the Vedas; and (5.) This hymn, if sung in parts, would afford a good example of the superiority of singing in harmony over singing in unison, and thus tend to raise the social status of music in India, and improve the general moral tone of the people.

The meeting was afterwards addressed by Mr. Ramaswami Raju, of Madras, Mr. A. H. Louis, General Crawford, and others, and concluded with a hearty vote of thanks to Canon Harford for his able paper.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

"Fictions to *please* should wear the face of truth."

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
D'gambari, a widow in the village (also called *Thakuran Didi*).

CHAPTER I.

INTRODUCTION.

In a village not far from Krishnagar there dwelt a Brahman named Chandra Shekar Chatterjee. He had two sons. Of these the elder was named Sasibhusan, the younger Bidhubhusan. When Bidhubhusan was about eighteen months old his father died; therefore he became his mother's pet. His elder brother was seven or eight years older than he; consequently while Sasibhusan was studying, Bidhubhusan spent his time in play.

Sasibhusan was as much superior to his brother in intelligence as in years. At the age of sixteen or seventeen he had finished his studies in the *Patshala* (village school), and had obtained a post in the employ of the village zemindar at a salary of five rupees a month. The salary attaching to such a post is nominal only; there are many who would willingly take it without any salary. Sasibhusan made much profit out of it, and in a short time became a man of substance. Sasibhusan's entrance into business and Bidhubhusan's first attendance at school occurred about the same time. It has never occurred to any child to be at once the pet of its mother and of its stepmother.* The child that

* This illustration supposes the co-existence of mother and stepmother, a fact of common occurrence in Kulin Brahmin households. In this family

is loved by its mother will not be loved by its stepmother; again, the child to whom the stepmother is attached will not receive much show of love from its mother. Bidhu's mother loved him excessively; therefore his stepmother, Ma Saraswati, averted her face from him. First the *guru mahashoi* (preceptor) and afterwards the neighbours, each in turn strove to establish kindly feeling between Ma Saraswati and Bidhubhusan, but no one had any success. The more they tried to drive him, the greater became Bidhubhusan's devotion to pleasure and aversion to study. But ignorance never yet stood in the way of a Kulin's marriage; therefore at the age of fifteen he was married. At the close of the marriage ceremonies the bride came to her husband's home, when Ma Saraswati took her final farewell.

Bidhu's mother survived his marriage five years. During these years a son and a daughter were born to Sasibhusan, and a son to Bidhubhusan; but except these events none occurred that it is necessary to mention; therefore here we close this chapter.

CHAPTER II.

THE HAWKER'S SHOP.

Authors can read men's thoughts, and, at will, can visit every place; otherwise how could Bharat Chandra Rai† know what Sundar was thinking of, sitting under the beautiful bakul tree? How could Michael‡ be acquainted with what takes place in the other world? And how could Bankim Babu,‖ finding entrance into a place even more inaccessible, the inner apartments of a Mussulman prince's mansion, hear the conversation of Osman and Ayesha? The author has also another power; he can make the

Ma Saraswati (the Goddess of Learning) was the stepmother. Neither wife holds the relation of step-mother to her rival's children, but the Hindus use that word as an equivalent for the name by which the children address the rival wife.

† *Bharat Chandra Rai*, the famous composer of the poem *Bidya—Sundar*, reciting the loves of the two persons named.

‡ *Michael Mudu Soodun Datta*, an eminent modern poet, deceased some years.

‖ *Babu Bankim Chandra Chatterjee*, the most popular novelist of Bengal.

improbable probable. This is not a very common gift. Many writers have died from the want of it. Without it Vishnu Sarma* would have been dumb. By this power Laghu Patanak† discoursed logic, and Chitra Grib‡ instructed the foolish pigeons. By this power Bankim Babu puts into the mouth of a Mussulman young lady of two and a half centuries ago the speech of modern European ladies. Our need for speaking of this power in this place is that the matters which we shall successively relate in this book, even if, O reader, they should be invisible to your mortal eyes and ears, are not imaginary; we perceive thousands of qualities more than you can see; therefore be not unbelieving.

At the time of which this chapter treats the reader will understand that four or five years have passed since the death of the mother of Sasibhusan and Bidhubhusan, and that their children are from five to seven years old. Now they can run about, and when they please make different kinds of dolls for themselves; they accompany the servants to market, and occasionally quarrel with the children of the neighbourhood. So long as their mother lived, Sasibhusan and Bidhubhusan were excellent friends; the younger did not molest the elder, nor was the elder harsh to the younger. But after the death of the mother, Sasibhusan's wife gave her husband clearly to understand that it was not convenient that the two families should dwell together as one any longer, nor have their expenses in common. Nevertheless Sasibhusan did not suddenly show unfriendliness. When together the two were as brothers. Born of one mother they had been nursed at the same breast. They might have a thousand differences, yet they did not cease to love each other. But between their wives there was no tie of blood. Quarrels began to arise, but as these were not fostered by the husbands, there had been as yet no separation of the families.

All being in this condition of mind, it occurred about this time that one day in the afternoon a hawker arrived in the village with a stall full of different kinds of goods. Seeing this, all the women

* *Vishnu Sarma*, author of the *Pancha Tantra*, a series of Sanscrit fables.

† *Laghu Patanak*, "easily descending," the name given to a crow.

‡ *Chitra Grib*, "iridescent beak," the name of a pigeon. Characters in the fables of Vishnu Sarma.

and children, the wives and daughters of the village, assembled there. Some made purchases, and some—that is to say, those who were short of money—on hearing the prices of articles walked away. The children who received toys danced with delight; those who got none rent the air with their cries. Pramada, the wife of Sasibhusan, bought a whistle each for her own little boy and girl, but she bought nothing for Bidhubhusan's child. Sarala, Bidhu's wife, was there also, but as she had no money she could not buy anything for her child. Her little son was not present at the time; for this reason Sarala was turning away, when from the distance Gopal, calling out "Ma! ma!" came up and said, "What is there over there, mother? Let us go and see."

Sarala: They are all quarrelling over there; we will not go or we shall get beaten.

Gopal: What are they quarrelling about? Who will beat us? I *will* see.

Sarala: No, we must not see; let us run quickly.

Gopal: No; I will go.

Pramada, seeing the position of Sarala and her child, said to her own children,—"Go now, Bipin—what are you doing here?—go and show Gopal what a nice whistle you have got. You, Kamini, go also." Following their mother's instructions both the children approached Gopal, blowing their whistles as they went; thereupon Gopal set up a cry,—"I want one."

Sarala: There are no more; when he brings some to-morrow I will buy you one.

Gopal: There are more; I want one to-day—(crying and pulling at his mother's dress).

What could Sarala do? She was obliged to go to the hawker's shop. The moment Gopal got there he snatched up a whistle and ran off to the spot where Bipin and Kamini were playing. Sarala had not a single coin; therefore she said to Pramada, "Didi (sister), will you lend me a pice?"

Didi at other times could hear words spoken six miles off. Putting her ear to the wall of a room she could hear what the child inside was saying in its dream, but now she could not hear what Sarala said standing at her side. Therefore Sarala asked again,—"Didi, will you lend me a pice?" Didi might not have

been in the place. Sarala repeated her request. This time some one standing by said,—"Don't you hear what the Chota Bou says? Won't you answer her?"

At that, Pramada, with a grimace as one waking from a long sleep, cast one eye towards Sarala, saying,—"What do you say?"

Sarala: Can you lend me a pice, sister?

Pramada: Is your sister a money-lender that she should lend?

Sarala: Then if you won't lend me money, buy this whistle for Gopal.

Pramada: Am I another magic tree* that I should give whatever is asked from me?

Sarala: It is not so much for you to give. Gopal is not an alien to you; why do you not regard him as you do Bipin and Kamini?

Pramada: If wishing could give us our desires there would be little sorrow left. If I chose to imagine myself a queen, would that make me one?

Sarala, on hearing these sweet words from Pramada, remained silent with dejected countenance.

Pramada: There are people in the world who are insatiable; the more you give them the more they want. If I were able to keep what comes in monthly I should have no cause for anxiety, but that cannot be done. What one man labours hard to earn is dissipated by half-a-dozen idle people. He† is such a stupid that he understands nothing. If he had any understanding, would he now be living on the sweat of his brow? Why can't he sit down and enjoy his savings?

Pramada would have said more, but the thought of her husband's extreme stupidity overcame her, and she shed floods of tears. A number of the village women, who, when they wanted to beg a little oil or a little salt, were in the habit of addressing to Pramada many flattering speeches in praise of her beauty and

* Pramada alludes to the fabled tree in Indra's Paradise, which yields fruit to everyone's desires.

† "He" refers to Sasibhusan. A Hindu wife does not speak of her husband by name.

her disposition, were now wholly melted by her tears. Some joined their tears with hers, while one or two began to scold Sarala. Amongst them was a dwarfish, stout-bodied widow who was particularly emphatic in her sympathy with Pramada. "I will speak the truth," she said. "What should hinder me? Sarala has a very long tongue. Pramada's husband supports the family, but no one ever hears a loud word from her lips."

As when in the forest one jackal sets up a howl, the rest of the pack follows suit, so now when the widow had spoken, all the rest, like Digambari (the widow), began, each in her own way, to find fault with Sarala. One word leads to another. Beginning with Sarala, by degrees the character of every woman came under discussion. At length it appeared that with the exception of Pramada not one woman was good for anything.

The reader conversant with human nature will comprehend that if the old women looked down upon the younger ones, they were in their turn not a whit less despised by their juniors. In fact, there is no time like that of youth. All are eager to be young. Boys shave to acquire a moustache; age dyes the moustache to make it black. Therefore the old ladies who expressed their contempt for the young ones by calling them children did not express their real sentiments.

Sarala remained for a time speechless, her eyes filled with tears. The hawker, thinking it useless to remain there longer, began to close his stall. Seeing that, Sarala became greatly alarmed. Gopal was not at hand, so that she could not return the whistle; neither could she pay for it. While she was thinking what to do, the hawker being ready to go, Digambari, the fat, dwarfish widow, said to him,—"You have not taken your money." The hawker answered,—"Never mind the price of that whistle; I am doing a good business, so I can give one away."

On hearing these words Sarala was more distressed than before. The intelligent hawker glancing at her, perceived that it would not be well to speak of making a gift of the whistle; therefore he said,—"I often come to this neighbourhood; the next time I come I will take the money;" at which Sarala was greatly comforted. Pramada, for her part, was greatly annoyed, while the assembled widows and housewives looked upon each other.

CHAPTER III.

FRUITS OF PEARL ON A TREE OF GOLD.

Sarala came home troubled in mind. Having completed her usual work in the house, she sat apart meditating on the events of the afternoon. All the strength and wisdom of a woman is in her husband, but Sarala had no such support to sustain her. Bidhubhusan spent the whole day in the village; he came home only at meal times; he saw nothing of household matters; he could not earn a farthing. In music, song and cards his time was passed. He had a very strong affection for his brother; to quarrel with his elder brother he would have looked upon as quarrelling with his father. Those who are not polished by education are always very irritable; Bidhu had this fault; he did not take offence at common matters, but if made angry he was not easily appeased.

Sarala considered whether it was necessary to tell him what had occurred that day. She did not imagine that any benefit would result from doing so, yet if the thoughts of the mind are not expressed, the heart obtains no relief. While she was thus thinking, Gopal came up to her. On seeing him Sarala wiped her eyes with the end of her *sari*. Gopal asked,—"Why are you crying, mother?"

Sarala: Where am I crying?

Gopal: The tears are falling from your eyes.

Sarala: I have a pain in my stomach.

Gopal: Then why do you not take some of the physic Shyama gives me when my stomach aches? I will call Shyama; take her medicine and the pain will go.

Sarala: There is no need to call Shyama; my stomach does not ache; something that fell into my eye is making it water.

Gopal: Then let me blow into your eye, and the thing will go out at once.

So saying Gopal came near. His mother, taking him on her lap, gazed into his face with eyes athirst with love.

What a wonderful thing love is! Gopal knew nothing of the cause of his mother's tears, but seeing her crying his own eyes

became moist. Sarala looking into Gopal's tearful eyes forgot her own troubles, and seating him astride on her hip went out of doors. Gopal resting his head on his mother's shoulder remained quiet. Seeing that, Sarala strove to make him talk, and to excite his laughter began to laugh herself. He who has seen a beautiful young woman smiling through her tears will not forget the sight. May it not be likened to fruits of pearl upon a golden tree?

CHAPTER IV.

A GOLDEN NECKLET.

Children do not, indeed, always inherit the virtues of their parents, but the faults of the father and mother are transmitted with interest. It is rare to see a learned father and a learned son, but extremely common for father and son to follow the profession of theft. Pramada was a notable example of this. Her father's name was Ram Deb Chakravarti. His house was very near to that of Sasibhusan. Enviousness, malice and a love of quarrelling were characteristics of many of the race of Ram Deb Chakravarti. Into whatsoever household a daughter of his race was married that house became a scene of contention. Pramada inherited this paternal quality to the fullest extent, but of a certain straightforwardness in her father's character she had not a trace. Her father was not well off. It was not till after her marriage that Pramada had begun to make acquaintance with money. By degrees, when after the death of her mother-in-law she became mistress of the house, she began to think herself better than all the world. We have before said that Bidhubhusan did no work, but from Sarala Pramada exacted more than made up the loss. Pramada never went outside her own rooms. The cooking and other household work was done by Sarala. If any one remarked upon this to Pramada she would say, "What is the work she makes so much fuss about? were I not ill I could do it in no time." Pramada was constantly alluding to this illness, but it would be difficult to give it a name, for she was not seen to fast for a single day on account of it, she never lost flesh, on the contrary she became extremely plump. There was but one single sign of illness, that morning by morning if she did not get her

breakfast the illness increased greatly. Readers will understand what disease this was.

The reader is already acquainted with the conversation held by Pramada and Sarala in the afternoon concerning the things taken from the hawker. What Sarala did on returning home is also known to them. Now hear what Pramada did. Setting down her feet with ten times the noise natural to them, Pramada entered her chamber, and fastening the door lay down upon the bed. Those of the household who heard the noise concluded there would be a disturbance in the house before the day was over. Pramada's speech was so sweet that he who heard it once had no desire to hear it a second time, therefore no one came forward to inquire into the cause of the noise. Bipin, on returning from school, was going to his mother, but seeing the door shut went out again. Kamini, calling out, "Ma, ma," began to cry, yet Pramada gave no answer. The male and female servants in a house usually adhere to the master and mistress, but in Sasibhusan's house this rule did not hold. If Shyama was wanting in devotion to Pramada, she more than made up for the loss by the amount she showed towards Sarala, and on this account they were both equally scolded. This increased the friendship between them. When Sarala was scolded the water came into Shyama's eyes; when Shyama was scolded Sarala could not check her tears. Shyama had this special faculty that wherever anything was going on she contrived to hear it. Moving silently, she went from place to place without being heard. When she had heard all she would go to Sarala and relate the whole from beginning to end. On her part Sarala concealed nothing from Shyama.

Sarala repeated to Shyama all that had occurred with reference to the hawker. Shyama remained silent for a moment, then, smiling, said, "To-day another trinket will be required." Gradually the day came to an end. As the time for Sasibhusan's return approached Shyama placed a water jar, a towel and a pair of wooden clogs in the veranda, and a cushion, sandal wood, flowers and a vessel in the idol house for the daily service. Many fears arose in the heart of Sarala. Pramada lying on her bed got up a loud sobbing, the tears streaming from her eyes. Bipin, returning from play in the village, began to call out, "Ma! ma!"

Kamini rent the ear with her cries. At this time Sasibhusan arrived.

As was his daily custom Sasibhusan went first to his own room, and finding the door shut rapped thereupon. Receiving no answer, he called repeatedly, "Who is there?" Still no answer. At length, calling Shyama, he asked, "Where is she gone?" Shyama answered, "In that room." Then taking up a jar Shyama went forth on pretence of fetching water. Sasibhusan, now a little angry, called out, "Are you going to open the door? if not I shall go away." Pramada saw that if the orange were squeezed much more it would become bitter, accordingly she rose very slowly, opened the door and threw herself down again. Sasibhusan, seeing her red eyes, melancholy face and long drawn sighs, understood what was coming, because this behaviour on the part of Pramada was no new thing; whenever she had need of anything she got up a temper; if she wanted a new ornament or a handsome *sari* she got into a pet, and Sasibhusan never failed to soothe the anger by granting the coveted article. So now going up to her he asked, "What is it again to-day?" No answer. "Tell me what has happened to-day." No answer any more than if he had spoken to the wall. A third time he put the question, still receiving no reply, he thought, "To-day's occurrence cannot be a very trifling matter, if I call Shyama I shall get at it." Therefore he called, "Shyama! Shyama!" But even to this receiving no response, he exclaimed loudly, "How troublesome! will no one give me an answer?" Upon this Pramada said, in a pitiful voice, "What do you say?"

Sasi.: Have you come to your senses at last? Were you not here? or have you become deaf that you have not heard me speak so often?

Pramada: Whether I am deaf or whether I am blind what harm does that do? If anyone is tired of me why does he not say so? then I can go away and the thorn will be removed from his path.

Sasibhusan had come home tired after his day's work. Incensed at these words he said, "Every day you talk about going; whither will you go?"

Pramada: What! have I no place to go to? If I go to my father's house shall I not be provided?

This was mere bravado, for in fact the condition of Pramada's father's house was one of extreme poverty. As it was close by Pramada was constantly sending in rice or pulse. Sometimes she would steal a rupee or a four anna bit and send it in, and by her care Ram Deb got his daily food. Sasibhusan knew this, but did not usually take any notice. Therefore at Pramada's mention of her father's house he laughed, saying, "Go. Go now; but I shall not be able to send food in."

No woman can bear to have her father's house slighted. This especially angered Pramada, therefore when she heard her husband's sneering words she was pierced to the heart, and with downcast face began to shed tears. Sasibhusan understood that he had wounded Pramada, but he felt that no comforting words that he could say would soothe her at that moment, but would rather increase the pain, so he left the spot, yet though he went he could not remain long away. Returning in about half an hour he found Pramada still lying down. Seating himself near her he asked, "What has happened?" Pramada did not speak. Again he asked, still no answer. After thinking a little while, Sasibhusan began, "Who can resist destiny? I was thinking as I came home, for that necklace which has been wanted this year past I have now given the order, when I get home how much affection will be shown me. But that was not in my destiny, therefore how could it come about? not only is there no affection but I cannot extract a single word." After a pause, Sasibhusan resumed, "Bidhu said, 'Let the necklace wait for a time and finish the Boitakhana (reception room) instead.' I thought this a good suggestion that the Boitakhana may not remain unfinished."

Pramada could not contain herself any longer. First to hear of the necklace and then of Bidhu's opposition would have raised her from the dead. She said, "I have suffered long from the evil doings of those two, will they never be satisfied with the harm they have done me?"

Annoyed, Sasibhusan asked, "Who are 'they,' and what evil have they done you?"

Pramada: Again you ask what harm they do me? What is there left for them to do?

Sasi: If you do not speak plainly I cannot understand. I

am not a wizard. Can I guess the whole if you say but half a word? You did not mention only Bidhu's name, you said *they*; how should I know who they are?

Pramada: Again you ask, "Who? who?" The master and the mistress. The master has fixed himself on to you as though anything I received was an injury to him. He goes on as though it were his money that is being spent; and the mistress, on whose account I am disgraced in the presence of all, she also acts in the same way.

Sasi.: Bidhu did not say I was not to give you the necklace; he said that as there is no convenient place in which to receive people it would be better to finish the Boitakhana first.

Pramada: It is not my fancy, that you are deficient in understanding. You are simple minded and cannot see through things. Bidhu is a very cunning man. Do you know why he is so anxious about the Boitakhana? Do you think it is for your benefit he wants it? not so. Now he spends most of his time in the village, then he would do the same. If there were a Boitakhana he would have his share of it, but if I have a necklace, when the time comes for dividing the property he would have no part of it.

Pramada was not altogether wrong when she called her husband stupid. In fact his intelligence did not turn in this direction. How to squeeze money out of the tenants, and how to keep the accounts he understood well enough. What Pramada now said he received for truth as though uttered by an oracle. He thought, "Ah, now I comprehend after so many days. It was with this design that my brother has advised me to complete the Boitakhana in the first place, and about other affairs, and has said that to make jewels for my wife would be like throwing money into the water." Then he said aloud, "You are quite right, if this had occurred to me before I would not have had a single brick made."

Pramada: You never listen to me, you never consult me; you always imagine your brother is like Ram's Lakshman. You do not see that he is like Bharat.*

* *Bharat*, the half brother of Ram, who reigned in Ajudhya after the death of Dasaratha during Ram's continuance in exile. In using his name to illustrate her meaning Pramada slanders Bharat who was devoted to Ram's interest.

Sasi.: Well, let the Boitakhana remain as it is. What else did you say? What did you say about his wife?

Pramada: I said that the mistress is even worse than the master! And who can bear her abusive tongue? She strives in every way how she can insult me and you.

Sasi.: What! she insults me? Does she abuse him whose food she eats?

Pramada: Who can explain that?

Sasi.: What insulting words has she said? tell me.

Pramada: What has she left unsaid? If you were to hear you would not credit it. To-day a hawker brought his shop here. As Bipin and Kamini would not be quiet, I borrowed a couple of pice from Digambari Didi of the village and gave them each a whistle. When the Chota Bou saw that she was angry, and coming to the shop she took a whistle and gave it to Gopal. When the time for payment came she said, "Didi, lend me a pice and I will pay you interest." I answered, "I do not know, sister, what the interest on a pice will be." The Chota Bou said, "You have been so long a money lender, how is it you do not know?" I was speechless with astonishment. After that the Chota Bou said whatever came into her mind.

Sasi.: What; what did she say?

Pramada: I can't recall the words. I am a simple woman and do not understand the drift of such words. All the village was present and heard them. If you want to hear it I will call Digambari Didi to-morrow, she will tell you all about it.

Sasi.: Yes; I must hear it. Be sure you call Digambari Didi to-morrow that I may learn.

Pramada: Leave to-morrow's work till to-morrow. If I ask you something will you answer truly?

Sasi.: Of course I will. Why should I not?

Pramada: Is it true that you have given the order for the necklace?

Sasi. (smiling): Yes, quite true. Why?

Pramada: From what you said I thought you had not.

Sasi.: At that time I had not.

Pramada: Then why do you say what is false?

Sasi.: It was false then, certainly; but to-morrow it will be

true. I will call the goldsmith to-morrow and give him the order; I had thought I would finish the Boitakhana first, but what you tell me has destroyed my desire for that. What one has gathered by one's own labour, who, in any place, cares to share with another?

Pramada said no more. The reader will remember that the servant Shyama had a passion for hearing secret conversation. Fixing her ear to the door she heard the above dialogue from beginning to end. Going to Sarala, Shyama said, "Now, Khuri Ma *(younger brother's wife)*, is not that just what I said?" Sarala was extremely anxious to hear what had passed, seeing Shyama she asked, "What, Shyama; what is true?"

Shyama: I said that whenever she is angry some trinket will have to be given. To-day it is a golden necklace.

Beginning with the necklace, Shyama related the whole to Sarala.

(To be continued.)

INDIAN POETRY.

(Continued from page 322.)

II.

In this connection may be mentioned *mustàzàd** or *derk-misri*, as it is termed in the vernacular. It is a verse and a half, as its name signifies. The rules regulating its composition are as follows:—

The first full verse agrees with the second full verse, and the first half with the second half as to kafià and ràdif; and the first full and a half verse of the husnā mutlà stands by itself and does not rhyme with the preceding verses, just as the first verse of the husnā mutla in a ghàzàl does not; while the second full verse of the husnā mutlà has the same kafià and ràdif as the full verse of a mutlà or rhyming couplet, and

* In Arabic *mustàzàd* literally means extended.

the second half verse of the same husnā mutlà rhymes, and (to invent a word) *radifies* with the half, not full, verse of the mutlà. The fundamental difference, then, between a ghàzàl and a mustàzàd—apart from the fact that both the two verses of a ghàzàl scan and measure equally, while the second verse of the mustàzàd is only half the proportion of the first—is this—that the first verse of a mutlà of a mustàzàd does not rhyme with the half following it in the wake, but with the full verse separated by that half; and a couple of verses in a ghàzàl, on the other hand, will be in perfect harmony with one another as regards ràdif and kafià. Fortunately, by leaving out the two antecedent lines, I am able to furnish the reader with an example of a mutlà of a mustàzàd, selected from Burns' poem on "A Winter Night," and thus I can give him a clear and full conception of the form under notice. He says:—

"When Phœbus gi'es a short liv'd glow'r,
Far south the lift;
Dim dark'ning thro' the flaky show'r,
Or whirling drift."

This is, let me say once more, a most perfect example of what we term a mutlà or rhyming couplet of a mustàzàd, as the first verse rhymes with the third and the second with the fourth. And for the first part of a husnā mutlà, which consists of a verse and a half, I have recourse to lines a little lower down in the same poem:—

"Or thro' the mining outlet looked,
Down headlong hurl."

So far all is right; but now comes the great difficulty as to the second part, composed of a verse and half of a husnā mutlà of a mustàzàd. Let me try to clear it by taking a line from the same poet—

"When biting Boreas fell and doure,"

and by employing it to play the part of the second full line

of a husnā mutlà of a mustazad, and by saying that had the verse—

"Sharp shivers thro' the leafless bow'r,"

following it been only the moiety of it and had it rhymed with—

"Far south the lift,"

or with—

"Or whirling light."

it would have offered a specimen of the form I have been considering here. The extreme paucity of rhymes which arises from the abject poverty of the English language in this particular respect renders the composition of the kinds of verses I have endeavoured to mention in these few pages very difficult, and in the majority of cases altogether impossible; neither would a ghàzàl from its nature, however beautifully composed, suit the taste of the English people which, like their dishes, is simple and poor—though the latter have a deal of strength and nutriment, and are admirable in their own way.

III.

Having so summarily dismissed the ghàzàl, together with its off-spring mustàzàd, which forms the chief staple of the pride of our poets and the most shining ornament of our poetry, I now proceed to say a word about *mokhammus*, or *tazmeen*, as it is also named. This is a stanza of five verses as its former name indicates; the first three verses rhyme only with the fourth, if it is a line of a husnā mutlà, and with the fourth and also with the fifth, it is quite superfluous to say, in case they are a mutlà or rhyming couplet. And the last two verses in fact are part of a ghàzàl which may be the production of the prefixer of the first three verses or of some other. These five verses thus created are each and all chained together by a link of meaning. The third verse is phrased

misra agirha, and may be expressed in English as a "connecting verse," as it is this that unites together the two preceding lines with the two following. It seems unnecessary to state that this process of prefixing three lines lasts with the couplets of a ghàzàl—the mokhammus being complete as soon as the ghàzàl is over, and it is not confined to any particular subject—being dependent on the ghàzàl; and as the ghàzàl is a form as a rule devoted to amorous subjects it may be safely asserted about the tuzmeen, that it is generally employed in the same. It must be borne in mind that the repetition of a certain rhyme in one and the same stanza of a mokhammus is strictly prohibited.

IV.

The next division which commends itself for this imperfect notice is *mosuddus*. Six lines of poetry—of the same metre of course—agreeing with one another in kàfià and ràdif are designated mosuddus.

The Mossuddus may be classed under two heads, which for convenience sake I will designate as real and unreal. By *unreal*, I mean that mosuddus, of which the first four lines are prefixed to the remaining two lines, which in fact belong to a ghàzàl, and which may be the offspring of the brain of the prefixer or of some one else. And this process of prefixing four verses to two of a ghàzàl naturally continues until all the couplets in a ghàzàl are finished. Each stanza of these six verses so formed is interwoven by a thread of import and significance — though it bears no relation to the other stanza or stanzas—and the better they are linked together the better indeed is the composition; this form is neither so general nor so difficult as of a mokhammus; it is very rare and rather easy. And by *real*, I mean that mosuddus which is not made in the way I have just described, but has given birth

to a form of its own. The mode of its composition is as I give below :—

The first four verses have the same rhyme and rádif, while the last two have not, but rhyme between themselves. While thus separated, all the six verses are united together with regard to their meaning. Now allow me to sub-divide "real" as regard its subject into two parts. One part abounds in immorality and obsceneness utterly inconceivable and wholly inexpressible, and rather strikes me as if more suitable to and more indicative of this kind of subject. The work thereon, let me add, is entitled *Vasokht*. The other part according to my division, is just the reverse of the first, and is devoted to what we term *Mirsia*—a circumstance which has led me to dwell upon these sub-divisions with great minuteness, and I trust I may say without conceit. Now, mirsias are poems, which tell us about the opposition of Yazid son of Muâvia, to the Caliphate of Hossain, son of Ali, by his wife, Fatima, daughter of the Prophet; Yazid as a Caliph; Hossain's refusal to recognize him as such; friendly correspondence of the inhabitants of Kufa with Hossain; his sending Muslim to that city to ascertain the sincerity of the people; his (Muslim's) journey to Kufa; the devotedness and obedience of the Kufees (*i.e.*, inhabitants of the city of Kufa); his inviting Hossain to Kufa; his desertion by the inhabitants of Kufa through fear of Yazid; his brutal assassination; the fearful hardships and the butchery of his two very young sons who had accompanied him thither; Yazid's sending an army against Hossain; his (Hossain's) leaving Medina; his ineffable troubles on his way; his arrival in Kirbela, near Baghdad; his meeting with the army; the cutting off the supply of water by the enemy by taking possession of the river Euphrates; his, his family's and his followers' unutterable agony and suffering from

thirst, as well as from hunger; his determination to fight; the commencement of battle on the 10th of Moharram A. H. 60; the fighting of his small bands of followers, including his sons, relations and a few friends; his fighting with great bravery and courage; his death; the trampling of Hossain's and his adherent's dead bodies; the carrying of the heads before Yazid; the plundering of his family; bringing them, including his only surviving son, Zainulabideen, to Yazid; their imprisonment for forty days in a dungeon; the death of Hossain's youngest daughter, Sakina, there; their release; their interring their dead, left unburied till then; their departure for Medina; and in addition to these the occurrence of some preternatural things before and after his death, such as the coming of genii to Hossain to fight for him; the covering of his body by the birds with their wings, to protect it from the sun for forty days until his interment —the account of each and all the circumstances named are most vividly and most ravishingly painted in a mirsia. Again, a mirsia may be branched off into two parts—the one which speaks of the heroism, bravery, courage and fortitude of Hossain, his son, Ali Akbar, his consanguineous brother, Abbas, his nephew, Kasim, or his followers, the swiftness of their horses and the sharpness of their swords; and the other that deals with the miseries they cheerfully bore, the unbearable sufferings they calmly underwent, the unutterable hardships they patiently endured, the cruel and brutal death they so heroically met, and the inexpressible troubles of Hossain's family after his death, which I have alluded to above. It seems advisable to add that mirsias are read during the first ten days of the Moharram, when the ceremony for mourning for Hossain is kept; and many a bitter tear streams from the eyes of particularly the Shiāh, who most ardently and most jealously keep alive the anniversary of his lament-

able death. Only one mirsia is at a time devoted to each hero who perished at Kirbela; and the freshness in handling the subject so hopelessly rotten and so completely threshed out, which a really good mirsia-composer displays, as well as the voluminous bulk of his writings, are simply surprising and astounding. The names of two of them whom we have, I deeply regret to say, lately lost, must not, as they will last as long as mirsia composition itself, be omitted here. They are called Dabir and Anis, by the names they used in the mirsia, being their assumed names: and the mirsias they have composed are said to number between two and three thousand—each mirsia is believed to have about three hundred stanzas or *bunds* as they are called, and each bund contains six verses. Here I find I have forgotten to mention a point which deserves notice. The last two lines in a bund which do not rhyme with the four preceding but between themselves only as I have described elsewhere, are known by the name of *teep*. It will not be out of place to add that the opposite of a mirsia—that is to say, a sharp satire on the enemies of Ali and his descendants, composed precisely in the same way as a mirsia, is called *hersia*.

V.

I fear I have already taken up nearly the whole of the space assigned to me, and so hasten to turn to the fifth kind according to the division I have proposed to lay down. It is *kasida*, that is either a satire or eulogy. It is sometimes in the shape of a ghàzàl, but, as far as I am aware, with no ràdif; the kàfià answering the purpose of both ràdif and kàfià, so to say; and this is the form where the union and embodiment of the ràdif and kàfià (to which allusion was made in the account of a ghàzàl) generally occurs. And it is a proof in itself of the copiousness and plethora of rhymes in our language—that we

retain the same rhyme with which we begin throughout a kasida, extending over, suppose sometimes, two hundred verses. At other times the verses in each pair of verses rhyme with each other; and there is from beginning to end of the whole composition such oneness of subject as the sense permits, and it does not by any means partake the nature of a ghàzàl in the discord and disagreement between one pair of lines and another, as has been explained already. And as such it is a composition more similar to English poetry. It should be observed here that a story is always composed in this style, and the composition is termed *masnavi*. To return: to tell the English reader what kasida, or in other words what satire or eulogy is is like attempting to explain a proposition of Euclid to a professor of geometry.

VI.

Now I come to the *rubai*. It is a composition of four verses; hence its name. The first, second and fourth (note the fourth) verses all rhyme together; but the third does not, but stands by itself, though it has a connection in meaning with them. It is not confined to a particular subject, opening an avenue to the choice of the poet. Perhaps it may not be irrelevant to add that a rubai or two relating to God, Mohammed, Ali or Hossain, &c., are cited as an introduction, prior to the commencement of a mursia in Moharram.

VII.

Kàtà is the class with which I propose to conclude this cursory and inadequate notice of the various principal ramifications of our verse. It means literally a portion or part, and is made in different ways. When self-existing—that is to say, not forming part of a ghàzàl as I have had occasion to state in the course of my account of the same, it alternately rhymes like the following instance taken from Rogers:—

"Oh! that the chemist's magic art
Could crystallize this sacred treasure;
Long should it glitter near my heart,
A source secret of pensive pleasure."

Or its second and fourth verses only rhyme together, while the first and third do not, as can be seen from the following anonymous English example:—

"Low in a deep sequester'd vale,
Where Alpine heights ascend,
A beauteous nymph, in pilgrim garb,
Is seen her steps to bend."

It generally consists of four lines, which can be gathered from the samples I have secured here. They are the most perfect example of the two sorts of a kàtà. It may however be made as long as the poet pleases, as for instance, in the form of a ghàzàl having all its peculiarities, excepting (generally, not always) not rhyming the opening verse with the second, and having the continuation of the same subject throughout the composition.

HAMID ALI.

THE INDIAN INSTITUTE AT OXFORD.

The Masonic ceremony of laying the memorial stone of the new Indian Institute, which was performed on the 2nd of May by His Royal Highness the Prince of Wales, Most Worshipful Grand Master of Freemasons, was of a very interesting character. It was graced by an assemblage of men of rank and scholarly eminence worthy of the occasion, and the ceremonial was impressive and admirably conducted. About five hundred ladies and gentlemen were accommodated with seats to view the ceremony, and His Royal

Highness was welcomed by large crowds as he entered the building.

All this to the majority was little more than a grand spectacle; but to Professor Monier Williams it was the realisation of a long-cherished idea—the culmination of a project in promoting which he had for years past laboured with rare energy and self-sacrifice. Our readers need not to be reminded of Professor Williams' visits to India in 1875 and 1876, and of the favour with which his proposals for the establishment of the Indian Institute were received, nor of how strenuously he has since laboured, not only in Oxford, but in London and in different towns in England, to arouse interest in Indian subjects, and to show that our possession of so vast an empire involved, among others, two special duties—first, the formal recognition of Indian studies at our Universities; and secondly, the establishment of institutions at great centres of education, the direct object of which should be to develop a taste for Indian language and literature, to assist and direct all engaged in Indian studies, to disseminate correct information on Indian subjects, and generally to make India and England better known to each other.

The project received the approval of Her Majesty the Queen, of the Royal Princes, of many noblemen and gentlemen connected with and interested in India, and of the leading native princes and chiefs. Funds to the amount of £23,000 have been received and promised, of which the noble donation of £9,000 comes from Sir Thomas Brassey, M.P., and the result will appear in the building now in course of erection in a prominent position in the city of Oxford. It will contain, when completed, several Lecture-rooms, Library, a Reading-room, a Museum, and every appliance for promoting scholarlike, systematic and corporate action in the prosecution of Indian studies.

The objects to be effected by the Indian Institute are thus set forth :—

The first and main object of the Institute will be to give effective and trustworthy teaching in all subjects that relate to India and its inhabitants; to promote and encourage Indian researches; to concentrate and disseminate correct ideas on Indian matters by united effort and combined action. Books without number are written upon India; information is tendered upon all sides by persons not always competent to give it; and there is no lack of teaching carried on in different places in a loose, scattered and unsystematic manner. The Indian Institute will effect its object by scholarly union and scientific co-operation. It will have in view the great advantage to be derived from conveying instruction through the interaction of ear and eye. Its Lecture-rooms, Library and Museum will by their interdependence and intercommunication aid and illustrate each other. Its Reading-room and Library will offer for daily use a collection of Indian MSS., books, maps and plans, many of them too rare and costly to be procurable by private means. Its Museum will present to the eye a typical collection of facts, illustrations and examples, which, judiciously selected and arranged, will give, so to speak, a concise synopsis of India—of the country and its material products—of the people and their moral condition.

Three other special objects of the Institute may also claim attention. In the first place it may be confidently predicted that, from its central position in the oldest and most central University of England, the Institute will become an attractive meeting-place for students of all countries who may be engaged in Oriental research or interested in the welfare and progress of our Indian Empire. One of its principal objects will be to encourage personal intercourse and promote interchange of ideas. It will, therefore, as opportunity offers, invite distinguished Indian administrators, able Orientalists and Indologists of all nationalities, eminent natives of India who may visit this country, to deliver addresses in its Lecture-rooms or Library, where conferences and social gatherings will occasionally be held with a view to more sympathetic action and co-operation in arousing an interest in Oriental subjects and

in making England and India better acquainted with each other. Secondly, the Institute will aim at drawing together and assisting the selected candidates for the Civil Service of India, who are now required to reside at a University, and will aid in restoring some of the *esprit de corps* formerly created by the East India Company's College at Haileybury. Thirdly, it will particularly aim at befriending and aiding native students from India who occasionally matriculate at Oxford, and who are likely hereafter to frequent the University in greater numbers than they have hitherto done.

We have a hearty sympathy with the objects thus enunciated, and earnestly wish the Institute success and prosperity.

After the ceremony a distinguished company of ladies and gentlemen took luncheon at Balliol College Hall. The Vice-Chancellor, the Rev. B. Jowett, Master of Balliol, occupied the chair, having on his right H.R.H. the Prince of Wales and on his left the Marchioness of Tavistock. Among the guests were the Marquis of Salisbury (Chancellor of the University), the Marchioness of Salisbury, the Duke of Buckingham, the Earl of Northbrook and Lady Emma Baring, Sir Stafford and Lady Northcote, the Earl of Kimberley, the Earl of Lathom, the Archbishop of York, the Dean of Christchurch and Mrs. Liddell, Sir Thomas and Lady Brassey, the Marquis of Lansdowne, the Marquis of Tavistock, Viscount Cranbrook, the Earl of Miltown, the Earl of Camperdown, the Bishop of Calcutta, Sir Richard Temple, Bart., Hon. Sir Ashley Eden, Sir William Herschel, Sir Joseph Fayrer, &c.

The VICE-CHANCELLOR, in proposing the first toast, "Her Majesty the Queen," remarked :—

They were sensible that here in Oxford they had not done enough for Oriental studies; they had not formed a part of their system or entered into their examinations, they had been rather left out in the cold. If it had not occurred to some one to found the Professorship of Sanskrit and a Scholarship, he believed that

most ancient language would have been wholly unknown to them, as unknown as Persian and Arabic, the two other great classical languages of the East, were still, except to one or two persons there, such as his friend Mr. Platts and Professor Nicholl. These studies could hardly be made the basis of education in the same way as the classics were, nor could they enter into their religious life as the Hebrew Scriptures did; yet they had a surpassing interest, for they took them back to the beginning of civilisation, and they found there was still something beyond—a vast period which they could not at all span. There was another aspect he wished to bring before them: of all studies they were the most practical, for they had to govern India, and they could not govern a people without understanding it and feeling with it, and this understanding of it must be in the knowledge of its languages, its literature, its institutions, its customs, its poetry and mythology, its land and agriculture. They did not wish to force upon them English ideas of religion or political economy, and the like; but they sought to arouse the best that was in themselves, and so lead them on to something better. This was the spirit in which they hoped those who were destined for the Government of India might be trained, and they hoped also that the University of Oxford might in some measure contribute to this, and that from the event of that day some good might flow to the countless multitude of their fellow-subjects in India.

The Dean of CHRISTCHURCH proposed "The health of the Prince and Princess of Wales and the rest of the Royal Family," and said:—

He had peculiar interest in proposing the toast, inasmuch as it was in this month some twenty-four years ago that His Royal Highness's august father sent to him to arrange for His Royal Highness to become a member of that University. In the name of the University and the city he thanked His Royal Highness for coming among them to promote two such good and useful works as the Royal College of Music and the Indian Institute; and with reference to the latter, he was sure all would agree that they wished success to the Institution with all their hearts, and they hoped it might turn the minds of young Englishmen who were brought up

in Oxford to the study of Indian subjects! to make themselves acquainted with the products, habits and customs of India; and to promote kindliness of feeling and a healthy interchange of thought between the quick-witted inhabitants of India and their blunter and more business-like rulers.

H.R.H. the Prince of WALES, in returning thanks, gracefully recognised the energy with which Professor Williams had promoted this enterprise, and assured him of his best wishes for the success and prosperity of the Indian Institute.

Sir STAFFORD NORTHCOTE, in proposing "The health of the Chancellor, Masters and Scholars of the University of Oxford," said:—

He rejoiced to see the work that day, and he thought it held out bright hopes for the future. It was desirable in every possible way to make the University teaching of England better known to India, and to make Indian life better known to England; to make them capable of appreciating the feelings, the wants and powers of our great empire in India, and, at the same time, to send out to that country men who should properly represent the feeling of the University class in England. It was of the greatest importance that, in selecting the men who were to maintain British authority and exercise British rule in India, they should send men who had the best culture that the country could afford, because their great object was to rule, not by the sword, not by material force, but by that grand pressure of moral vigour which the University life of England was so capable of developing.

The Marquis of SALISBURY, in responding, said:—

It had seemed good to those who had the charge of the Indian Empire that the servants who were appointed to govern it should be equipped for their work by that most valuable of all preparations for a life's work—the education at a University—and the University stepped forward and secured for itself no small share in this enviable duty. He believed it was destined to acquire a still larger influence in the education of those to whom their Indian Empire was entrusted, and there could be no greater gift with which they could send them forth to their splendid task than

that of preparing them to improve the ancient civilisation of the East by all the knowledge which the civilisation and the culture of our English Universities could afford. With respect to the other part of their work—viz., the hospitable reception which that University desired to give to visitors from their distant dependency—some might think that the work of Professor Monier Williams was a little premature. Even if that were so, which he did not admit, it was better to be too soon than too late. But they had to consider that the small number of those who came over from India to this country now was not necessarily any measure of the number who might come within a comparatively short space of time. They were, after all, prevented from coming, not by any want of interest, but by the pressure and restrictions of caste, and it was the nature of any system of error that it did not fall gradually. It was undermined gradually, and when the forces that supported it had been withdrawn, and the social pressure by which it was sustained was gradually diminished, it suddenly fell with surprising rapidity, and they might find that the impediments which had hitherto restricted that free intercourse between the reason and learning of the youth of India and the reason and learning of the youth of England were suddenly removed, and it would then be well that by the prevision of Professor Williams and the energy of his friends a fit preparation towards providing a new order of things could be obtained in the University of Oxford. This was a point of great interest, not so much in the political as in the intellectual history of the country. They were standing at the point where two great streams of intellectual tradition were beginning to meet, and the Institute which they had founded that day was the indication that they were making, and would tend to make, the combination more complete. What the results of that day might be who could say? When they compared the increased culture and civilisation of England, strengthened by the power of a dominant Empire resting upon an unbroken and conquering religion, when they compared it with the civilisation of India, which had barely maintained itself, they were accustomed to think that the influence must be all on one side, and it was only for England to exert her influence and power on India; but the intellectual force which across so many centuries

of political depression and political subjugation had yet maintained itself alive was not a power to be despised. It might be that they too had their lessons to learn, that they too had modifications in their intellectual habits and intellectual traditions to undergo; but whatever the future might have in store for them in that respect the more close combination of races so highly distinguished in the world of thought, and who, perhaps, had much to teach each other, could not but be productive of great advantage to the culture and progress of the human race, and he would add that they could not in their results do otherwise than reflect on and increase the lustre and utility and the widespread influence of the University of Oxford.

The Earl of KIMBERLEY proposed "Success to the Indian Institute," and expressed the deep interest felt by those who were connected with the Government of India in the progress of the experiment which was being tried to connect the Civil Service students with the University, and the pleasure which he felt in looking forward to the success of the Indian Institute, which was brought into being by the indefatigable energy of Professor Monier Williams.

Professor MONIER WILLIAMS, in responding, warmly expressed his acknowledgments to the subscribers, at the head of whom stood Her Majesty the Queen and the illustrious Prince who had so graciously aided the cause of the Indian Institute by the ceremony he had performed that day. If he had the thousand tongues of the thousand-headed serpent of Hindu Mythology he feared he could not adequately express his gratitude to all his helpers, among whom he specially mentioned Sir Thomas Brassey (without whose munificent donation the present building could not have been commenced), the Vice-Chancellor, Lord Northbrook, Lord Lytton, Sir George Campbell, Sir Richard Temple, the Nizam of Hyderabad, the Maharaja of Cashmere, the Gaikwar of Baroda, the Maharaja of Travancore, and two noble Indian

ladies—the Maharani of Vizianagram and the Maharani Surnomoyi. He concluded by saying his chief feeling that day next to thankfulness was humility. He was humbled to see how small a beginning so many years' work had produced. It was, as they had seen, a mere germ, but a germ which he trusted would be one day developed into a wide-spreading useful plant, if only they would continue watering it with the dew of their sympathy and the stream of their goodwill.

The company then separated.

At Professor Monier Williams' residence a party of ladies and gentlemen were hospitably entertained at luncheon under the presidency of Mr. Faithfull, who proposed "The Professor's health and Success to the Indian Institute" in a speech which was very warmly received. Mr. S. A. Kapadia, of Bombay, also expressed, briefly and heartily, his congratulations on the founding of the Institute.

THE NORTHBROOK INDIAN CLUB.

The house, No. 3, Whitehall Gardens, which, as our readers are aware, has been taken for the Northbrook Indian Club, was formally opened by His Royal Highness the Prince of Wales on the afternoon of the 21st May.

It is always pleasant to record a success, and no one who witnessed the large assemblage of noblemen and gentlemen connected with and interested in India, and the number of young men, natives of our great dependency, who met together to assist in the inauguration of the new club, could doubt that its success was assured.

Amongst those present were the Earl of Northbrook, President of the Club, the Marquis of Salisbury, the Earl of

Kimberley, Lord George Hamilton, M.P., Lord Enfield, Viscount Baring, M.P., F.M., Lord Napier of Magdala, F.M., Lord Strathnairn, the Bishop of Calcutta, Sir Richard Temple, Bart., Sir Bartle Frere, Bart., Sir F. Halliday, Hon. Sir Ashley Eden, Sir Arthur Hobhouse, Sir H. Rawlinson, Sir George Campbell, M.P., Sir William Muir, Sir John Strachey, Sir Henry Norman, Sir Seymour Fitzgerald, Sir Andrew Clarke, Sir Alexander Arbuthnot, Sir Barrow Ellis, Sir Louis Jackson, Sir Owen Burne, Sir T. D. Forsyth, Sir James Caird, Sir P. Cunliffe Owen, Sir F. Goldsmid, Sir Joseph Fayrer, Sir L. Mallet, Sir Arthur Phayre, Sir W. Wedderburn, the Hon. James Gibbs, Mr. J. H. M. Batten, Dr. Thornton, Sir George Birdwood, the Thakore of Morvi, Rajah Rampal Singh, Sir Thomas Brassey, General Rundall, Colonel Keatinge, Colonel Macdonald, Dean Vaughan, the Rev. James Long, Mr. Bhownaggree, Pundit Shyâmaji Krishnavarmâ, Mr. F. R. S. Wyllie, Mr. W. G. Pedder, Mr. W. S. Whitworth, Mr. Roper Lethbridge, Mr. G. S. V. Fitzgerald, &c.

His Royal Highness the Prince of Wales was received at the entrance by the members of the Committee, and escorted to the principal reading-room.

The Earl of NORTHBROOK, addressing His Royal Highness, said:—I have the honour to ask your Royal Highness to be so kind as to open this club. It is a year ago since your Royal Highness was so good as to say that, supposing the club were likely to be successful, you would be its patron. I did not wish to ask your Royal Highness, being always so ready to assist any object of utility, especially if connected with India, to give us the honour of your name until there was some degree of security that the club would be, at any rate for some time, a success; and, therefore, it was necessary to write to India to ask those who are interested in the success of the natives of India coming here for their educa-

tion to start the club in the manner in which it is now started. On receiving a sufficient guarantee from India—because those who are connected with the Society and the Club considered that it was the natives of India themselves who, in the main, should be those who support the Club, the Society being for their advantage entirely—the Committee of the Society and of the Club thought they might ask those gentlemen who take an interest in India to help us so far as as to become members of the Club. I am very glad to be able to tell your Royal Highness that the answer we have received to the circular sent out has been extremely satisfactory. In point of fact the noblemen and gentlemen I see in this room are a sufficient guarantee to your Royal Highness that the objects of the Society and of the Club have commended themselves to the most distinguished men coming from India of late years, and to those gentlemen who have filled the highest positions in that country. It would be invidious to mention names; but any one who knows India by looking round the room can see those who have held the highest offices in India, both military and civil, as well as those who have held high office in England connected with India—the Secretaries of State for many years past. We have have the honour of the presence of Lord Salisbury, and my friend Lord Kimberley is also present. In fact, it requires no words from me to assure your Royal Highness that the intention of those who have started the Club has been to make it of as much use as it can be to the natives of India coming to England. It will be kept entirely free from any kind of political aspect, whether English or Indian. It is a great pleasure to my friends on the Committee to find that a proposal for a club of this kind should have received so much support, but that point has been placed before your Royal Highness and others in due form, and this is not the oppor-

tunity to dilate further upon it. We hope, however, to receive some further assistance, and I have been commissioned by an Indian gentleman, Mr. Mancherjee M. Bhownaggree, to give to your Royal Highness this letter, addressed to me, which he requests may be read in connection with opening of the Club.

The PRINCE OF WALES, in reply, said,—Lord Northbrook, my Lords, and Gentlemen, when I was originally asked to be Patron of the Club, I need hardly tell you that, after the account given by Lord Northbrook, I felt it was an institution that was sure to be successful and popular, and one which would benefit greatly the natives of India coming over to this country. I can assure you, therefore, that it is with sincere pleasure that I to-day open the Club; and I trust—nay, I feel sure—that it will be a thorough success in every sense of the word. I have not forgotten—and I address this especially to those gentlemen who come from India—nor am I likely ever to forget, the magnificent reception I met with in India, not only from the Native Princes, but from every class in India; and the interest I have taken in all that concerns her Majesty's Indian Empire I can assure you will ever continue. I think it is highly desirable that a club of this nature should have been formed, so as to bring natives of India into close connection with our own countrymen, and that facilities should be afforded them to find a comfortable place where they can meet together for the interchange of ideas and where they can seek relaxation after their labours in the professions which they have come here to study. That it will be found in every respect desirable I am sure, and I have not the smallest doubt that it will be successful. I am glad to hear from Lord Northbrook of the money which has come from India. It is gratifying to know that the Indian Princes have been generous in their subscriptions and

have shown the great interest they take in the success of the undertaking. For the words which have been addressed to me by Lord Northbrook I beg again to thank you, and most heartily do I wish success to the Northbrook Club which I now declare open.

Lord NORTHBROOK then handed to His Royal Highness a letter which he had received from Mr. Mancherjee M. Bhownaggree, expressing the Thakore Sahib of Bhownagar's warm approval of the objects of the Club, and offering to endow it with the sum of one lac of rupees. His Royal Highness read the letter, which was in the following terms, and which was received with hearty applause.

"Reform Club, London, May 21, 1883.

"My Lord,—His Highness the Maharaja Rawul Shree Takhtsinghjee, K.C.S.I., Thakore Sahib of Bhownagar, has learnt with great satisfaction that the Indian Society, of which I think your lordship is President, has received the kindness and support of both the English and the Indian public so far as to justify its establishment. His Highness cordially approves of the objects of the institution, and is anxious by responding to the call made by your lordship to extend its utility and secure its stability. His Highness therefore has authorised me, through his Dewan Azam Samaldas Parmanandas, to announce to your lordship his intention to endow the Society with the sum of one lac of rupees (£10,000), and I respectfully suggest that this announcement should be made by your lordship on the auspicious occasion of the Northbrook Club being opened this day by His Royal Highness the Prince of Wales, the illustrious patron of the Society.—I beg to remain, my lord, your lordship's most obedient and faithful servant,

"MANCHERJEE M. BHOWNAGGREE.

"The Right Hon. the Earl of Northbrook, G.C.S.I."

The Thakore of Morvi, Mr. Bhownaggree, Mr. Hamid Ali Khan and other native gentlemen were then presented to His Royal Highness, after which the Prince and a number of gentlemen adjourned to the coffee-room, where light refreshments were served. His Royal Highness was conducted through the apartments, and expressed himself as greatly pleased with the arrangements.

The house was formerly occupied by Mr. Samuel Plimsoll, and is admirably situated, the principal rooms overlooking the Embankment. The accommodation consists of a commodious dining-room on the ground floor; on the first floor a spacious reading-room, and writing-room adjoining; on the second floor a large billiard and smoking-room, and on the third floor the offices of the Northbrook Indian Society and Club. A beautiful lawn lies between the house and the Embankment. The rooms are simply but tastefully decorated and furnished, and the reading-room is adorned with handsome engravings of Indian notables, including Lord Clyde, Lord Elgin, Lord Napier of Magdala, Sir Henry Pottinger Lord Metcalfe, and Lord William Bentinck, the gift of Lord Northbrook.

The Club will be under the management of a Committee, consisting of the President, Lord Northbrook, and twelve members, six to be appointed by the Northbrook Indian Society, and six by the members of the Club. The subscription is three guineas per annum. We are glad to hear that the Club has already been joined by nearly 200 gentlemen.

J. B. KNIGHT.

INDIAN INTELLIGENCE.

Mr. Pestonjee Hormusjee Cama is the Parsee gentleman who has offered to make the liberal donation of a lac of rupees in connection with the Medical Women for India movement, in order to build a new Hospital at Bombay for women and children.

The Hon. W. W. Hunter, President of the Education Commission, presided lately at the prize distribution of the General Assembly's Institution, Calcutta, and on that occasion he referred as follows to the question of the education of girls:—"There is no point which has received more earnest attention from the Education Commission than the instruction of girls. On other points there have been differences of opinion among us, but in regard to female instruction we shall give forth no uncertain sound. We hope by greater liberality, by closer attention, and by a more sympathetic adaptation of general rules to the special difficulties of girls' education in India, that the Commission will have done something to the solution of this great and intricate problem."

Pundita Rama Bai gave, a few weeks ago, some lectures at Ahmedabad in regard to the condition of women in India. The result of her efforts was the establishment of an Arya Mahila Somaj, a Society for the improvement of native women. The Pundita has since undertaken a voyage to England as will be seen in our *Personal Intelligence*. We trust that her visit to this country will be productive of benefit to herself and to her fellow-countrywomen.

It is proposed to establish a Veterinary College in Bengal, in order to train a number of native youths in the treatment of cattle diseases. The Lieutenant-Governor has offered two Scholarships—for £50 and £20—to be awarded to the passed native students of the Royal Agricultural College, Cirencester, who may pass successfully the Examination of the Veterinary College.

The annual prize distribution of the Parsi Girls' Schools took place on April 18th. The *Indian Spectator* describes the meeting as very picturesque, and the singing of the pupils is said to have been good and melodious.

Mr. P. C. Sen, of Chittagong, Barrister-at-Law, has been appointed Buddhist Law Lecturer at Rangoon.

The *Medical Press* lately gave the following interesting information:—"Miss Howard, M.D., an American, has been for some time engaged in the practice of her profession in China, where she was fortunate enough to be called to attend the mother of a highly important official, Li Hung Chang, and subsequently the wife also of the same distinguished personage. Her fame as a physician has, it appears, spread over all North China, and Miss Howard is now besieged with applications to attend the wives and female

relations of wealthy natives, who are entirely averse to consulting a foreign male physician, but who are nevertheless sufficiently alive to the value of skill and experience gathered in the Western schools."

PERSONAL INTELLIGENCE.

Mr. N. P. Sinha has passed the Membership Examination of the Royal College of Physicians of London.

Mr. G. C. Bose, Bengal Government Scholar of the Royal Agricultural College, Cirencester (1881) has passed the Diploma Examination of the Highland and Agricultural Society of Scotland, and has been made a Life Member of the Society. Mr. Bose was specially mentioned in Veterinary Science and in Chemistry.

Mr. A. L. Sandel, M.B., C.M., late of the Rotunda Hospital, Dublin, has been elected a Member of the Obstetrical Society, London. Dr. Sandel is now on the Continent, visiting various obstetrical hospitals before he returns to India.

Mr. Syed Sakhawat Hossein, M.R.A.C., B.A., is spending some weeks before his return to India in the study of pottery and other works in Staffordshire.

Mr. Pestonjee Rustomjee Mehta has joined the Royal Agricultural College, Cirencester.

Mr. P. Mukerji, B.Sc. (London), has received an appointment in the Graded Education Service of Bengal, and proceeds at once to Calcutta to undertake the duties of his office. Mr. P. Mukerji was a Gilchrist Scholar, and the Trustees have awarded to him the liberal grant of £50 for books and scientific instruments.

Mr. George Nundy, B.A., had the honour of being presented to H.R.H. the Prince of Wales at the *Levée* held on April 23rd, by the Secretary of State.

Mr. F. B. Chatterjee (Barrister-at-Law), Mr. Syud M. Israil (Deputy-Magistrate and Collector in Bengal) and Mr. O. C. Mullick (Barrister-at-Law) have become Members of the National Liberal Club, and were present at the inaugural banquet.

Arrivals.—The Thakore Sahib of Morvi; the Thakore Sahib of Gondal; Pundita Rama Bai and Ananda Bai, from Poona; Mr. B. S. Mankar and Mr. D. J. Mantri, from Bombay, for medical study; Mr. B. L. Dey, son of Rev. Lal Bihari Dey, from Calcutta; Mr. Abdul Jalil and Mr. Abdul Alim, from Ahmedabad; Mr. J. F. Mirza and Mr. P. R. Mehta, from Bombay; Mr. K. N. Sen and Mr. S. B. Mitra, from Calcutta.



JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

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PRESENT DISCUSSIONS.

OUR readers are well aware that it is not the practice of the National Indian Association either in the proceedings of its Committee, or in this *Journal*, to take part in political matters. The wisdom of this rule has been sometimes called in question, on the grounds that the position of the Association might be stronger if such a rule did not exist, and that its sphere of effort is thus walled off from subjects of paramount interest. There are however valid reasons in favour of this plan of abstention. The opposite course would withdraw attention, funds and exertion from the educational and social objects which it is sought to promote, for politics would be sure to claim a disproportionate share, and it is obvious that the Association, with its limited funds and special organisations, could not hope to cover the whole ground of Indian topics. It is more likely to do good by confining itself to the subjects of its choice, and avoiding the ground occupied by other societies.

One of the special aims of the National Indian Association is to promote friendly feeling between English people and the people of India, and, while absolutely refraining from any effort to influence public opinion in regard to impending legislation, it has not seemed unsuitable to the Committee at the present time to pass a resolution to the effect that they hope no strong expression of feeling on either side will check the progress of the work on which the Association is engaged. The Bengal Branch Committee have also passed a resolution which we have been requested to publish in this *Journal*, as follows:—"The Committee of the Bengal Branch of the National Indian Association have to express their deep regret that of late there have been manifestations of race antagonism between the European and native portions of the community, in connection with the Criminal Procedure Code Amendment Bill, which are likely to defeat the object of the National Indian Association in bringing about a closer social union between the two races, and they trust that endeavours will be made by all members of the Association to promote a better state of feeling, so that it may be known that the position of the Association as regards its social work is not in any way changed."

Having thus briefly explained the course which the Association and the Bengal Branch have taken in view of the present state of affairs, we avail ourselves of this opportunity to impress upon our friends and readers the good which they may effect by adopting, and by recommending to others at this moment, a spirit of fairness, conciliation and sympathy.

INDIAN FEMALE EDUCATION.

(The following short article, written by Pundita Rama Bai in Marathi, has been translated by a native friend.)

Consideration as to the improvement of Female Education in India gives rise to the following questions:—First, what changes should be made in the existing system; secondly, in what way should education be given. But before discussing these points one should be well acquainted with the present system of Female Education in India. With this view, I here make an attempt to give some information about it.

During my travels in different parts of India for the last eight years I have occasionally observed the system of Female Education there. With regard to the present system, I am of opinion that on the whole it has not yet made sufficient progress. The British Government has kindly established several schools for ladies in different parts of India, wherein a considerable number of young ladies are educated, but I do not think that education given in such schools is suitable. In India early marriage not only tells upon the constitution of both the parties, but serves especially in the case of females as an impediment in the acquirement of knowledge. The celebration of marriage does not materially hinder the progress of young men. Girls attend Government schools till the age of nine. After this they are married and stay with the family of their husbands, where they do not make any further progress. Before marriage they attend such schools for two or three years, during which period they learn the first two or three elementary books. They forget everything about these books when they commence to live

with the family of their husbands; hence these schools are not of much value. Some educated people try to educate their wives and daughters at home; but in this way they do not get sufficient knowledge, because education at home depends upon the wish of the ladies, and the male members of the family pay very little attention to it. Besides, ladies having no taste for learning do not take sufficient pains in its acquirement. Of late in India a few ladies have obtained higher education, but their number is very limited, and from this no exact idea can be formed as to the standard of education of ladies in India. Only educated people educate their women, and this education consists simply in reading and writing. But with such limited knowledge there is very little chance of their improvement. Early marriage is a great obstacle to female education in India. So long as this difficulty is not removed there is no hope of further progress. After marriage some think of educating their ladies, but even if they think of educating them their circumstances do not permit them to do so, for the ladies have to employ themselves in the household affairs. Poor people cannot afford to have servants, and thus relieve females from their house work, in order that they may spend time in study. Those that like their ladies to be educated are really poor. In India there is only a small number of educated people who are rich, and I am of opinion that their ladies do not receive any education.

Now we will discuss the two points mentioned above. 1. I think that natives of India should be prepared to educate their ladies. If male members of the family are not inclined to give higher education to their ladies, then neither can Government nor others do anything in this respect. Government has established many schools for the higher education of men, but I think there are hardly four or five

similar institutions for women. If Government is not disposed to have separate schools for the higher education of women, then education obtained in primary schools will be insufficient and of little use. To encourage the progress of girls, schools for higher education should be established with scholarships attached to them. Many poor ladies would then be induced to join such schools for the sake of scholarships; then, gradually, ladies of the higher classes can be educated through the medium of such scholars. Native gentlemen ought to contribute towards an object like this, but not only are their means limited, but they have little liking for it. But it solely rests with Government to accomplish a task like this. In India Government has established training schools, but the instruction given there is not satisfactory. In such schools a little of reading and writing, with arithmetic and geography, is taught, but such pupils do not get any idea about home education. The training schools are attended by ladies of lower classes, and they have no polished manners; and hence, though they learn to read and write, yet they make very little improvement in their habits. Manners studied in schools are quite different to those that are practised in the home. The great drawback consists in their not being under the direct supervision of a well-educated native lady, and this is the reason why education is misused by some. If the present system of education as it is be carried on there would never be any improvement. 2. I think that if the difficulties mentioned above be removed it is advisable that women should be educated in the same way as men, and, in addition to this, they should be taught to perform their household duties. They should also be taught how to bring up their children. People cannot be considered refined unless they know a good deal of social life, religion and usages of the country. Ladies of the higher class do

possess such advantages, but they, not being assisted by education, are not in a position to use them when occasion requires. Strictly speaking, the maintenance of health should be the chief object, and their attention should be directed to this subject; but uneducated ladies, not knowing how to regulate their diet, and being unacquainted with the laws that should maintain the health of other members of the family and of young children, are sources of great misery.

I have put forward some of the more important points in connection with the encouragement of Female Education in India, concerning which there are three points worth noticing. The first two are to remove the obstacles that hinder the progress of female Education, and the third is for the furtherance of female Education. In the first place, early marriages should be put a stop to; secondly, it depends a good deal upon the people of India whether they like female Education; thirdly, it rests with Government to give a liberal support to this object.

We shall be greatly obliged to those who would take these things into consideration and work them out successfully for the welfare of my sisters in India.

RAMA BAI.

The following letter from Professor Monier Williams appeared lately in the *Athenæum*:

"Oxford, May 30th, 1883.

"All who are labouring for the promotion of female education in India will learn with melancholy interest how great were the literary attainments of the sister of Sripad Babaji Thakur, of the Bombay Civil Service, who has lately died at the early age of nineteen. We are informed, on the authority of her brother, that besides being a proficient in the literature of her own mother tongue (Marāthī), this remarkable young lady was also

well acquainted with English, Kanarese, Persian and Sanskrit. In the last language she knew by heart Pāṇini's grammar, the 'Unnādi-sūtras,' the 'Phit-sūtras,' Hemachandra's 'Kosha,' and the grammatical poem of Bhaṭṭi. As an instance of her powers of memory, it is stated that she learnt the whole 'Dhātupāṭha' by heart in four days. When quite a child she was more than a match for any ordinary draught and chess player, and could solve the difficult chess problems propounded in the *Illustrated News* and other journals. If this account of her intellectual powers and acquirements be not exaggerated, one is inclined to ask whether her untimely end may not have been partly due to an overwrought and overtasked brain. When she was in a raging fever the relatives who surrounded her bedside neglected to send for European medical aid, though the Grant Medical College was close at hand.

"This is another sad illustration of the simple fact that in India we are ever confronted with the most bewildering extremes and the most unhappy contrasts. No middle term seems to exist anywhere, no intermediate region between excessive wealth and abject poverty, between lofty spiritual aspirations and the grossest superstitions, between the highest triumphs of knowledge and the deepest depths of the most degrading ignorance. We are told to beware of over-legislation. Ought we not also to be on our guard against over-education? If the forcing process is applied to human brains physically incapable of bearing any unusual strain, a nemesis must follow. Even in England we are apt to forget that the average weight of a woman's brain is several ounces less than that of a man. I commend to both our legislators and educators a wiser study of the law of adaptation as expressed in the following Sanskrit proverb: 'Yad yena yujyate loke budhas tat tena yojayet' (To whatever thing any other thing is suited in this world, let a wise man fit that to that).

"MONIER WILLIAMS."

THE ANCIENT LITERATURE OF INDIA AND THE INNER LIFE OF THE HINDUS.

PART II.

The images, allusions and proverbs already noticed are mainly from the Ramayana. Now we may examine a select number of them, in popular use, from the Mahabharata and other writings of antiquity.

"As liberal as Karna." Kunti, the mother of the Pandavas, while yet a maid, had a famous boon granted to her by a sage, that she should have children by the favour of any god to whom she might apply. To try the efficacy of this miraculous gift, she addressed a prayer to the orb of day and instantly had a son. This was Karna, her first born. He was by nature a most valiant and liberal prince. Innumerable are the anecdotes told of his munificence. A few of the most popular among them may be interesting. Once he was taking a bath with a jewelled cup full of scented oil. A person in needy circumstances sought his aid. Karna, rather than make him wait till he should go in and return, gave him the cup of gold. Once he had given away all his chattels. It was severe weather. A poor man applied to him for relief; finding nothing at hand, he set about breaking the ceiling of the house to relieve the wants of his supplicant. By a strange and melancholy combination of circumstances, so pathetically summed up in the Mahabharata, the five Pandavas remained ignorant of the relationship subsisting between them and Karna till he fell by the arrows of his own brother, Arjuna, in the field of Kurukshetra. The final scene of Karna's life is mournful in the extreme. The hero had been pierced

through and through by the shafts of Arjuna. Although his life-blood was fast ebbing away, yet the principle of vitality seemed to hang by a subtle thread; for the good deeds the hero had wrought in his day surrounded him and prevented the approach of the god of death. Krishna, whose mission it was to work out the plot of the Mahabharata, presented himself before the hero in the guise of a holy mendicant and solicited alms. What had he to give? Nothing. So, with a magnanimity in perfect unison with the antecedents of his princely career, he gave away to the mendicant all the good he had done in his life! Instantly he fell on his chariot, lifeless, the bravest and noblest of those that laid down their lives in the cause of the Kauravas. Whenever a Hindu has occasion to refer to a person of distinguished liberality in complimentary language, he would say, "Oh! he is a Karna."

"*May women never keep a secret!*" After the death of Karna and the other great commanders of the Kauravas, which concluded the war of the Mahabharata and invested the Pandavas with the unrivalled sovereignty of the Empire of Hastinapura, Maharaja Yudhishtira applied to his mother, Kunti, for advice as to the nearest relative for whom funeral rites had to be performed. She named Karna, and explained the relationship. The grief of Yudhishtira and the other Pandavas knew no bounds. They exclaimed, with tears in their eyes, "Mother, if you had but given us a hint as to the real history and character of our brother Karna, we should have enthroned him at Hastinapura and found the highest pleasure in doing his biddings. Alas! it is irretrievable—this horrid crime of fratricide that we have committed! The disaster has been the outcome of your reticence. May women never keep a secret in future!" In India, where a great many women, from their general ignorance and subordinate position, are often garrulous and communicative, if secrets

confided to them should escape their lips to the prejudice of their male relatives, the latter would say, "It was a mistake to have communicated the secret to a woman; for she can never keep one, as Maharaja Yudhishtira had already ordained!"

"*Dharmaraja.*" The Sanscrit word Dharma is very wide in its scope and significance. It may mean virtue, duty, law, morality, equity, and other qualities that make up the meaning of the abstract term righteousness. As all these qualities pre-eminently characterised Yudhishtira, in addition to the circumstance of his being the son of Yama Dharmaraja, or the Pluto of the Indian Pantheon, he has ever been referred to as an embodiment of all that is good and righteous by the Hindus. Hence, when a person in authority conducts himself with a high sense of duty and seasons justice with mercy the Hindu would say, "He is Dharmaraja!"

"*Bhima.*" The second of the five Pandavas was Bhima. One of the names by which he is known in the Mahabharata is "Vrikodara," or "The wolf-bellied," an epithet bestowed on him from the great voracity with which he disposed of enormous quantities of edible things. He was remarkable for his gigantic size and strength. An interesting anecdote of the great elasticity and power of his frame is narrated in the epic. While yet a child, his mother had to carry him one day in her arms up a mountain. During the ascent, she missed her hold of Bhima and let him fall from the height. The anxious mother retraced her steps, and found, to her joy and wonder, that the rock on which he had fallen was smashed to pieces, while he was smiling in all the innocence of healthy childhood! Hence, among Hindus, a person of great physical proportions and strength is called a "Bhima."

"*As insidious as Uncle Sakuni.*" Sakuni was an uncle of Duryodana, the head of the Kauravas. It was he that drew

the five Pandavas to the gambling table, and there deprived them of their portion of the kingdom and of everything else that belonged to them on earth. He was the constant evil counsellor of Duryodana, and was ever on the alert to keep the breach between him and his Pandava cousins as wide as practicable. The exile of the Pandavas for twelve years, together with their subsequent residence *incognito* during the thirteenth year, was the result of his machinations. In fact, he was, as an Indian author has graphically expressed it, the torch that involved the royal house of Kuru in unquenchable flames. Hence, "Uncle Sakuni" has passed into an epithet of reproach applied to every jealous and intriguing relative among the Hindus.

"*As wicked as Keechaka.*" While the five Pandavas were residing *incognito* in the city of King Virata, Queen Droupadi was employed in the palace as a maid of honour to his Queen. The latter had a brother named Keechaka, who held the office of Generalissimo of the King's forces, and was by nature a very wicked and profligate man. Watching for a moment when the fair Queen Droupadi was alone, he went up to her and said, "I love you, and expect you will respond to my wishes." Queen Droupadi informed Bhima of this. He disguised himself like Droupadi, and alluring Keechaka to a wood at some distance from the city, there entered into a single combat with him and put an end to his life. Hence, when a person tries to insult a lady, taking advantage of her helpless position, he is generally branded by the odious epithet "Keechaka."

"*As gaunt and hideous as Bakasura.*" While the five Pandavas and their mother, Kunti, were living in the house of a Brahmana in the village of Varanavata, they heard, one day, cries of lamentation in the family. Kunti asked of the Brahmana's wife for the cause of their grief. The lady

replied, "Madam, at the distance of a few miles from this village lives a giant named Bakasura, who has been receiving every day a man, a pair of buffaloes, and a cartload of cooked food of various kinds for his breakfast. This day it has fallen to the lot of my husband to go. But my son says he would go, and save the life of his father. As we have been reduced to this sad necessity, we are wailing." Kunti said, "Lady, you have an only son, I have five; so let Bhima, one of my sons, go to the giant to-day." The Brahmana lady protested against this sacrifice which Kunti wished to make of her son. But Kunti was resolute. When Bhima heard this, he was only too glad to go. The breakfast hour of Baka, say, was eight in the morning; but Bhima presented himself, at a distance, leisurely driving his buffalo cart, at about twelve, or so! The giant, who had a hideous, half-famished look about him, was awfully enraged. But Bhima cared not. The upshot of their meeting was a furious contest, in which Bhima slew the giant and rid the village of a long-dreaded scourge. As the corpse of the giant was dragged by Bhima to the precincts of the village, the people shuddered, exclaiming, "What a gaunt and hideous giant!" Hence, every gaunt and hideous person, that has a half-famished look about him, goes in India, generally, by the name of "Bakasura."

"*Iravan's Sacrifice.*" Iravan was the son of Arjuna by a fair Naga maid, whom he is said to have married in the course of his adventures in the Naga country. There was an ancient superstition, according to some, that an important sacrifice ought to be made to ensure victory in a coming fight. In conformity with this, before the commencement of the war of Mahabharata, Iravan, by a strange combination of circumstances, was decapitated and his head stuck up on high to witness the war, at his own request. The unnatural deed is said to have been facilitated by the solicitude of

Krishna to get rid of Iravan, by some means, to save the trouble of going into a new incarnation for his destruction, because he was invincible. As Iravan, though voluntarily, fell a victim to superstition at the very commencement of the war, the first victim of a vengeful course pursued by any powerful man goes by the name of "Iravan's Sacrifice."

"*Queen Lily.*" At Madura, a very ancient and important city of Southern India, ruled the dynasty of the Pandyas. A number of princes of this family were joint rulers of the kingdom at the time of the Mahabharata. One of them had a daughter familiarly known in the Tamil country as "Alli Arasani," or "Queen Lily." She lived a maid for some time, exercising regal functions and rejecting the addresses of many a prince that came to make love to her. But Arjuna, during his travels in foreign parts, repaired to Madura, and, with his proverbial adroitness towards the fair sex, contrived eventually to wed the Princess. The story, which narrates the manner in which Arjuna wooed and wedded Queen Lily, is one of the most romantic in Southern India; and to this day, the young maids, who have not the same manifold literary facilities to amuse themselves as in the West, listen with wrapt attention to the madrigals which Arjuna is said to have addressed to Queen Lily. The genuineness of sympathy displayed by them would lead a casual observer to fancy that they were rehearsing events, that had happened but yesterday. The whole story forms an interesting episode in the Mahabharata, and is a lasting proof of the extraordinary influence, which the ancient writings of the country exercise on the people to this very day. So, it has been the fashion, in the Tamil country, to apply the expression "Queen Lily" to any fair and accomplished lady of energetic and independent spirit, by way of compliment.

"*As truthful as Harischandra.*" Who has not heard of

this saying in India? It is an argument in itself against all the imputations, that have been cast upon the general veracity of the Indian people by fallacious deductions from a comparatively small number of instances, in which weak-minded men and women prefer momentary convenience and pleasure to the everlasting felicity of truthfulness. Who would deny, for one moment, that such frail beings are found all the world over, though varying in number from one country to another? Harischandra was a King of the illustrious line of Ikchwakoo, or of the great solar dynasty, that ruled in Ayodya. Vasishta was the royal priest. Visvamitra, of whom some account was given in the previous paper, was ever at variance with the former. Once, an unfortunate dispute arose between them as to the truthfulness of King Harischandra. Vasishta said the King would never tell an untruth. Visvamitra said he would make him do so, at least, once. So Visvamitra, who had extraordinary powers as a Brahmarishi, subjected the King to all kinds of vicissitudes. He had to lose his kingdom, sell the Queen to an inhabitant of Benares, and become a deputy of the keeper of the cremation ground of the city. The pathos in the story culminates in a scene, which happened at this place. The Queen, who with the young prince, their only son, was a slave, had to send the child to the woods one day, at the bidding of her cruel master and his no less relentless wife. Through the machinations of Visvamitra, a serpent bit the prince and he became insensible. Fancying he was dead, the Queen had to take him to the cremation ground, where a most touching meeting takes place between her and the King. The tragic portion of the drama soon ends, and they are reinstated in their former position in life. The most exasperating feature of the story is the earnestness with which Visvamitra visits the King from time to time, saying, "Now, Harischandra, if you would only tell an un-

truth, you will be free from all your troubles." "No," said the King, as often, "I would rather undergo more of them than tell an untruth." Who can sufficiently describe the sympathy with which Indian audiences witness the frequent dramatic representations of the history of Harischandra and his Queen, the tears they shed at their misfortunes and the joy they evince, when they come out, unscathed, from the ordeal to which they had been subjected? Hence it is that Hindus, in their everyday life, refer to truthful men, with heartfelt pride and pleasure, in the words, "As truthful as Harischandra!"

P. V. RAMASWAMI RAJU, B.A.

SCHOOL OF MEDICINE FOR WOMEN.

The London School of Medicine for Women, which has now a special interest in regard to India owing to the demand in that country for medical women, held its Annual Meeting on June 5th. There was a large attendance of friends of the institution, and among those present were Mrs. D. P. Cama, Mrs. D. D. Cama, Mr. Mancherjee M. Bhownaggree, and Miss Bhownaggree. Mr. Kittredge had been invited to speak on the occasion. The Report of the Executive Council, which was read by Mrs. Garrett Anderson, M.D., stated that 40 students attended the School and Hospital during the past Winter Session. Reference was made in the Report to the medical women movement at Bombay, and to Her Majesty's approval of the plan of raising a guarantee fund by the co-operation of native gentlemen. The Scholarship Fund, which we have already mentioned in this *Journal*, was also referred to, and it was stated that a scholarship worth £50 a year for five years would probably soon be offered to a student willing

to engage in medical work in India. The Treasurer, the Right Hon. James Stansfeld, M.P., stated that the expense of the School was about £2000 a year, half of which was met by the fees of students, and £160 by interest on capital. About £800 had therefore to be made up by subscriptions. Mr. Stansfeld mentioned the letter that he had received from His Excellency the Viceroy, expressing sympathy with the Medical Women for India movement, and a readiness to forward that object. Lady Granville distributed the prizes to the students, two of whom, Mrs. Scharlieb and Miss Shove, had gained high distinctions in the University of London. Mr. Kittredge then addressed the meeting. He said the success of the movement in India must depend largely in its fullest sense on the success of this School. He looked forward to the introduction of medical women, in time, not only in Bombay but in all the large towns and cities of India. Giving a sketch of the rise of the movement, Mr. Kittredge said that his attention had been first called to the subject by an article by Mrs. Hoggan, M.D., in the *Contemporary Review*, which led him to think that it might be possible to raise a guarantee fund for starting medical women in practice at Bombay. He and Mr. Sorabjee Bengalli had now placed the matter before their native friends, and the scheme had met with far more success than they had hoped. Rs. 40,000 had been already contributed, and they expected to raise the fund to Rs. 50,000. They had been much encouraged by the gift of a lakh of rupees by a Parsee gentleman of Bombay, Mr. Pestonjee Hormusjee Cama, for building a Hospital for women and children, to be placed under the care of medical women. It had been suggested too that a School should be established for the medical training of native women, and application had been made to the University in regard to this. The Senate would be likely to approve it, and they

hoped that the Government would assist in remitting the fees of some such students. The Committee would also give scholarships for this object. A large field of work would soon be found worthy of the best endeavours of the friends of the movement. Hundreds of women might obtain ample employment in the large towns of India. Of course the question was asked, shall we be paid? Mr. Kittredge said he was confident that medical women possessing skill, ability and tact would, in a monetary point of view, meet with success. He concluded by dwelling on the noble nature of the work that such women would undertake, in alleviating suffering, and indirectly helping to raise the women of India to a higher social status and to increased enlightenment. Mrs. Fawcett moved a vote of thanks to Lady Granville for the support she had given to their movement, and also gratefully acknowledged the debt women owed to Earl Granville for his advocacy, as Chancellor of the University of London, of their claims to be allowed to qualify themselves for the medical profession. Mr. Charles Bernard, C.S.I., seconded the motion, and the Rev. J. Llewelyn Davies replied for Lady Granville. The meeting closed with a sociable entertainment in the garden of the Institution.

REVIEWS.

INDIA: WHAT CAN IT TEACH US? By Professor MAX MÜLLER. Longmans, Green and Co. 1883.

ALTHOUGH we are glad to think that things are mending a little now, Professor Max Müller strikes a very true note in the book before us when he complains of the lack of any genuine interest in the lessons that India has to teach

England, whether they be in poetry, philosophy, laws, art, or what not, such lessons being considered in the very best case as "curious," and by the vast number "as useless and tedious, if not absurd." He goes on :—

And strange to say, this feeling exists in England more than in any other country. In France, Germany and Italy, even in Denmark, Sweden and Russia, there is a vague charm connected with the name of India. One of the most beautiful poems in the German language is the "Weisheit des Brahmanen" ("The Wisdom of the Brahmans"), by Rückert, to my mind more rich in thought, and more perfect in form, than even Goethe's Westöstlicher Divan. A scholar who studies Sanskrit in Germany is supposed to be initiated in the deep and dark mysteries of ancient wisdom, and a man who has travelled in India, even if he has only discovered Calcutta, or Bombay, or Madras, is listened to like another Marco Polo. In England a student of Sanskrit is generally considered a bore; and an old Indian Civil Servant, if he begins to describe the marvels of Elephanta, or the Towers of Silence, runs the risk of producing a count-out!

This is true on both sides—truest, we think, as to the romantic charm surrounding India and the East on the continent of Europe. At this very moment an opera based on native Indian life is creating a considerable *furore* in Paris, and is not, if we remember right, the first of the kind. German enthusiasm for the East has shown itself in the realm of learning even more than in that of poetry. Splendid work has been done, which the race most intimately connected with India has had neither will nor power to do. Italy has more than one distinguished Orientalist, and Italians speak of India as the land of wonders. It is quite true, India is a name to conjure by in many lands, and yet to us it is too often the very quintessence of boredom.

However, something there is to be said on the other side. Early in the present century there was a spurt of Orientalist

enthusiasm, for which we have in a great measure to thank Sir William Jones. He worked well himself, and succeeded in inspiring a great many men of his own generation and the one immediately succeeding it. Much good work was done and some very important books written. But this impulse did not last. Whether it was found by melancholy experience that no human creature would read the books, or whether no more men were found who cared to write them, certainly about 1830 the good time was over, and there is a distinct falling off in the numbers and importance of the Oriental books written in England. Then, or a little later, fell the Oriental Translation Fund, and then ensued a long bad time which lasted till about ten or fifteen years ago. There is now a noticeable revival in the interest taken in our Royal Asiatic Society, which, partly the result of energetic management, has also, we trust, a deeper root in more real interest in its aims and purposes.

Of course we do not mean to say that at even the worst time there was an absolute lack of interest in, or even cordial affection for, India. We know at least of one who stood as a child in India in the flattest time of all—a year very nearly preceding the mutiny of 1857—on whom the vague charm worked as potently as ever it did on the English of the early time, or the foreigners just now. A simple, unprejudiced child, whose young imagination ran riot over all it saw around, principally Benares, with its crowds, and colour, and glitter, its temples and its worship, and the glorious river moving grandly calm beneath the high banks above Raj Ghaut. All this, and much more, heated the young imagination to fever-point, with a fever it has never fairly got the better of.

Well, we ask why this should be a very rare experience? why English men, women and children by the hundred live

long years in India and return to their native land with imaginations not only unfevered, but not even warmed, remaining placidly in the cool regions of chill emptiness. And our answer is not quite what Professor Max Müller would suggest—ignorance of Sanskrit, for the child we are thinking of left India at the ripe age of ten and a-half, wholly guiltless of Sanskrit, but with its life marked and coloured for good.

We would coincide heartily with all our author has said of the lessons India can teach us in philosophy, religion and ethics, how that it is a field unrivalled for science, whether in geology, botany, zoology, ethnology, numismatics, archæology, mythology, fable, folk-lore, law and language; but when all has been said, and cordially agreed to, we have not caught the mysterious charm that won our child, and yet the child was won.

The child found it a wonderland, a place where dreams were dreamt and stories told, and as the best of the stories of childhood ever are—the stories were true and the dreams were real. Some of them were about the doings in a little Hindu temple just over the garden wall, where from a vantage point in the thick of a *byre* tree our child spent many happy wondering hours. Some of them were about parrots—flights of green parrots chattering in the mangole trees overhead—which have given a different flavour for ever to parrot stories, from the beautiful one in *Jelal-ud-dins' Musnāwi*, that marvel of pure simple Persian and mystic elevated thought, down to the parrots of Miss Frere's "Deccan Days," or the poor caged parrots to be seen in the bird shops by the docks to-day.

But most of them had to do with people. The every-day groups in the villages had every-day stories to tell—a family party seen through a half-open doorway into an uncovered

court, a man stretched on a charpoy talking with good-humoured interest to a handsome woman who nursed a baby in a queer pointed cap—the point of the story being the happy brightness of the group, who loved each other and found life good. Then there were the tall sepoys, splendid men in their graceful undress, sitting and standing at their house doors, their homes not here, but away in distant villages, to keep which homes in comfort they lived sparely while serving John Company, and whose greatest pleasure was a walk of three or four hundred miles—perhaps a thousand—to visit wife and child, or often merely father, mother and home. One story there was, less good, and not better for being true, of how the child walked up and down the large dark dining-room to the military words of command of a native drill-sergeant. Still the enthusiasm survived even that, even weary hot days, very hot, when our child, to escape from visitors, took shelter in a lumber-room, and on the top of a pile of boxes and tents read the story of the quarrels for sovereignty among the sons of Shah Jehan, as told by Colonel Sleeman, to the tune of a buzzing of mosquitoes loud enough to arouse the attention of a dreamy child with a good story in hand, which is saying a good deal for the mosquitoes.

But we have left the book we are reviewing too long. Our attention is there directed to human interest, but to another kind, more abstract and less commonplace than that we have been considering. We are glad Professor Max Müller has said what he has about the truthfulness of the Hindus. The other side has been more than sufficiently stated, and it is well to hear this. The early history of human races should be of keen interest to us, and Sanskrit literature has much to tell of it. We think our author rather undervalues the difficulty to modern people of realising the invasion of the Sakas;

the India of the rise of Buddhism, and still more, that of the earliest Vedic writing, and in using the phrase "human interest" is using it in rather an abnormal sense. It is the tale of cradle lands, of the birth of races and their earliest education. We quote:—

Whoever cares for the historical growth of our language—that is, of our thoughts; whoever cares for the first intelligible development of religion and mythology; whoever cares for the first foundation of what in later times we call the sciences of astronomy, metronomy, grammar and etymology; whoever cares for the first intimations of philosophical thought, for the first attempts at regulating family life, village life and State life, as founded on religious ceremonial, tradition and contract, must in future pay the same attention to the literature of the Vedic period as to the literatures of Greece, Rome and Germany.

Very true and very instructive, but we still demur a little to the phrase "human interest," and submit that this is knowledge about life rather than life itself. The "Aryan man," the Aryan tribes, the growth of races and their earliest wanderings, are realisable conceptions, but require a very strong effort of the imagination, and perhaps even we should be the better of a knowledge of Sanskrit, before we can fully rise to their level and feel we are dealing with the real rather than the abstract.

Our author has given us real help in what he has said about the struggle for life of the Northern races, where in the every-day tussle of a complicated civilisation so little time is left to seek for answers to the old simple questions of What we are?—What is life meant for?—What can give us rest, and what is happiness? That we are forced to look back with regret to the quieter and more thoughtful life of the childhood of the race, and be grateful for what they have left to us of teaching in these matters. This is of strong

human interest, but of the distant, rarified kind of the upper strata of the atmosphere, rather than the toil and pleasure-laden air we are breathing in the London of to-day. We are told that the distinguishing feature of the Indian character is the "transcendent," the tone of mind bent on rising above empirical knowledge, though not despising such knowledge or failing to realise its power. Professor Max Müller goes on to say:—

> But for all that there is a Beyond, and he who has once caught a glance of it is like a man who has gazed at the sun—wherever he looks everywhere he sees the image of the sun. Speak to him of finite things, and he will tell you that the finite is impossible and meaningless without the infinite. Speak to him of death, and he will call it birth. Speak to him of time, and he will call it the mere shadow of eternity. . . . To him this earth is a thing that once was not, and that again will cease to be; this life is a short dream, from which we shall soon awake. Of nothing he professes greater ignorance than of what to others seems to be most certain—namely, what we see, and hear, and touch; and as to our home, wherever that may be, he knows that certainly it is not here.

A very beautiful presentation of the transcendental spirit, and which we feel to be characteristic of the higher minds of the men who produced the best of the Vedic literature. It is certainly not in any permanent degree the mental state of the young men we send out to the Indian Civil Service, nor is it, we venture to suggest, very greatly desirable it should be. They, doubtless, like the rest of us, have their transcendental moments, very good as rest and change, or as a leaven to permeate a whole, but not possible as a continuance for those who have practical lives to lead. All the more reason, as we have time for so little of it, for gratitude to the more leisurely past of the world, which has done so much of it for us, and reason not to neglect the language and the literature

which has been so large an exponent of the transcendental spirit.

We have space for very few more of the lessons that old India has to teach—indeed, must pass with bare mention the much vexed question of solar myths and the constantly repeated deluge stories, which our author thinks to have originated in the yearly wonder of the rainy seasons succeeding the heat and brightness, but must pause for a moment at the River Hymns of the Rig Veda. The Indian poets, when invoking the rivers of their native land, show a real knowledge of geography, and a poetic appreciation of the beauty, majesty and serviceableness of their rivers. It is not merely living on a river bank and thinking it beautiful and useful to him, but taking in at a glance the three great river systems of India, realising how these great channels ran through all the land, and what in essence rivers are and were. And this among a people who had no maps and no written books, and had to walk and talk for their knowledge—about a thousand years before Christ.

In conclusion, we must agree most heartily with Professor Max Müller in his wish that knowledge about India past and present may become in no distant day a part of ordinary education, and be among the things that an educated man is ashamed not to know. Still more, we trust, that the race that rules India may not for long have to live under the accusation of loving India less, or doing less for her, in the regions of knowledge or human sympathy than the nations of the continent of Europe.

J. E. CADELL.

OTTOMAN POEMS. By E. J. W. GIBB, M.R.A.S. Trübner and Co., Ludgate Hill, London, E.C. Wilson and McCormick, St. Vincent Street, Glasgow.

Since the appearance of a portion of my essay on Indian Poetry, in the May number of this Journal, Mr. E. J. W. Gibb, M.R.A.S., has favoured me with a copy of his admirable work on "Othoman Poetry." "Othoman and Indian poetry," as he rightly says in his letter, "are practically the same, both being based on the Persian." In the introduction to his work Mr. Gibb has most ably and exhaustively treated the various verse-forms used in Othoman poetry. He seems to have intimate acquaintance with the subject with which he deals, and he grasps every point with a masterly hand. I only wish I had had the work prior to, or in the course of, the preparation of my paper on "Indian Poetry." It would have undoubtedly facilitated my task to a considerable extent, and furnished me with more suitable and better examples than those I was able to secure in my essay, and that with some pains and difficulty. I cannot, however, at present resist the strong desire to reproduce an example or two therefrom, bearing upon some of the leading verse-forms of which I have already had occasion to speak. Apart from the fact that they are the most perfect and the very best instances that can be possibly adduced, they help to give an idea to the reader of the imaginations, thoughts, sentiments, and, in some measure, the expressions and the beauty met with in our poetry. And I must say that it is these latter so-called incidents of Eastern poetry, rather than the circumstance of its presenting splendid examples to serve my purpose, that make me venture to ask the indulgence of

the reader to accompany me once more in my present investigation. Here is a ghàzàl taken from the work referred to on page 97:—

"Cruel tyranny we love not, nay, to justice we incline;
Full contentedly our eyes wait for the blest command divine.
Know we truly, for a mirror, world-reflecting, is our heart,
Yet conceive not us to Fortune's ever-changeful ways supine.
To the rule of God submissive all concern we cast aside;
We indeed on Him confiding, on His providence recline.
Shall our heart anoint its eye, then, with the khul of Isfahan?*
Pleased it with this tūtyā:† dust that doth the fair one's pathway line.
Since our heart, 'Adlī,'‡ within Love's crucible was purified,
'Midst the universe, from guile and guilt free, bright our soul doth shine."

The foregoing is a ghàzàl destitute of ràdif—that is to say, of the word or phrase following a rhyme. We, however, find, amongst others, the following (on page 88), which has stray, way, they, dismay, &c., for its rhyme, and the phrase "all around" for its ràdif. It runs thus:—

Tulip-cheeked ones over rosy field and plain stray, all around;
Mead and garden cross they, looking wistful each way, all around.
These the lovers true of radiant faces, aye, but who the fair?
Lissom Cypress, thou it is whom eager seek they, all around.
Band on band Woe's legions camped before the city of the Heart,
There, together leagued, sat Sorrow, Pain, Strife, Dismay, all around.
From my weeping flows the river of my tears on every side,
Like an ocean, 'tis again, a sea that casts spray, all around.
Forth through all the Seven Climates have the words of Bāqī gone;
This refulgent verse recited shall be alway, all around."

Now let us take an example of the *mukhammas*, or *tazmin*, from page 155:—

* The *khul*, "*kohol*," "*stibium*" of Isfahan is the most celebrated. (Mr. Gibb's Notes, p. 240.)

† *Tūtyā*, "zinc," "oxide of zinc," is used as a remedy for the eyes. Pearls are powdered with it; hence a poet often compares it to the dust on which his mistress has trodden, mingled with his own pearly tears. *(Ibid.)*

‡ *Adlī*, the *nom de plume* of the composer of this poem.

" 'Tis yonder darling of my soul that wildering my sense o'erthrows
My waving Cypress 'tis that freshness to the garden doth disclose;
The bird, my gardener, is in Love's fair parterre of the rose:
Mine eyes' field with thy cheeks' reflection as my flowery orchard shows;
For long my heart the picture of thy palm-like figure doth enclose.
The world seems in my eyes as prison that doth my dear love control;
Through love for thee my heart acquireth many a scar, and that's the whole;
From hour to hour thine absence makes my tears like rushing waters roll:
The heart bows down through grief for thee, and constant weeps the life, the soul;
The fountain of this vineyard is the stream that from weeping flows."

So runs on the *tazmin*. I have considered it enough to give only two stanzas as its examples. The lines in italics, as they are printed in Mr. Gibb's work, show that they belong to the ghàzàl of Bāqī, on which the *tazmin* is prefixed. Here is a cutting from the *Mosuddis*, or stanza of six verses, at page 135 :—

" The fresh spring clouds across all earth glistening pearls profuse now sow;
The flowers, too, all appearing, forth the radiance of their beauty show.
Of mirth and joy 'tis now the time, the hour to wander to and fro;
The palm tree o'er the fair one's picnic gay its grateful shade doth throw.
O liege, come forth from end to end with verdure doth the whole earth glow;
The spring-tide now again, once more the tulips and the roses blow."

HAMID ALI.

NOTE.

I take this opportunity of mentioning a verse-form which accidentally escaped notice in my previous article on "Indian Poetry." It is called the *Tarikh*, which word means "date." The circumstance that the last line of the "tarikh" contains the date of some occurrence has originated that name. All the letters of our alphabet have a numerical value. The shortest "tarikh" must have four lines; but a longer one is not, as far as my knowledge extends, subject to any limitation. Nevertheless, the perusal of numberless "tarikhs," none of which, if my memory serves, exceeded fifty verses, leads me to say that it will not be fair to go

beyond that number. Its first two lines do not rhyme together, but the second of every following couple rhymes with the last verse of the first two. It will not be worth while to enter into the details of the composition of the form under notice. Suffice it to say that generally the numerical value of each letter of *the last line when summed up* gives us the date of the event to which the whole composition refers; that sometimes we have to deduct some numbers from others, and thereby achieve the desired effect, and so forth. The following is one of the best "tarikhs" that have ever been composed, and shows the perfect originality of its composer—our great poet Nadikh. I have the boldness to translate it as follows:—

"The great philosopher from power fell,
Write the 'tarikh' in an uncommon way;
The H of Hakim* has for its value eight,
Halve it, halve it, halve it all away."

Let me in the first place remark that this composition refers to the removal of Hakim Mehdi Ali Khan from the Premiership of Lukhnow. He was a great philosopher and a sage of his age. And let me then attempt to solve what I am rather afraid will at the first sight appear a riddle to an English eye—the "tarikh" written above. The letter in our language, *hâ* corresponding to H in English, has the numerical value eight, as has been said in the third verse by the poet. It ought to be mentioned here that our language, like Hebrew, is written from right to left. Now if we put down eight and halve it we get four, which, when halved, gives us two, the half of which is one. Thus we get 1248 A H—being the date of Mehdi Ali Khan's downfall. The composition is written in the Persian language, as most of our "tarikhs" are, and I cannot help repeating that it is one of the best and most elegant "tarikhs" ever composed, and has been the object of great admiration. I now bring this notice to an end by adding that there are a considerable number of "tarikhs" which, if properly translated into English (as let me hope they will one day be translated), would amuse and strike very forcibly the English people.

HAMID ALI.

* Hakim means a doctor, a philosopher.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 373.)

"Fictions to *please* should wear the face of truth."

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Digambari, a widow in the village (also called *Thakuran Didi*).

CHAPTER V.

SARALA'S ANXIETY.

On the night on which Sasibhusan and Pramada held the conversation given in the preceding chapter, Bidhu did not return home. In a house in the neighbourhood a theatrical performance was to come off and he had gone thither. All a woman's strength is in her husband. Sarala not being able to relate to her's what had occurred was in great distress. She could not determine what ought to be done. After much thought she resolved to sleep for that night. She lay down, but sleep came not. She sat upon the bed thinking that if she remained thus sleep would come, but though she sat on she saw no result. After many conflicting thoughts she resolved to send Shyama to call her husband. After several calls Shyama rose. Sarala said, "Could you call him, Shyama, and bring him to me?"

Shyama: Whence shall I bring him? who knows where he is?

Sarala: He is at the *jatra* (theatrical performance), he told me he was going to hear it.

It is not easy to do anything when roused from sleep in the

night. Even men are oppressed by sleep, Shyama yet more so. Rubbing her eyes with her two hands she said, "How can I go there? who will let me in among so many?"

Sarala: Is this the first time you will have been to a *jatra?* Have you never been to a large gathering of people?

Shyama: I can't say anything more to you, I am off.

Therewith she departed. By sending Shyama, Sarala's restlessness was a little appeased, she lay awhile in expectation. The cool breeze of morning induced drowsiness. Sarala fell asleep.

Shyama, going to the *jatra*, looked hither and thither, but did not see Bidhu; she then began to listen to the performance. Suddenly her glance fell upon the musicians, and she perceived Bidhu, but why he should be sitting amongst them she could not understand. For a time she continued to look towards him in the hope of catching his eye, but failing in this she once more gave her whole attention to the play.

In the meantime Sarala slept. What an enchanter is sleep! In sleep people forget sickness, sorrow, distress and torment; who else possesses the enchanting power of sleep? Whatever worldly troubles have vexed the heart by day, at night they are removed by the hand of sleep. In the world there is no such peace bestower as sleep. She is the mind's dearest companion. Sleep, like a friend, restores to health the heart consumed with thought; but there is no happiness for the sorrowful. In the destiny of those who have suffered long there is an evil vision which, being the foe of sleep, cheats them of her comfort and joy. Sarala is sleeping on her bed, her young son in her arms. Near her head, upon a window-sill, an oil lamp is burning. The flame flickered in the wind, therefore at times the face could not be seen well. When the wind sank its beauty could be seen, the head covering had fallen on the left side. On her temples the drops of perspiration standing in rows appeared like pearls. Her two red lips quivered a little. From the movement of the features you could not find the face void of thought. Did Sarala think even in sleep? On awaking she perceived that the night was over; taking Gopal's hand she arose from the bed and went out of doors.

CHAPTER VI.

THAKURUN DIDI.

The reader will remember that mention has been made of Digambari. It is now necessary to give some particulars of her. Her house stood at a distance of ten or twelve yards behind that of Sasibhusan. She possessed two little huts, one for dwelling in, one for cooking. In front was a small court, and to the right a little garden, which contained some flowering shrubs, a couple of papya trees and a cocoanut palm. The house was so clean that if a single drop of vermilion fell it was taken up. In this house Thakurun Didi dwelt alone.

It is not very easy to give an account of Thakurun Didi's beauty and gifts. Her complexion was not that of the hybiscus flower, nor like the rose, the bel flower or the jasmine. It was not like the light of a lamp nor that of a wax candle, nor even like a mixture of these. Reader! do you understand what was Thakurun Didi's complexion? if not, pray close the book here, it is not for you to read novels. It is not the rule for authors to describe anything more plainly than this. What harm would it do them (you ask) to describe things more plainly? The question shows the density of your understanding, therefore, if you confess your obtuseness, we will tell you all we know about Thakurun Didi, not only in the matter of her complexion. Having mentioned some things to which it bore no resemblance, I must now name a few to which it had a likeness, such as rusty ink, kitchen soot, pitch, &c. Thakurun Didi was very short and stout, her head almost bald, her teeth like January radishes,* her eyes red, her legs like pillars, her toes turning both ways as though they had quarrelled. Thakurun Didi had been her father's pet, therefore, until her tenth or twelfth year, she had been dressed nicely and taken wherever he went. So there was no one to whom she was not known, and she knew every one. She was now about forty years of age. We might almost describe her as a widow from her birth, for her husband died so soon after the marriage we can scarcely say she was a wife at all. Thakurun Didi in her widowed condi-

* A large, coarse variety, white in colour.

tion had gone to her father-in-law's house, but in three or four days there was so much quarrelling she had returned home. Her father had possessed some means, and these now sufficed for her support. Thakurun Didi had this uncommon quality that let who would go to her house she did not dislike them, she was sociable with every one.

In the morning when Sarala, taking Gopal's hand, went out of doors she encountered Thakurun Didi, whereupon she returned to her room, while Thakurun Didi, turning away her face, went towards Pramada's apartment; and, in fact, as Sarala came out again shortly afterwards she perceived the other entering Pramada's room. Between Sarala's and Pramada's rooms there was only a wall, therefore Sarala tried to hear the conversation that took place, but finding herself unable she went about the household work.

After nearly an hour's talk, Thakurun Didi came out of Pramada's room, and calling to Sarala, said, "Come and hear what I have to say."

Somewhat frightened, Sarala advanced, saying, "What is it?"

Thakurun Didi, feigning sorrow, replied, "This is it, sister; it is not my fault; what can I do, sister? If you give me a commission to Pramada I must execute it, and if she gives me a message to you I must deliver it. Do not abuse me, sister, I am obliged to act like the Maricha who caused the abduction of Sita"*——

At these words Sarala became even more alarmed. Thakurun Didi's comparison not being finished, she broke in, "What is the use of all that? say what you have to say at once. Your terrible preface frightens the life out of me."

Thakurun: It is indeed a fearful matter. That which has to be said had better be said at once. Pramada says that your living

* The Maricha assuming the form of a deer of exquisite beauty appeared at the door of Sita's leaf hut in the forest of Dandaka. She desiring its skin, Rama pursued and slew it with an arrow. At the moment of death the Maricha, assuming the voice of Rama, called on Laksman and Sita for help. Sita insisted on Laksman going to the succour of his brother, and being thus deprived of her protector was carried off by Ravana.

together causes incessant quarrelling. What good can come from such quarrelling? From to-day you are to eat separately, and she will eat separately. What can I do, sister? I have discharged my commission.

Sarala felt as if struck by a thunderbolt. That evil in dread of which she had never raised her face against Pramada nor answered a word, in fear of which she had endured so much, that evil had suddenly come upon her. Bidhubhusan was not in the house, this result of the quarrelling was unknown to him. It might be that he would think all the fault was Sarala's. After some moments of dejection Sarala asked, in tones of distress, "Does the Thakur (Sasibhusan) say this also?"

Thakurun Didi, getting up a sigh of distress, replied, "Can Shiva live without Kali?"*

At this answer, quoted by Thakurun Didi from the ancient Sastras, Sarala smiled even in the midst of her trouble; but hastily repressing the smile she asked, in a pitiful voice, "What resource is there for us, Thakurun Didi?"

Thakurun: How can I say what remedy there is? you should know that. Sasibhusan said to me, "Unless you prepare some rice for us we shall not be able to eat to-day. The wife is so ill she cannot cook. I will make some other arrangement by to-morrow." So now I am going to do some cooking. What can I do, sister? if you call me or if they call me I must attend.

With these words Thakurun Didi went to the kitchen, and Sarala to her own room. When the hour arrived for going to his office, Sasibhusan came out and, addressing Thakurun Didi, said, "For to-day let them cook in the room near the cowhouse, to-morrow I will assign them a room."

On going into the village after the mid-day meal on the previous day, Bidhubhusan had heard that there was to be a *jatra* (theatrical performance) in the house of the Mukerji family. Of course he must be there, so he went at once to the house and joined in making arrangements for the entertainment. Now he looked after the lamp trimmers; on the arrival of the company, he indicated the seats to be taken; now whispering to one, now advising another as though he were the master of the house. As

* Kali was the wife of Shiva.

the night deepened his pleasure increased. He came home to take a little supper, but seeing that it was not ready, he said to Sarala, "I am going to the performance," and went off again. Sarala had had no opportunity to tell him what had occurred in the afternoon. On returning to the *jatra*, he found that the principal musician had been seized with cholera, therefore the troupe proposed not to sing that night. At the same time many guests had been invited. No one could determine what should be done. Bidhu said, "Don't fear for the music, I will play." All present consented to this, Bidhu's delight was beyond measure.

At the usual hour the performance began. The players feared that the faults in the music besides lessening their receipts would cover them with shame, but before the first songs were finished they perceived that their fears were groundless. Bidhu's playing was a thousand times better than that of their own musician, therefore their fear being dispelled their zeal increased, and, as they had expected, their receipts were ten times as great as usual. When the performance was over the players wished to share part of their gains with Bidhu, but he would not take anything. Returning home with a merry heart, he met Shyama in the road. Shyama had remained till the singing was ended. Bidhubhusan asked, "Shyama, where have you been?"

Shyama: I came to call you, but as you were among the musicians I could not hope to get at you.

Bidhu: What had you to fear?

Shyama: The people there.

Bidhu: Well, would they eat you? You are not a ripe mango that they should take hold of you.

Shyama: Why will you speak in that way? Did I say I was a ripe mango?

Bidhu: I always speak so. I say it every day, but you don't always give that answer.

Shyama: Go along, I don't want to hear your talk (both near the house); go and talk to her who does.

Bidhu: Who is that, Shyama?

Shyama: Go inside and see.

CHAPTER VII.

WHERE BROTHERS DWELL TOGETHER THERE WILL BE DISSENSION.

That Shyama had really gone to call him Bidhubhusan did not believe. He imagined she had been to see the *jatra*, and that meeting him in the road she had fabricated that statement. He went slowly into the house, there was no one in the outer rooms, he went on to the inner room, still no one. Halting at the kitchen door he saw Thakurun Didi cooking. Smiling a little he said, "What an auspicious morning! Lakhi herself has appeared." Bidhu was accustomed to address Thakurun Didi in this manner. Thakurun Didi was always rather pleased; never displeased thereat.

Now Thakurun Didi said not a word. Bidhu said, "The thirsty swallow begs a sweet word, speak and allay his thirst." Thakurun Didi still took no notice, only assuming a sad expression. Bidhu had come home in high spirits after playing amongst the musicians; not observing Thakurun Didi's sad looks, he said, joining his hands respectfully, "It is not right for the great to oppress the afflicted, if I am guilty of a fault the course is plain. I have committed a fault, I am in your honour's presence. Bind me to the stake and try me." But as even to this Thakurun Didi made no reply, Bidhu began to feel perplexed. He remembered also that Shyama had been to call him. He now began to think that had not been a pretence. Turning quickly away he entered his own room. Sarala having heard his voice was weeping from trouble and fear. Seeing Sarala in that condition Bidhu felt a choking sensation in his throat. A moment before he was smiling, but now his smiles fled, his whole frame trembled. After a moment's silence he asked, "Where is Gopal? is he well?"

Sarala: Gopal is gone to school; be not afraid, he is quite well.

Bidhu: Bipin? Kamini?

Sarala: Bipin also is gone to school; Kamini is playing about somewhere.

Bidhu: Then why do you weep?

Sarala: The Thakur has separated us.

Bidhu: Is that the matter? is that the cause of all this fuss? What do you say? that my brother has parted us?—To Bidhu it seemed as if nothing could be more impossible.

Sarala: First, Thakurun Didi was sent to tell me, and afterwards when going to office the Thakur said it himself.

Bidhu: What did he say?

Sarala: He said that for to-day we are to cook in the room near the cowhouse, and that to-morrow he will give us a cook-room.

Bidhu: For what cause has he separated us?

Sarala: I know nothing more. I suppose he is angry because of what occurred at the hawker's shop. Thus saying Sarala related all the facts.

Whereupon Bidhu smiled, saying, "There is nothing more to fear; when my brother comes home it will be all right. I dare say he has not heard all, if he had he would not have done this. Don't think any more about it."

Comforted by her husband's words, Sarala said, "Ma Durga grant that it may be so. May flowers and sandal-wood powder be showered upon you."

Bidhu: They shall be welcome later; just now I would rather have a little oil upon my head. I am weary from being awake all night; give me a little oil that I may bathe and come back again."

Bidhubhusan went to bathe. Sarala, a little easier in mind, went to the kitchen to help Thakurun Didi with the cooking. Pramada, observing Sarala going in thither, called to Shyama in a loud voice, "Shyama! why are so many people gone into the cook-room? no one has any business in my kitchen."

Shyama was not in the house, but what did that matter? Pramada never spoke to the person with whom she was offended, but if anything had to be said addressed her remarks to Shyama, whether Shyama were present or no. Hearing Pramada's words, Sarala left the kitchen and returned to her own room.

When Shyama returning saw Thakurun Didi in the kitchen she went to Sarala and asked, "Have you taken leave from work to-day? is Thakurun Didi acting for you?" There was always a smile on Shyama's face; smilingly she asked the above question.

Sarala: Shyama! all times are alike to you. Must you be always laughing?

Shyama: Must I not laugh? must I sit down and cry like you? Why should I cry?

As she spoke her voice became thick, and in her eyes some tears might have been seen. Shyama, as though ashamed, sat down with averted face.

Sarala: Shyama! they have cut us off. Thakurun Didi is cooking for them. I'm thinking what will happen to us to-day.

Shyama: You are not to eat with them?

Sarala related to Shyama the events of the morning. Again laughing, Shyama asked, "Then to which party am I to go? Happily I am not the mother of the gentlemen. If I were I should die before they could agree to take me to the river.* But I know not what may befall me as the servant of both families. Khuri Ma, do you know?"

Sarala, somewhat vexed, replied, "Your laughing troubles me, can you not refrain for a couple of hours?"

She had scarcely finished speaking when Bipin and Gopal came in from school. Gopal asked, "Ma, what shall I eat?" His mother, wiping his hot face, replied, "Wait a little and you shall have something." Bipin had received a sweetmeat from his mother. In putting it into his hand Pramada had said, "Sit down here and eat it, do not go outside till you have finished."

But why should Bipin listen? the moment he got the sweetmeat he went out, calling Gopal. Gopal obeying the call, and seeing Bipin eating, said, "Elder brother, will you not give me a bit?"

Bipin: No, brother, my mother will scold.

Gopal: Why will mother scold? When I get anything I give you some of it, my mother does not say anything."

Bipin: I cannot give it you now, brother, when I am big I will.

Gopal: Shall I always remain little? when I am big I shall not want anything from you.

Thus talking they both went near the kitchen. Bipin, looking

* Referring to the custom of taking dying persons to the side of the Ganges before the final moment.

carefully round, thinking no one could see them, broke the sweetmeat, and was about to give a piece to Gopal, when Thakurun Didi, observing this from the cook-room, called out, "Stop, Bipin, I see you; I will tell your mother."

Bipin: What will you tell? I have not given sweetmeat to any one.

Whereupon, instead of giving it to Gopal, Bipin put it into his own mouth, and Gopal disappointed went to his mother. In the meantime Shyama had brought sweets from the shop, which she now put into the hand of Gopal. Thus consoled, the child joined his companion while eating his sweets.

After his bath Bidhubhusan came home, Sasibhusan also returned from office. Bidhu thinking that his brother must be tired said nothing to him until he should be refreshed. Sasibhusan having finished his bathing and other operations was called by Thakurun Didi to his meal. On other days Sasibhusan was accustomed to call Bidhubhusan to join him, to-day he went alone with a grave countenance. After eating he went to his room to smoke and to take pan, and at this moment Bidhubhusan went to him. Bidhu thought his elder would speak first, and in this hope he sat for some moments, but not a word proceeded from the mouth of Sasibhusan. Then Bidhu asked, "Brother, have you said we are to be separated?"

Sasi: Yes; the quarrelling cannot any longer be endured. To end it I have said we must live apart.

Bidhu: Who is to blame for the quarrelling? would it not be right to inquire into that?

Sasi: Have I not seen to that before saying we must part?

Bidhu: May I know what you have heard?

Sasi: Why not? Yesterday a hawker brought his stall here. Borrowing a couple of pice from Thakurun Didi she* bought whistles and gave one each to Bipin and Kamini. Thereupon the Chota Bou Ma said, "Didi, lend me a pice and I will pay you interest." Was this a proper speech, I ask you?

Bidhu: If you please——

Sasi: Be silent; let me finish first, and then say what you have to say. When the pice was asked for, she (Pramada) had

* "*She*," that is Pramada.

none, but not saying so she asked, "What would be the amount of a pice with interest?" The answer was, "How is it that you, being a money lender, do not know?" I have another remark to make, do not take it personally, for I say it to both of them, that no married woman takes money from her father to pay her debts.

Up to this moment Bidhubhusan had cherished hope that they might be re-united, but by Sasibhusan's last words this hope was extinguished. He replied, "What you say is not false; no married woman gets her father to pay her debts; but the account you have heard of the occurrence is not correct." Then he related what he had heard from Sarala, adding, "that is the truth."

Sasi: What is the proof of that?

Bidhu: What proof do you want? It is not a law suit, but those who were present, they know the facts.

Sasi: Thakurun Didi was present, I have heard it all from her. I know from what she said that your story is false.

Bidhu: Who says my words are false?

Sasi: Thakurun Didi. If you do not believe me, Thakurun Didi is not a two months' nor a six months' journey distant. She is in the kitchen, call her and ask.

Bidhu (laughing a little): I have no desire to ask anything more. What Thakurun Didi says must be true.

Thus saying Bidhu rose; he had not reached the door when Sasibhusan, calling him back, said, "From to-day we are divided. To-morrow I will give you a kitchen; we will call five people and divide the things."

Bidhu: What is the need to call people? I shall not quarrel with you. You know about the things, what you give me I shall take. Thus saying Bidhu departed.

Pramada had sat silent all the time. When Bidhu was gone she said, "Do you see how proud he is? Not a single word of apology or entreaty does he condescend to speak, not he."

Sasibhusan, saying, "It will not last many days, we shall soon see it melt," went to bed.

(To be continued.)

HOME EDUCATION FOR HINDU GIRLS.

The following Paper was read by Mr. KRISHNAMA CHARIAR, at the Annual Meeting of the Madras Branch of the National Indian Association, on the 7th May :—

I feel that the first sentence of this paper which I have been asked to read on *Home Education for Hindu Girls* ought to be an apology for undertaking the duty. The subject is one of such importance in its bearings upon the happiness of every Hindu household, and the different questions in connection with it are so new, comparatively, that I do not see how any one can venture to dogmatize on it, or speak as if any considerable portion of the subject were adequately known or completely settled. I feel also how superficially such a subject must be treated in a thirty minutes' paper. It seems to me that all one can do in the present state of the question is to express one's own thoughts and induce others to give expression to theirs, so that we may learn of one another and arrive, if possible, at some definite principles which may enable us in time to give a satisfactory solution of the whole question.

Those who have taken a real interest in the subject of education will, I presume, concur at least on two points, viz., that education cannot possibly be commenced too early, and that it never ends. It was a saying of Pestalozzi that education begins from the cradle, and this opinion has ever since been gaining ground; and those who have carefully observed infants must concur in this opinion that education does begin thus early. We may differ as to the mode in which this important work should be commenced. We may not be at one as to the feelings which should be first inspired, or the ideas that should be first suggested to the young mind, but all will agree as to *when* education has to commence. How soon are the perceptions of a

new-born child awakened, and how soon are the busy senses at work! Perhaps there is no period during which it collects more information than during the first year of its existence. And just as wax must be moulded while it is soft, and seed cast into the ground before it is hardened, so the young mind must be moulded and stored with suitable ideas while it is yet plastic. We thus easily agree as to when education ought to commence. But when does it end? If we look at man, man I mean in contradistinction to woman, we find that his life is one long education, that his education only ends with life itself. For we are all, while in this world, in a state of pupilage, and it has been the experience of all sages, ancient and modern, that the more knowledge a man acquires the more forcibly is the conviction brought home to him that he knows nothing. We often hear it said of a man when he leaves school or college that he has finished his education. No statement could be more untrue. During our school days we have done little more than prepare ourselves for commencing our education; for the mental training we receive at school and not the knowledge we acquire is that which enables us in after life to go on in the work of self-improvement and the acquisition of knowledge—tasks which end in this world only to be resumed in a higher sphere of existence.

Now, is this the idea of education which we have had in view in dealing with the education of our daughters? I must premise here that I do not intend to waste your time by dwelling on the prejudices and narrow-mindedness with respect to female education which, to this day, poison the minds of certain well-to-do classes who take great pains and go to much expense in the education of their sons. While doing thus they neglect, or comparatively neglect, the education of their daughters on the plea that there is no need for girls being learned, or receiving the same mental culture as boys, since it is not required of them, as it is of boys, that they should go out into the world and there fight the battle of life. This argument however against the education of Hindu girls is happily not heard so generally or so often now as it was formerly. These prejudices are disappearing in many places, and simultaneously with the spread of knowledge

among India's sons her daughters are beginning to appreciate the advantages that go hand in hand with education. We may therefore confine our attention to the case of those girls educated in our existing schools and whose education has to be continued, and to the case of those girls whose parents object to sending them to a public school, though they would admit governesses into their families to give them a home education. Let us, then, consider what the circumstances of these girls demand, what means we have, and what deficiencies have to be supplied to facilitate their intellectual culture.

Permit me to begin by stating that school education is not the only education given in life. There is yet another, commencing earlier, continuing later, producing greater results; and that is the education of home or household education. It is at home that a girl, by the side of her parents or neighbours, is familiarised, partly by imitation, partly by precept, with the rudiments of her future occupation. It is there that she is trained to learn a mother's cares and duties; it is there that she learns to conduct herself as a member of society and as one who, in no long time, may become herself the head of a family. If we reflect what constitutes the business of a given day we shall be astonished to find how much greater and more important is the part of that business which we learn at home. With this education at home it is not possible for girls' schools to compete, for it is the education of nature. It is acquired not through the medium of words only, but through the senses also, which senses God has given us to employ for that purpose. Another advantage which home education has over school education for girls is the formation of good, personal and family habits, and the training in the domestic occupations and social duties from an early age,—duties which under the loving direction of the parents engage their faculties regularly and diligently, so that the great principles and rules of family morals cannot fail to be indelibly impressed on their minds.

But whether at school or at home the beginning of all mental training must certainly be made in the usual elementary course of reading, writing and arithmetic; but this elementary education is of but little value if it is carried no further.

Indeed, it would not be too much to say that it does harm sometimes, inasmuch as it renders the person thus imperfectly taught groundlessly vain, and but very little more fitted for work in after life than if such a person were destitute of all education whatever.

The one great impediment to progress in native female education is presented by the social scruples and usages of the Hindus, which forbid the prolonged attendance at school of their girls after a certain age. The very short interval during which a girl is permitted to remain under instruction does not suffice to render her intelligent to the degree that would enable her to pursue knowledge without the aid of a teacher or guide. The school teaching confined to a little Tamil or Telugu reading and writing, and a little sewing certainly suffices for a first start. But the question comes up for consideration—Does it meet the ends of a sound education? Does it satisfy the object for which it is necessary that our women should be educated? Are a little smattering of the vernacular languages and a little sewing the grand ends which every lover of India, native as well as European, desires to attain? In short, why should the road to knowledge and the pleasures of knowledge remain closed to India's daughters? Though deprived of such intellectual food as books, the Hindu woman is not stupid. She possesses a good intellect and a memory which enables a girl of eight years to repeat, without an effort, several hundred lines of disjointed doggerel which are transmitted from mouth to mouth, connecting the vernacular alphabet with the Hindu gods or moral precepts; and she has a power of reasoning which not unfrequently makes Hindu wives and mothers desirable companions to their husbands and wise guides to their sons. Witty in conversation and "inimitable in repartee," the native female intellect needs only a well-directed culture to produce the same results that have been attained in Europe. That the condition of female intellect in ancient India was brilliant is proved by her authentic history, which exhibits female savants excelling in poetical composition, and standing forth unsurpassed in the art of reasoning and in the abstruse walks of astronomy and mathematics. Again, in point of feminine virtues and strength

of character, the Hindu woman compares most favourably with the womanhood of the world. If moral excellence consists in self-sacrifice in all questions of social conduct, then the daughters of India have furnished results of self-denial and self-sacrifice scarcely excelled by female firmness and fortifude among other nations. The country in which the Suttee has been an institution, requiring a vast amount of firmness and command of mind, and where the widow drags out her existence with cheerful resignation, need not be afraid of an enquiry respecting the virtues of its women.

The friends of female education in the country need only remember these antecedents of our women and the conception of beings like Sita, the heroine of the Ramayana, who was not only educated, but married by election, followed her consort to the trackless wilderness, for ten long months defied a monster, sat by the king's side upon the throne in regal state, and illustrated in her life every virtue feminine and even angelic,—I say that the present friends and promoters of female education need only remember the traditions of the higher *rôle* which the female sex once filled in India, and go along with the belief of the masses to revive the old usage of female education which manifestly prevailed in the pre-Mahomedan period of our history. Before Mahomed of Guzni commenced his dreadful expeditions against the golden temples and cities of Hindustan in search of plunder, the Hindu women were treated with consideration and respect by the sons of the soil, and female life in the country was pleasing and honourable. But the fierce notes of the invader's war-trumpet gave the signal for the overthrow of the social fabric, and the dark clouds of war overspread the land; and the tempest that ensued swept away in its impetuous course the landmarks of centuries. Life became but a desperate struggle to maintain existence, and the trembling Hindu women had to seek the shelter of seclusion in their dark retreats to escape from the lawless violence of man, at a time when the pious Hindu sages found even the wilderness an unsafe retreat in which to pursue their silent meditations. From the race of educated women thus withered under bolts and bars succeeding generations received a blow whose continued pressure has

landed us upon the present evils of female ignorance; for it is exceedingly probable that the Mahomedan conquerors infected their new race of subjects with their peculiar repugnance to knowledge. Jenghis Khan could not write! And to this day there are to be found in the country chieftains who labour under a similar difficulty. Amidst such general ignorance, descending from the heads of society to its meanest members, is it surprising that Indian ladies have not presumed to learn or the tendency to letters has been checked and put down? It is the evils of this ignorance or this intellectual fall that the efforts of Associations like this are called on now to remedy, and the best means of compassing this object would seem to consist not merely in the mechanical inculcation of elementary knowledge, not in the sham of a reform without actual reform, but in re-ordaining the long obsolete usage of education for our daughters on a plan specially suited to their destiny and duties of life. "If the mountain will not come to Mahomed, Mahomed must come to the mountain." If the Hindu girl is unable to attend a public school or to continue longer at school than is consistent with the national sense of decency, means should be devised to place at her service the advantages from which she has been violently excluded. A plan of home education must be adopted which would effectually meet the peculiar requirements of the case and which would combine cheapness and healthiness, and render the native home the centre of brightness and intelligence.

What I propose then to do, and what forms the natural sequel to the foregoing observations, is to point out, according to my small ability, the agencies, the instruments, or the practical means we have to provide for performing this great social duty —for supplying an absolute social want.

(To be continued).

VICTORIA COLLEGE FOR NATIVE LADIES, CALCUTTA.

The following report of the prize distribution at the above institution is taken from the "Indian Mirror."

The ceremony of awarding prizes and scholarships to the candidates who had successfully passed the examinations held by the Syndicate of the Victoria College, took place at the College premises, 10 Upper Circular road, on Friday, the 9th March, at 4 p.m. The Right Rev. the Lord Bishop, of Calcutta was in the chair, and the Honourable Mrs. Baring distributed the prizes. There were also present the Misses Gibbs, Mrs. Grant, Father Lafont, Mr. and Mrs. Gupta, Mr. and Mrs. Macdonald, and a considerable number of native ladies. Babu Keshub Chunder Sen made a brief statement of the objects and progress of the institution. The College was founded in April, 1882, and was therefore not quite a year old. Its object was to promote the higher education of native ladies. It was a purely native undertaking, and did not depend upon Government aid. The sum of Rs. 3,300 has been contributed by native chiefs: the Maharaja of Mysore, Rs. 500, the Maharaja of Travancore, Rs. 500, the Maharaja of Cooch Behar, Rs. 1,000, Maharani Surnomoyi, Rs. 300, and the Gackwar of Baroda, Rs. 500. The Victoria College was not only a college for lectures, but also an examining body. The Syndicate prescribed books for the Senior and Junior Certificate examinations, and female candidates, wherever educated, were admitted to the examinations, which were held in Calcutta and other places determined by the Syndicate. With a view to avoid masculine training and meet the special requirements, and develop the softer susceptibilities of the female mind, special subjects were included in the curriculum besides the ordinary course of studies, such as domestic economy, drawing, music, cookery, needlework, and laws of health. Weekly lectures were delivered at the College Hall in a popular and conversational style, which helped the candidates

to prosecute their studies at home. During the past year lectures were delivered by the following gentlemen:—Rev. Father Lafont, Baboo Keshub Chunder Sen, Baboo Protab Chunder Mozoomdar, Baboo Krishna Bihari Sen, M.A., Dr. Annada Churn Khastgir, and Pundit Gour Govind Rai. The average attendance at the lectures was forty, and the ages of the ladies who attended varied from fifteen to fifty. Altogether thirty candidates presented themselves for examination in December last, of whom two appeared for the Senior and five for the Junior examination, and the others took up special subjects. The majority were examined in Calcutta, one at Cawnpore, three at Dacca, one at Kishoregunge, and three at Panchdona. The candidates may be thus classified according to their religions: 3 Christians, 10 Hindoos, 17 Brahmos. The results of the examinations were on the whole satisfactory and encouraging. The following gentlemen composed the board of examiners:—Govin Chunder Dutt, Esq., Pundit Mohesh Chunder Nayaratna, Dr. K. M. Banerjee, Dr. Mahendro Lall Sircar, Baboo Kali Churn Banerjee, Baboo Prasanna Kumar Surbadhicari, and Pundit Grish Chunder Vidyaratna.

Among the successful candidates Srimati Mohini Sen stood first. She was first in every subject of examination, and in English she obtained 92 marks out of 100. In Shakespeare's "Hamlet" the examiner, Mr. Govin Chunder Dutt, gave her 48 marks out of 50, which was indeed most creditable. She received a senior scholarship of Rs. 200 a year, a certificate, a watch, and prizes. Kumari Radharani Lahiri was second in order of merit. She obtained a scholarship of Rs. 100, a certificate, a silver medal, and prizes. Among the junior candidates, Kumari Charubala stood first. A scholarship of Rs. 100 and prizes were awarded to her, besides a junior certificate. Four other candidates obtained junior certificates—Srimati Mozumdar, Mohini Dass, Nistarini Devi, and Pramila Rai. Special prizes were awarded to Bindu Basini Basu, and several others for proficiency in special subjects. Prizes were also given for composition, hand-writing, cookery, and drawing. Mrs. Baring then distributed prizes in the shape of books and toys to the little girls of the school department. The Right Reverend Chairman then addressed the meeting, and heartily congratulated

the Indian Reform Association on the success of its work. He pointed out the novel features of the present enterprise, which were worthy of commendation. He condemned the practice of giving to women the education suited to men, and was especially glad that in this institution an attempt was made to enable adult ladies to prosecute their study at home amid their domestic occupations and engagements, receiving only occasional help from weekly lectures at the college. He was of opinion that only one or two ladies might compete for University distinctions, but the great majority of women must always demand and ought to receive feminine training such as this institution imparted. The thanks of the meeting were recorded to the Honourable Mrs. Baring and the Right Rev. the Lord Bishop of Calcutta. Refreshments were then served, and the pleasant meeting was brought to a close about 6.30 p.m.

AN EDUCATIONAL SOCIETY IN BENGAL.

We have received from the Secretary of the Faridpur Surid Sabha the following Report of that Society, which seems to be doing very useful work for female education. It is satisfactory when students who are receiving education themselves, feel and act on their responsibilities in regard to the women of the families in their own districts; and we are glad to observe that local endeavours of this kind are increasing among the young men of Bengal. The Report is published in Bengali, but the Secretary has translated it into English for this *Journal*, and it is intended next year to issue the Report in both languages. We wish continued success to this little Society.

The Faridpur Surid Sabha was established in April, 1880, by a few natives of that district who reside in Calcutta. Its members are resident and non-resident, the former comprising a

few pleaders of the High Court and gentlemen of the Faridpur district who live in Calcutta for business, but mostly students of Colleges and Schools; the latter consisting of some Zemindars and officials, and middle class gentlemen. The number of members is about 200. The ordinary business of the Association is conducted by a Managing Committee of ten members and a secretary, elected at the General Meeting.

The Association has various objects. Its practical efforts have been directed to the spread of female education in the district, by trying to give facilities for study and instruction to ladies in the Zenana and to girls. The Sabha has with this object prescribed text-books, and organised examinations, and prizes are given to the successful candidates.

In the year under report there were 275 candidates for the Examination, out of whom 205 passed. Besides these, some who desired to present themselves were excluded from infringement of the prescribed rules. A Special Examination has also been held in *Mattri Siksha* (Instruction to Mothers), and two others for prize essays. One candidate, Biroja Sundiri Mukerji, gained a prize worth Rs. 10 for her essay, and another of Rs. 10 in the *Mattri Siksha* Examination. This lady has received special prizes in other subjects, and one awarded by Babu Bipin Bihari Rai, Zemindar of Manikdaha.

The results of the Examinations were considered very good both as to the increase of the number of candidates and their greater proficiency as compared with last year.

It is interesting to learn that the Examination in subjects connected with the duties of Mothers was instituted at the suggestion of two Bengali ladies, Mrs. Jagat Lakshi Ghosh, and Mrs. Thakomoni Rai. Another lady, Mrs. Nilambini Chatterjee, gave a prize in a special subject. Several gentlemen also have founded special prizes in Literature, Mathematics, Science and Drawing.

A General Meeting of the Sabha was held last October, at which the prizes were distributed. These consisted of almiras, timepieces, durable boxes, inkstands, brazen jars and cups, books, and a few ornaments. The meeting was presided over by Babu B. N. Das, pleader of the High Court.

GIRLS' EDUCATION IN MYSORE.

The second anniversary of the Maharanee's Caste Girls' School, Mysore, took place on April 6th, in the presence of the Maharaja, and we have much pleasure in laying before our readers the address of the Dewan, M. K. Sheshadri Iyer, on the occasion. All the leading members of European and Native society were present, and the proceedings included several songs in Canarese and in English, recitations, the distribution of prizes, and the reading of the Report by the Hon. Sec., M. Narain Shastry. There was an exhibition of the ornamental needlework done by the pupils. An account of the proceedings has been sent to us by Mr. A. Narasin Iyengar, Assistant Commissioner, to whose exertions the School owes much of its success.

The following was the address of the Dewan :—

I am commanded by His Highness the Maharaja to say a few words on this occasion, expressive of His Highness's appreciation of the good work that has been done by this institution during the past year, and of the high hopes which His Highness entertains of its future usefulness.

The report of the Managers which we have heard read, refers to the great loss which this institution has sustained by the death of the much lamented Mr. Rangacharlu. It was truly a national loss, which no one deplored more deeply than did H.H. the Maharaja, both for his own sake and for the sake of his country. To this infant institution, it was the greatest calamity which could have befallen it. He was really its presiding genius, from whom all subordinate workers drew their inspiration. He felt deeply for the condition of the women of his country, and took a warm interest in their advancement. He was however convinced that in this, as in other matters, real progress depended upon a judicious adaptation of Western ideas and principles to the conditions

actually existing in this country. Whilst therefore his words of encouragement and approbation stimulated those who established this institution to action, his counsel always moderated any excess of zeal on their part, and taught them to build upon the solid foundation of popular sympathy, and to be content to look to the distant future for the result. We cannot therefore deplore too deeply that his master hand was not spared for some time longer to guide its progress through its infant stage.

Under such circumstances, it is all the more gratifying to find that the Managers of this school have abated none of their zeal, and that the school itself is daily growing in popularity. The number now on the roll is 133, and the average daily attendance during the past year was about 77 per cent. of this number. There was a small diminution in numerical strength during the past year, but this was partly due to the withdrawal of the older girls by their parents, and to the enforcement of a somewhat stricter discipline which removed from the roll the names of all girls whose attendance was irregular. But if we bear in mind that the school is intended exclusively for Brahmin and other high caste girls, we must accept the large daily attendance of 102 girls as strong proof of its popularity among the classes for whom it is intended.

The instruction given in an institution of this kind, in which the girls are all between the ages of 6 and 12, is necessarily of the most elementary character. In all classes, reading, writing and arithmetic are taught, while in the higher classes Geography, the higher Vernacular Literature, Hygiene, some Sanskrit and some English, Needlework and English Music are taught. Almost all girls learn Native Music, and some of them have acquired considerable proficiency in it. The success and popularity of this school are chiefly due to the system of teaching adopted, for great care is always taken to teach as much only as the pupil can fully understand, and therefore well remember.

Most girls' schools teach so inefficiently because too much is attempted to be done. The temptation no doubt is great, for there is a conviction in the minds of both teachers and managers that the girls would be leaving the school at the early age of 12, and they think it their duty to try and give a complete education

within that short time. This mistake has always been avoided in this school, for the Managers and Teachers very rightly content themselves with awakening in their pupils, before they leave the school, a desire for further knowledge, and trusting to their parents to give them the means of satisfying such desire when they leave the school. There has therefore been no blind adherence to text books, and the young mind has not been overburdened with numerous crude and undigested facts. To this rational method of instruction is due the marked success which has attended the attempt to teach such technical subjects as personal Hygiene and domestic Sanitation. A text book on these subjects, prepared specially for the use of this school, has been used, but, while following as far as possible the arrangement of matter adopted in it, care has been taken by the Managers and Teachers to present the elementary principles of this important branch of knowledge in a simple and readily assimilable form. All who have had an opportunity of testing the information acquired by the three highest classes in these somewhat technical subjects, will readily admit how much can be done by judicious teaching to familiarize even the youngest mind with the most important truths of modern science.

Another new feature in the last year's working was the introduction of Sanskrit into the curriculum of the two highest classes. It is very gratifying to us to find that the girls have made such great progress in this branch of their studies in so short a time as two months. As in the case of Hygiene, the Managers have had to get a text book of elementary lessons in Sanskrit prepared for the special use of this school. Sanskrit literature is held in such high reverence by us, that some knowledge of it in our ladies, while stimulating their curiosity and leading them to make further progress, must inevitably tend to enlist popular sympathy in the cause of female education, and to reconcile even the most bigoted of our countrymen to the general education of their daughters. We cannot therefore too warmly congratulate the Managers of this school on the addition of Sanskrit to the curriculum.

Though in this manner everything possible is being done to popularise female education in this town, yet the real difficulty has not yet been overcome. It lies in the fact that the girls are

withdrawn from the school at the very early age of 12, and it is therefore impossible for them to receive anything like a liberal education before leaving the school. There is no use in disguising the fact that there is an impression in the minds of our countrymen—even some of the more enlightened among them who have themselves received a liberal education are not free from it; only the impression in their case is more or less indistinct and perhaps even unconscious—I say therefore that there is an impression that a liberal education in the case of our women is a mistake; that it is not required for their usefulness as daughters, wives and mothers; that it is calculated to impair our social system by weakening their sense of duty; and that it is likely to lead to scepticism which is sometimes found to co-exist with intellectual culture. Such critics often lay great stress upon the necessity of instruction in "general morality," but they apparently take no heed of the great value of intellectual culture in aid of social and material progress. All education must doubtless be such as will intensify the moral instinct, but to regard instruction in "general morality" as alone sufficient for our women is to ignore the historic connexion between intellectual culture and national progress. The progress of India in the present day is unique in the history of the world. The old Aryan civilization of the East, after centuries of decay and degeneration, now shews signs of a healthy revival of contact with the more modern civilization of the West. As yet, the progress is to a great extent confined to that small, but important, section of the *men* who receive a highly liberal education under the influence of our Universities and Colleges, and for this reason our advancement as a nation is wanting in elements of homogenity and permanence. If only we succeed in securing for the more intelligent section of the *women* of our country, a degree of culture in some way corresponding to what is within the reach of the *men*, our progress then would be real and abiding. Mere conventional rules and restrictions, not based upon religion or morality, might suffer—as indeed they are bound to suffer in the progress of every nation—but our national regeneration would be assured beyond the possibility of a doubt, and we would yet be able to take our legitimate place among the great nations of the world.

The great practical difficulty in the way of a liberal female education lies, as already observed, in the withdrawal of girls from schools at the early age of 12. There may be a change hereafter in public opinion in this matter, but there is little hope of any such change for many years to come, and certainly not till we train up a sufficient number of Hindu ladies capable of taking upon themselves the exclusive management of a High School for girls, and not till through their agency we establish and maintain such a school with scrupulous attention to popular feeling as regards privacy and internal economy. This is a work which must occupy many years, but it is one to which attention cannot be too early directed. In the meantime, however, the means of continuing her studies should be placed within the reach of every grown up girl under a widespread system of home teaching, by means of Hindu Lady teachers, who could readily be received into Hindu homes. For this also the teachers have first to be trained ; the material is already available on the spot, and if, with tact and discretion, local influence and local interest were brought to bear upon the question, the difficulty could, I believe, be surmounted in a few years. Much good may also be done by a weekly or fortnightly Canarese journal got up with a view to the education of the older girls leaving our elementary school. Such a journal may contain a summary of important items of news with appropriate comments thereon, and it may have several columns devoted to useful information on politics, morals, elementary science, personal Hygiene, domestic sanitation &c. We may assume that the older girls leave our present elementary school with some desire for knowledge newly awakened in them, and a journal of the kind I have indicated will supply them with the means of gratifying it to some extent. It cannot too often be insisted upon that the principal object of such a journal should be to popularise the sciences, and to facilitate the acquisition of their general principles by means of social articles written in an easy and untechnical style. Such a journal is now a great want, and we may safely rely on the managers of this institution to supply this want at an early date, for they were able during the past year to get up two new text books for the special use of this school ; and the preparation of a third—a Moral Class Book is, we are told, already in competent hands. The literary

talent available for this and similar purposes is practically unlimited in Mysore. During the past year there were two contributions of rare merit to the higher vernacular literature, one a translation of Kalidasa's great drama called "Sakuntala," and the other a dramatised version of the highly pathetic story of King Harischandra, both works in every way fit to be placed in the hands of the older girls leaving the school. Such valuable additions to the higher vernacular literature are indeed very encouraging, and they have received such recognition from His Highness the Maharaja and his people, as, it is hoped, will encourage other authors to follow in the same path to distinction and advancement.

It now only remains for me to congratulate, in the name of His Highness the Maharaja, the Managers and Teachers, on the marked progress of the Institution during the past year. The teachers one and all have worked with energy and interest, and they deserve great praise for the successful results they have produced. The thanks of all well-wishers of the school are specially due to the ladies of the Convent of the Good Shepherd, whose zeal in their work and loving attention to the children committed to their charge, have gained for them the affection of the pupils and gratitude of their parents. The public are indebted to that small body of public-spirited and earnest men, who have the management of the school; to their fostering care the school owes its being, and in their earnestness of purpose and zeal in the cause of reform we have ample guarantee for its continued prosperity.

A HINDU WIDOW.

A correspondent has translated for this Journal the following, from a letter to the Editor of the *Gujerathi*, by a Hindu widow:—

"I am only sixteen years old, and I assure you that the education which I have received, owing to the good sense of my father, has not at all made me vain, on the contrary, I prudently make

good use of it. My father married me at twelve, and in my thirteenth year I was 'widowed.' As for my father and mother they are respectable *Kayasth*. The constant sight of my misery makes them unhappy. Though there is none in my house to oppose me, and though there are many domestics in my house to say, 'Yes, madam, yes, if you please,' my own feelings are never dormant. The miseries of my life are by no means decreased, although I have my parents living. Day and night I remain a prey to a hopeless despair, and I hate this improper custom of the Hindus. Some other older widows daily address me thus, 'Are you the only one whose husband has died? Do you mean to show that we are senseless? A capital wiseacre you are! Yours is a state with which you are to put up quietly.' I am unable to describe here the pangs that I suffer on hearing such words. How can I expect to be calm in a short time? How can I quiet my mind? But I know I have tasted the fruitful blessing of education, and this consideration consoles my mind. In the meanwhile I have begun to think of the lot of women placed in similar circumstances. I had very little knowledge of their miseries before this time. It was proved to be a fact that 'He or she knows the best who has undergone calamities.' There are about twenty widows like myself in my whole caste. What fault is theirs that they suffer such misery? How is it that their parents, their relations, and their caste-men can do nothing towards contributing to the happiness of their gentle children? The number of educated men in my caste is never equalled by any caste except that of the Nagars, and yet I question whether these learned Kayasth gentlemen will ever do anything towards removing the evil. Will the caste ever remain wanting in the spirit of reformation? Will the condition of young widows remain pitilessly unimproved? How can we blame the ignorant when the educated are found so careless? The Kayasth community is comparatively very small. What will their ideas be if what I have to suffer at sixteen happens to their daughters and daughters-in-law? Such a circumstance is probable. May God forbid it! Yet they will never feel anything. It is difficult that they should have any idea whatsoever unless these men be born again as women and become widows. If those who ought to ponder on this subject do not discharge their task, let

them be born women, and perhaps this will tend to induce them to do something. Our benediction is for those who wish well to us. I now wait to see whether there is any champion to pity my poor sisters in widowhood.

"Yours obediently,

"The ever sorrowing,

"L. G."

GIRLS' SCHOOLS AT CALCUTTA.

We have received Reports of the Girls' Schools at Konnagar, near Calcutta, and of that at Durjeeparrah, and we proceed to give an abstract of each as specimen of useful institutions:—

1. *Konnagar.*—This aided school had sixty-seven pupils on the rolls, a smaller number than last year, but the average attendance was increased by one. The girls were all Hindus, of whom twenty-four were Brahmins. Age, from five to eleven. Fee, two annas per pupil monthly. The subjects of study were Bengali literature, Grammar, History, Geography, Arithmetic, Natural Science and Needlework. Last February six of the girls went up for the Scholarship Examination of the Utterparah Hitakari Sabha, all of whom were successful. Two of them obtained scholarships of one rupee a month. In the general examination of the classes last December twenty-five girls were rewarded with books and toys, and a special prize offered by Babu Bipin Bihari Mukerji for an essay on the Results of Industry was divided between two of the pupils. The Assistant Inspector of Schools stated on that occasion that he was much pleased with the school and with the manner in which it was conducted. There are also two boys' schools under the same management.

2. *Durjeeparrah.*—The annual prize distribution of this school took place in April last, presided over by Mrs. Murray, Hon. Sec. of the Bengal branch of the National Indian Association. The room was well decorated, and the little girls presented a pleasing sight. The Report stated that the school was founded in 1864 by Sreemutty Anna Poorna Davi. After a few years it

was taken in charge by the Church of England Zenana Mission, and the number of pupils increased; the native widow lady who had established the school still giving time and attention to it. Last year, however, the Mission withdrew its aid and founded another school, which of course lessened the numbers at this one. A Pundit has now been engaged to teach some of the classes, and the widow lady continues her exertions. Mrs. Wheeler, the Inspectress, has visited the school, but it is not in a position to ask for Government aid. The Report expresses the hearty thanks of the managers to Mrs. Wince, for the interest she has shown in acting as Hon. Superintendent, and in examining the girls. The number of girls on the roll is forty-six. Mrs. Murray kindly promised at the prize giving to visit the school occasionally, and to try to assist its progress.

THE STRANGERS' HOME.

The Annual Meeting of the Strangers' Home for Asiatics, Africans and South Sea Islanders was held at the Home, West India Dock Road, Limehouse, on April 25th, Admiral Prevost in the chair. Among the speakers on the occasion were Mr. A. K. Settna, of the Middle Temple, and Mr. S. A. Kapadia, of the Westminster Royal Ophthalmic Hospital, who both expressed their appreciation of the excellent work done by the Institution; and Colonel Paske read a letter from a native gentleman in London, promising to write to some friends in India and to the editors of vernacular papers in regard to the Home. The number of inmates registered during the year was 525, of whom 160 were natives of India and 15 of Ceylon. Increased subscriptions are still required to keep up the income of this very useful Institution. The inmates are mostly seamen, but many destitute Asiatics of various callings have found benefit from the kindly arrangements of the Strangers' Home.

INDIAN INTELLIGENCE.

The annual prize distribution at the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution was presided over by Sir James Fergusson. Mr. D. N. Wadia, the Principal, read the report of the work done in the school, which was upon the whole satisfactory.

We have received an account of the annual distribution of prizes at the Municipal Aided Girls' School at Entally, Calcutta. The school was established in 1875. The average daily attendance was in the last year 47, on the rolls, 63. It appears that there is only one Pundit to teach the whole school. This teacher is very energetic, and the success of the school is attributable to his able management, but a second Pundit is urgently required, at a salary of Rs. 8 per mensem.

PERSONAL INTELLIGENCE.

Mr. J. C. Bose (Scholar, Christ's College) has passed with Honours in the Natural Sciences Tripos of the University of Cambridge.

Mr. Mahommed Rafique has passed in the Moral Sciences Tripos in the University of Cambridge.

The following gentlemen were called to the Bar on June 6th:—*Lincoln's Inn:* Mr. Chunder Nath Banerjee, Calcutta University (Bengal Uncovenanted Civil Service), and Mr. Dhiraj Krishna Ghose (Lincoln's Inn Scholarship in Real and Personal Law, 1883), Calcutta University. *Middle Temple:* Mr. Jitendra Nath Banerjee, of the University of Calcutta, and Mr. Otool Churn Mullick, M.A., B.L., Calcutta University.

The Benchers of the Middle Temple have awarded Mr. R. D. Sethna a Scholarship in Real and Personal Property of the value of thirty guineas.

Mr. G. Kotharé (Middle Temple) has passed the Examination in Roman Law.

Mr. N. Tyagaraja (Christ College) has passed in Part I. of the Previous Examination of the University of Cambridge.

Mr. P. N. Roy has passed the First M.B. Examination of the University of Glasgow.

Mr. M. Abdul Jalil (of Jaunpur) has passed the Preliminary Examination of the Inns of Court.

Mr. Giris Chandra Bose, Bengal Government Scholar of the Royal Agricultural College, Cirencester (1882), has passed the Examination of the London Royal Agricultural Society. Mr. G. C. Bose was at the head of the list of the successful candidates, and obtained a prize of £25 with the First Class Certificate and Life Membership of the Society.

Mr. L. B. Day has joined the Inner Temple.

Mr. Aziz Ahmad and Mr. Inayatullah have joined the Middle Temple, and Mr. Lowjee M. Wadia the Inner Temple.

Pundit Shyāmajī Krishnavarmā had the honour of being presented to H.R.H. the Prince of Wales at Oxford by Professor Monier Williams, on the occasion of the laying of the Memorial Stone of the Indian Institute.

Mr. M. Abdul Jalil and Mr. M. Ibraheem had the honour of being presented to H.R.H. the Prince of Wales, by the Secretary of State, at the Levée held on June 15th.

Arrivals.—The Thakore Sahib of Wadhwan; Mr. Aziz Ahmad, from Calcutta; Mr. Inayatullah, from the Punjab; Mr. Lowjee M. Wadia, Mr. Jehangir Dasabhoy Framji and Mr. J. M. Sethna, from Bombay; Mr. E. M. de Souza, from Bombay; Mr. Ganga Ram and Mr. Salig Ram, from the Punjab, Government Scholars, for Engineering.

Departures.—Mr. C. N. Banerjee, Barrister-at-Law, Sub-divisional Magistrate and Collector, Bengal, and Mrs. and Miss Banerjee, for Calcutta, *via* Bombay. Mr. Mati Lal Gupta, LL.B., Barrister-at-Law, for Calcutta. Mr. D. K. Ghose, Barrister-at-Law, for Calcutta. Mr. Syed Sakhawat Hossein and Mr. A. C. Sen, Bengal Agricultural Scholars (1881), for Calcutta.

We acknowledge with thanks the late numbers of the Muir Gazette.

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JOURNAL

OF THE

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MEDICAL WOMEN FOR INDIA.

We have much pleasure in stating that the senior post at Bombay in connection with the Medical Women for India movement, originated by Mr. Kittredge, will be filled by Miss Pechey, M.D., who obtained her diploma at Berne in 1877, and at Dublin in 1878. The high qualifications and the medical experience of this lady justify a full expectation that the scheme will start under thorough and efficient direction, and it is a matter of great satisfaction that Miss Pechey has been willing to forego the advantages of her position in this country in order to engage in medical work in India. The decision as to candidates for the junior post will be made in a few weeks, and it is hoped that the two practitioners will be able to enter upon their duties in the colder season.

We have also to announce in connection with this movement that Her Majesty the Queen granted an interview on July 12th to Mrs. Scharlieb, M.B. and B.S. (London), before that lady left England for Madras, where she is intending to renew medical practice. Mrs. Scharlieb, after studying at

the Madras Medical College, came to England to take a London University degree, and was a student at the School of Medicine for Women. We have already mentioned her brilliant success in gaining the Scholarship and Gold Medal in Midwifery at the University of London, as well as Honours in Medicine, Forensic Medicine and Surgery. In the interview with which Mrs. Scharlieb was honoured by the Queen, Her Majesty made many inquiries about the condition of the native female population of India, and was much interested in what Mrs. Scharlieb was able, from personal experience, to tell her as to the need of medical women in that country. At the conclusion of the visit, the Queen, of her own accord, presented Mrs. Scharlieb with her likeness, and desired her to tell the women of India of all classes that she was much interested in hearing about them, and that they had her fullest sympathy. This cordial interest on the part of Her Majesty will, we are sure, have a great effect in stimulating attention to the aims of this movement in India.

A beginning, in all respects full of promise, is now to be made at Bombay and at Madras in regard to medical aid specially suited to Zenana life. The ladies who are engaging in this work do so with an earnest desire that it will succeed. Their undertaking is of an eminently useful character, and it cannot fail to enlist their deepest sympathy and interest. The experiment, then, is to be made, with no doubt on any side as to the need of the assistance offered, and yet with some uncertainty as to success, on account of the many social customs and prejudices which have to be encountered. Should these medical women find after a full trial that a bar still exists, and that their wish to alleviate the sufferings of Indian ladies is not responded to, they may take up practice again elsewhere. The really important point is, how far native gentlemen will co-operate in the matter. Money they have liberally

contributed, and thus the preliminary difficulty in all new schemes has been satisfactorily overcome. It remains to be seen whether they will fully use their indispensable influence so as to secure for their families the advice and skill now to be within reach. We have hope and confidence that this further step will be taken, and that before long the professional help of the ladies who are going out will be in full demand. And it may further be expected that when at Bombay and at Madras the value of such services has been recognised, efforts will be made in other places in India to establish guarantee funds for the same purpose. A field will be thus opened which will need numbers of workers; native ladies will come forward to be trained in medicine, and there will also be room for many Englishwomen.

The movement may prove to be one of those in regard to which, when established, we wonder how it was that they could be dispensed with. And the progress of India in the last half century leads to a sound expectation of success not long delayed for a movement in which the resources of Western science are brought to bear on native society in respect to one of the most important elements of human happiness and human usefulness—good health.

ADDRESS TO THE MADRAS GRADUATES.

The Annual Address to the Graduates admitted at the Convocation of the Senate of the University of Madras was delivered in the present year by Hon. Mr. Carmichael, and it has been published by the request of the Senate. Mr. Carmichael described himself as, with the exception of two educational officers, the oldest member of that University now in India, and he alluded to the fact that this was the

last year of his service amongst a people whom he had known so long, and, he added, "if you will believe me, loved so well."

We are glad to have the opportunity of giving some extracts from the address. After referring to the moral value of intellectual study and the good to society which should accrue from the attainment of knowledge, Mr. Carmichael gave a sketch of the rise of English education in India, as follows:—

Let me tell you how education in India was emancipated. It is now exactly seventy years ago that Parliament directed the East India Company to set apart a lac of rupees a year "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction of a knowledge of the sciences among the inhabitants of the British territories." Such was the general apathy on the subject amongst Indian administrations, that nothing was done, nothing attempted, till ten years had expired. At the end of that time a General Committee of Public Instruction was formed in Calcutta; whose first step in the direction of progress—as they supposed it to be—was the establishment of a Sanskrit College in that city, in addition to the Sanskrit College established thirty years previously at Benares. That enlightened Brahman, Rammohan Roy, vigorously protested, pointing out that it was "English Literature and Science" that the people, when left to themselves, desired for their sons, as was manifested in the foundation, by the Zemindars and Merchants of Bengal, of the Hindu College of Calcutta for such pursuits in the year 1816. To Sanskrit literature and its more diligent cultivation, Rammohan Roy, himself an eminent scholar and the translator into English of the Upanishads or speculative portion of the Vedas, was willing to give every reasonable encouragement, but if the improvement of the native population was the object of the Government, let it promote, he entreated, a more liberal and enlightened system of education.

After quoting from Bishop Heber's Journal to show what a Government College at Benares was in those days, with

teaching based on Hindu Science, Mr. Carmichael continued—

Well, yet another ten years drag on, and the question is still undecided whether the people of India, whose mother tongues are generally poor and rude, should have the means of pursuing higher studies by acquiring the Arabic and Sanskrit languages or the English. In 1835 that question was settled, as it now stands, by the advocacy of one, who, having already embellished the literature of Europe, came to its aid when doubting Orientalists weighed its claims with the literature of Asia. I allude to Macaulay, then the legal member of the Governor-General's Council. . . .

The next twenty years witnessed considerable advancement, including in our Presidency the advent of Mr. Powell from Cambridge and the establishment of the High School, which nurtured so many distinguished men. Towards the close of the same period the sanction of the Court of Directors was received for the creation of Universities. Then came the rebellion of 1857; the fate of Universities, the fate of Public Instruction in India trembled in the balance; but Lord Canning was firm; he felt that it was not liberal education, but the want of it that had raised the storm. Like Columbus, in spite of the mutiny of his crew and the remonstrances of some of his lieutenants, he refused to delay, much less to turn back from, his course; but, unlike Columbus, he was not amongst the seaweed, nor were the birds fluttering over his head; with the eye of faith he pierced the gloom and discerned the haven where he would be. I like to recollect that his assent to the Act establishing our own University was given on the 5th September, 1857, a time when the siege of Delhi still proceeded under the most disadvantageous conditions.

Mr. Carmichael next referred to the prospects of occupation for graduates in the present day. He urged that the admission of men without any connection with the University beyond the Matriculation—sometimes not even that—to the Special Tests which qualified for important offices, was "injurious to Education, the University and the public service

itself." Such men after Matriculation do not go on to F.A., B.A. and B.S. They take petty posts, and set to work to cram, in their scanty hours of leisure, the Special Tests for the Judicial and Revenue Department.

Now, a Matriculation student has just begun his education, and of what value to the State is the occupation of the higher appointments by half educated men? I would say to those, who are satisfied to stop at the Matriculation stage, that they shall get no further than petty clerkships, that they shall remain "hewers of wood and drawers of water." They may cram the Special Test in time, but it is not good for the country that any but really educated men should become magistrates, tahsildars and munsifs. Now that the University has stood and prospered for a quarter of a century, it is surely high time that we promoted to the more responsible offices in the public service none but those who have taken complete advantage of the education now offered to all; each high official would then be a beacon on a hill, whence should radiate glorious influences of Western civilisation. There are some twelve hundred graduates in Arts of this University; yet there are only two or three per cent. of the number holding responsible offices in the general administration.

What becomes of our graduates? The Educational Department readily absorbs some of them; others join the native bar, and the remainder, wherever they go to, are not to be found in the higher ranks of the public service. And yet it is just there that they should be found. . . . In the early years of British rule in India, the system of Government was based on the principle of doing everything by European agency; the wheels became clogged; more than half of the business of the country remained unperformed, and at last it became necessary to abandon a plan, which after a fair trial had completely broken down; substituting in its stead the present system of transacting the public business by native agency under European superintendence.

Having opened such preferment to the natives, is it not the duty, the plain policy of the Government to see that the men whom it appoints to be interpreters between itself and the rude millions whom it governs, shall come from a class which, if Indian in blood

and colour, shall be English in taste, in opinions, in morals and in intellect? And yet what was the state of the case? I look down the rolls of the native public service. Amongst the subordinate judges I find a single graduate only; one in the first grade of munsifs; one in the second; in the third class as many as fourteen; while the deputy-collectors, the tahsildars, and other high revenue officials, who are Bachelors of Arts, can be counted on the fingers.

Mr. Carmichael concluded his eloquent address with the following exhortation to the graduates:—

We have been hearing lately, gentlemen, of a coming Convocation of Graduates to be incorporated for the very reasonable purpose of considering matters affecting the well-being of the University, and making suggestions to the Senate regarding them. Would to Heaven we could see another Convocation, consisting of those amongst you—an immense majority they are—who are Hindus, formed for the still more reasonable and beneficent purpose of exploding the innovations in the ritual and usages of your sacred Vedas, which, however brought in, have now unhappily for centuries prevailed; innovations involving the degradation of the female sex, ruin to the moral virtues and the intellectual energies of the man, and the hopeless postponement of national advancement and domestic felicity. Already I seem to see a hand writing on the wall, that the end of this and other old superstitions is at hand. Shall they be driven out by the winter storm in its overwhelming fury, or shall they be removed by the gentle and peaceable means which a united body of educated men, actuated by the purest patriotism, should well know how to use? How long will you hang back undecided and desponding? Whom and what do you fear, *you*, who have sworn to-day, as far as in you lies, to support and promote the cause of morality, and to advance the well-being of your fellow-men? Take courage as you recall this solemn pledge, given in the presence of an august University, which *then and not till then* decorated you with the insignia of the order to which you have so worthily attained.

Graduates, farewell! May happiness and prosperity be yours in your course through the world. But, however onerous and important your work in life may be, let the pleasures which arise

from intellectual pursuits return to you at every vacant interval. The great Reformer of Philosophy has beautifully declared, that, in all other pleasures, after they be used, "their *verdure* departeth, which showeth that they be deceits of pleasures;" but in these, "satisfaction and appetite are perpetually interchangeable." These indeed are the only pleasures which, fraught with unalterable delight and interest, outlive the fervent years of youth, and grow still stronger in the decay of age.

WATER AND PUBLIC HEALTH.

A Paper read by Dr. FURNELL, *at the Annual Meeting of the Madras Branch of the National Indian Association on the 7th April*, 1883.

Last year I had the honour of delivering a lecture before the Indian Association at Patcheappah's Hall on "Water and its connection with the public health." That lecture had a certain amount of success, and as the subject is to my mind one of the most important—indeed I think the most important—connected with public health in India, I venture to crave your indulgence for a few further remarks on the same subject. In my lecture I described and dwelt upon the habits of the people of this country in defiling their water, habits almost incredible, were it not that any one sceptical upon the point can any morning satisfy himself that I in no way exaggerate. I do not propose travelling over the same ground again, it is not pleasant, and a repetition would be nauseous. I feel it due, however, to myself to say, that another year's experience and touring but further convinces me that the habits which I described are almost universal. But the lamentable thing is that so attached do we become to our habits, especially acquired habits, even when it is clearly demonstrated to us they are inimical to our health and

happiness, that few have the courage or ability to discontinue them. Witness in our own country the appalling misery which springs from dram drinking, and in China, it is said—I have no experience of it—from opium smoking. The people who indulge in these habits are often perfectly aware that they are undermining their constitutions, and ruining the welfare of themselves and families, and yet are unable to break off the pernicious habits they have acquired, and so, oddly enough, I find is the case with the use of dirty water in this country. It is an acquired habit, and not, as I pointed out in my first lecture, in consonance with the institutes of their great law-givers, who clearly interdict it, or the primitive habits of the people, and yet I find in many places, where attempts have been made to set apart certain tanks for drinking and others for washing, the people strenuously object. Often, of course, and let us hope in the greater number of cases, from the fact that it entails a certain additional trouble, and trouble, blink the fact as we may, is a great nuisance. Few of us like additional trouble, and poor people who have plenty of work on their hands least of all. But I have caused inquiries to be made, and I have made them myself, and I find many people of the country get to like their dirty tank water so much, that pure clean water tastes insipid to them, and they prefer the tank water. At first sight this seems preposterous, almost incredible, but a moment's reflection will, I think, show you it is not; who amongst us liked bitter beer the first time he tasted it? Who enjoyed a cigar or a pipe the first time he smoked one? And yet where is there an acquired habit stronger or so strong as smoking. Many Englishmen think nothing of short commons and bad commissariat so long as their favourite tobacco is forthcoming. To deprive them of the noxious, or as King James called it stinking, weed is to visit them with acute misery. Take

again the acquired taste of the gourmet for game. How inexplicable it seems to many people of simple tastes that a man should prefer to eat venison or pheasant crawling with the products of decay. The Hindu, the native of this country, he whom we sneer at for drinking dirty tank water, would turn with loathing from such a dish, which yet tempts high-born, well-educated, refined men and women amongst Western people. You may say what on earth has this to do with drinking dirty water? Bear with me a little and you will see presently it has a good deal to do with it. But I also allude to this subject of acquired habits, because I wish at starting to be clearly understood that I am not setting up a pretended superiority of one race over another, a most uncharitable and a most objectionable proceeding. We have all our faults and peculiarities, evident and offensive enough to others, although not to ourselves. Now in the abstract I have no objection to any man or woman drinking green dirty tank water, swarming with animalculæ, if they like it, any more than I have any objection to my friend Brown smoking a strong cutty pipe—to me a most inexplicable taste—or Robinson taking his game crawling, if it were not that this treatment of water is a menace and source of danger to the community at large, and as such it is our bounden duty to raise our voices against it, and attempt in the interest of humanity an improvement. The chief offenders in this particular are those who should be the guardians and leaders of the people, the priests and holy men of the pagodas. If you want to see a really good dirty tank—the surface covered with a green oily scum, an inch or two thick, the water teeming with life and repulsive in odour—go to a holy pagoda, such as at Madura or Tanjore, and see the Teppa Kolam there; in these tanks hundreds and thousands of men and women wash themselves, their clothes, and drink the

water. Now, as I said before, as to merely drinking this filthy water, I can possibly have no objection, it is a mere matter of taste, just like drinking bitter beer or eating decaying game, until we look at it from a sanitary point of view. Now in these tanks people not only wash their bodies, but they wash their cloths, and one never knows with what impurity such a cloth may be stained. It may—and often it is so—have come off a cholera patient, or have been worn by the person attending a cholera patient, and become soiled with cholera excretions. This water in which a cholera stained cloth has just been washed, is presently drunk by the next person who comes to bathe and wash away his sins, and often carried home to be given to unsuspecting children, who die by hundreds and thousands during these cholera epidemics.

Now, as I said above, the worst tanks I have seen are the holy tanks attached to temples. This custom of having tanks or holy pools attached to temples, with the reputation of their being able to purify or wash away the sins of believers, is very old. It has its origin most probably in this very country (India), mother of most customs and arts, but in our own religious books we find frequent mention of the custom. In the New Testament, St. John v. 1—9, we find an account of the pool of Bethesda, &c. Exactly the virtue attributed to this pool I find attributed to various Teppa Kolams in Southern India, for in them a great crowd yearly of impotent folk—the blind, halt and withered—bathe with the hopes of being cured. The common people finding these Teppa Kolams or sacred tanks so dirty—tanks kept under the direction of holy Brahmins whom they look up to as something far beyond them in wisdom and piety—can have no sort of objection to their own tanks in their village being equally, if it be possible, dirty. They are simply following the example set them by

their betters; and if that example were changed, if the Brahmins and priests of holy places would keep their tanks clean and pure, is it not just possible the examples would spread, and in time tanks attached to minor temples in far away villages would be kept clean and sweet also? I do not wish to mention names, because my object is not to give offence; on the contrary, I am most anxious to avoid offence, but I have in my mind's eye as I write, a tank in Southern India connected with a rich, powerful and very holy temple, much frequented by devotees and pilgrims. This tank is said to be fed by the Ganges—itself a remarkable miracle considering the holy Ganges, as the crow flies, must be close upon a thousand miles off—it is simply to our view of matters disgustingly dirty, and has never been, I found on inquiry, cleaned out in the memory of man. The surface is covered with a thick scum of green, looking much like dirty oil paint, and if you fill a tumbler with this water and hold it between you and the sun you see it is full of animalculæ. Now I take it, it cannot add to the miraculous powers of these tanks that the water should be kept in this filthy state. Surely clean water, whilst being infinitely less dangerous to health, would work just as efficacious miracles, and the example thus set would be highly beneficial to all other classes in inducing them perhaps to keep their tanks tolerably clean.

I take it there are gentlemen connected with the Association who take sufficient interest in the welfare of their countrymen to move in this matter. The remedy is very simple. If occasionally, say once a year just before the monsoon, these dirty tanks were pumped out and cleaned, and then allowed to fill again, we should have decently pure water for the people to drink and bathe in, and cholera epidemics—which so frequently take their rise at religious festivals—would be of rarer occurrence.

THE NATIONAL ANTHEM FOR INDIA.

By permission of the Duke of Westminster a meeting was held on July 11th, at Grosvenor House, in furtherance of the project of introducing the National Anthem into India. In the absence of the Earl of Shaftesbury, the chair was taken by Sir William Andrew, who stated in his opening remarks that the movement had received the cordial assent of large numbers of the native population of India.

The Rev. Canon Harford, who represented the Committee which had been formed for promoting the project, read telegrams and letters from Mr. Cyrus Field, Mr. Oliver Wendell Holmes, Mr. Spurgeon, Miss Florence Nightingale, and several Indian natives of position, expressing sympathy with the movement, and stated that it had also received the approval of a very large body of noblemen and gentlemen, both in this country and in India. He then proceeded to read an elaborate report detailing the aims and objects of the Committee. It stated that it was proposed to adapt the air of the British National Anthem to suitable translations in the various Indian vernaculars, and anticipated the following advantages from the introduction of the anthem into India: —(1.) It would form a fresh link of fellowship between India and this country; (2) it would give form and substance to, and become a suitable medium for, the expression of loyalty at public meetings and gatherings throughout the Indian Empire; (3) it would create a desire among Her Majesty's Indian subjects to know more of the personal history of their Empress; (4) as a hymn addressed in all parts of the Indian Empire to one Supreme Being, it would

tend to restore monotheism; and (5) it would promote the habit of singing in harmony instead of in unison, and thus tend materially to the cultivation of the art of music. The report concluded by expressing the hope that the necessary funds might speedily be raised for making this national gift to our fellow-subjects in India.

Resolutions in furtherance of the object of the meeting were passed, speeches being delivered by Lord Mark Kerr, Mr. H. Cassells, Mr. Alfred H. Louis, Mr. A. H. Grant, and several native Indian gentlemen.

Dr. Leitner, the Principal of Lahore College, and originator of the title "Kaiser-i-Hind," in supporting one of the resolutions, stated the interesting fact that formerly the laws of the Punjab were given in a musical form, and that a parliament of poets was still in the habit of meeting in the city of Umritsir. In the intervals between the speeches, the National Anthem was sung in four of the Indian vernaculars —namely, Hindustani, Sanskrit, Guzerati, and Bengali, the translations being by Mirza Muhammad Bakir Khan, of Persia, Professor Max Müller, and Rajah Sourindro Mohun Tagore, Mus. Doc., C.I.E., of Calcutta. The music was under the direction of Dr. Bridge, organist of Westminster Abbey, several ladies and gentlemen taking part in the solos and choruses, including her Highness Princess Hellen Rundhir Singh, of Kapurthala, Miss Agnes Larcom, Miss Helen D'Alton, Mr. Percy Blandford, and Mr. R. Hilton. A harp accompaniment by Mr. John Thomas, harpist to the Queen, and an accompaniment of chimes by Kingsley's Royal Bell Ringers, were introduced with much effect into some of the various versions of the anthem.

The proceedings terminated with a vote of thanks to the Duke of Westminster and the chairman.—*Times.*

HOME EDUCATION FOR HINDU GIRLS.

Paper read by M. R. Ry. V. Krishnama Chariar, *at the Annual Meeting of the Madras Branch of the National Indian Association.*

(*Continued from page 441.*)

In the first place, then, we have to increase the supply of what has been long since felt to be the great desideratum in female education here,—that of trained female teachers and governesses of Hindu caste,—as male teachers, however clever, will not be accepted, and cannot give a suitable training to female pupils, cannot sufficiently sympathise with them or anticipate their future position in society, nor teach them that delicacy of feeling, gentleness of manner, womanly grace, and all-adorning modesty, the possession of which renders the female sex but "a little lower than the angels." It is therefore very desirable, nay, inevitably necessary, that Female Normal Schools should be established in such localities as are favourably situated in the mofussil for training a body of caste female teachers. It is true that the Government have, from pure benevolence, established and maintained a Female Normal School in Madras at the request of the native community, and we all know what hopeful results have been evolved, and what a lasting blessing it will prove to the country in time. Vernacular Female Normal Schools are very much required in the Tamil and Telugu districts for the purpose of supplementing the work of training successfully commenced in Madras; but without native co-operation, further success in this direction must be the tedious result of many years' work.

Next to the provision of respectable school mistresses and governesses, we have to procure in some way or other a specific and fairly comprehensive series of books, containing a sound, wholesome, and at the same time an instructive and interesting literature for native homes. This literature is in part to be drawn or obtained from that which already exists, by a process

of simplifying and adapting it to the capacities of those whom we wish to serve; that knowledge which is already in our hands, and which by skilful manipulation may be made useful for this purpose. I am one of those that believe in the expansive power of vernacular literature, and cannot quite sympathise with those who think that an English education is the only panacea for all our social evils. If any female student has leisure to go beyond her Tamil or Telugu language and literature, let Sanscrit—the great Indian classical language—and *not* a foreign language, a knowledge of which is not easily acquired, be included in the curriculum, and she will find in that language both piety and morality charmingly united, as in the pages of the Ramayana, which presents to her a lofty idea of almost all the virtues that can adorn men and women, "of truth, of filial piety, of paternal love, of female chastity and devotion; of a husband's faithfulness and love, of fraternal affection, of meekness, of forgiveness, of fortitude and of universal benevolence."

In striving, however, after intellectual culture for our women, we must not overlook the limits clearly marked by nature and by the destination of the sex. It is clearly unwise to imitate closely the arrangements existing for the education of the male sex. The mistake is committed in following the same methods, in teaching the same subjects and from the same books, in employing the same pressure of examinations to gain certificates and prizes, and other things of the same kind. Many parents have no eyes to see what their daughters lose for ever through such a gain. Professor Huxley has very justly remarked, that "we study in these days *not to know but to pass*, the consequence being that *we pass* and *don't know*."

Nothing could be a greater mistake than to attempt to make the women of Southern India either philosophers or "walking ready-reckoners." Shakespeare says that "some are born to greatness, some achieve greatness, and some have greatness thrust upon them"; and so it is with learning. It is too often thrust upon the young; and when it is so we may venture to assert that greatness will never be achieved. If instead of promoting the expansion of the intellectual blossom by watering and fertilising the soil and thus bringing it to maturity, we

forcibly tear it open, we may bid adieu to all expectation of fruit. Nothing in short has done more injury to the mental faculties of the young than the injudicious speed of our career in modern education, neglecting the old principle of inculcating "line upon line, precept upon precept—here a little, and there a little." Though the women of India are quite capable of receiving a literary and scientific education, yet the interests of society demand that the mistress of a native home should not be lost in books or wrapped in figures concerning the stars. The figures in order to keep her husband from debt and the Insolvent Court should be more earthly. It is not necessary that India should produce female Newtons and female Herschels. India once gave to the world a Lilavati, and the halo of her name as a mathematician has survived the wreck of ages. She may produce a second such meteor; but we are not certainly called upon to establish a system of female education calculated to produce a prodigy once in two or three centuries, or to sap the foundations of conventional morality, or bring on the curse of free-thinking which is often said to be the result of too much learning.

Furthermore, we have plenty of men to take up the functions of men. India need not necessarily impress her households for the intellectual work which she has a large male population to do. Her need is to devise such a system of education for the Hindu female as will make her an agreeable companion, a good mother, an intelligent and loving wife, and an excellent housewife. We want her to be well grounded in the moral virtues recognized by the civilization of which we are the co-sharers, and to possess those mental accomplishments which enable the wife to serve as a solace to the husband in his bright and dark moments, the mother to undertake, or at least superintend the early instruction of her child, and the lady of the house to provide those sweet social comforts idealised in the English word—Home. If we achieve these objects, we could safely dispense with the manufacture of Lilavatis and other paragons of learning.

As I have already said, it would be necessary to add to the usual simple course of set lessons in vernacular reading, writing

and the practice of arithmetic, other instruction from books on such subjects as would bear on the girls' future lives and the industrial branches of female accomplishments. Whatever depends mainly on the eye, the ear, and the memory should be taught early when the learning of such things causes the most gratification and the least pain. European teachers avail themselves largely of *Pictures* as aids in education, because they help to gain the attention of the pupils, and not unfrequently suggest profitable subjects of conversation and consequent valuable instruction. The same aids should be called in for the education of Hindu girls. The training of the sense of sight is a most important thing, for exercises, by a collection of color papers, flowers and the like, however simple, in the correct determination of color, scene, form, distance, and number, lead to habits of correct observation, besides promoting the formation of a correct taste in ornament and matching of color, no unimportant part of an accomplished woman's education. Might I suggest that a capital aid to this end would be to furnish sketch maps having their boundary lines tinted, in order to educate in a pleasing way, the faculty of color, and also to familiarise the girls with the outlines of countries, and the position of important places and interesting objects in them. But, apart from the practical value of such an exercise, is it nothing to have increased the sphere of innocent gratification to the inmates of native households; to have contributed to their pleasure by awakening their minds to the various and varying hues in which nature is dressed? Lessons on the multifarious forms which matter assumes would also greatly conduce to the same important habit of correct observation, but simple *Drawing* lessons, while stimulating the imitative tendencies into healthy action, would correctly educate the eye, and through the eye, the taste. For instruction in drawing the finger and the eye of our elder girls are already prepared by their daily practice of decorating their house-floor with different figures with the aid of soft, white corn powder, and this style of house decoration has been admired by foreigners; but free-hand drawing from models will teach the girls the obvious facts of perspective, and the various changes in the appearance of solid objects to the eye.

While drawing would thus be found by girls a pleasing addition to the course of their Home instruction, *Music* also may be taught to the younger girls, as it has a strong tendency to refine the mind and refresh the heart of all the household. Native ladies teach each other songs and melodies according to their own standard, and singing is already the brightest ornament of women of all classes, and the best instrument with which to charm the young and old. It is well, therefore, for native girls *when young*—well for the wives of the present, and the mothers of the next, generation—to practise singing, and not be left in the background in this respect, till, for obvious reasons, it becomes too late for them to learn.

As the habits of native society do not admit of much open air recreation for their girls, or of their taking any active exercise beyond the walls of their houses, especially in towns, they may be taken, wherever practicable, to an adjoining flower-garden, as the cultivation of flowers is highly improving and pleasurable. Those who have read Indian dramatic works like Kalidasa's Sakuntala may have marked how, in the olden time, the cultivation of plants and flowers was made the sacred employment of the daughters and wives of our Rishis and Yogis. There are traces of the same spirit to be found still among the refined people living in gardens remote from cities, while plants and flowers of various kinds, and the Tulasi and Bilva leaves in particular, are held necessary for purposes of daily worship, these plants, &c., being reared and preserved in almost all families. There would be no objection, therefore, to Hindu girls devoting their hours of recreation to *Gardening*, and the elderly ladies to the cultivation of fruits and vegetables for home consumption, and thus bringing them within the reach of rural sights and smells, and making the wonders and beauties of plant life a part of Home teaching, if not also of the curriculum of such girls' schools as are favorably situated.

Another and the most important branch of home education is the cultivation of the *Economic* faculties of girls, and a regular exercise in their natural sphere of *household duties*, and matters of domestic cleanliness. Happily for India, the importance of this part of home education has always been realized, and it

has been carried on as a very proper thing, even in families where there is no poverty or pressure of any kind. If education is a preparation for the business of life, then it is but proper that every girl should, from the beginning, have daily exercise of this sort—an exercise which must have precedence over other kinds of culture, bearing directly as it does upon daily duties. But strange as it may seem, this part of home education has of late begun to find some opponents, and others who are indifferent to it among those of my countrymen who, in their desire to effect reforms, or from some peculiar notion of gentility, seem little conscious of the mistake of making a girl's education almost exclusively mental, and rushing to reconstruct where they should be content to combine and adapt. I venture to declare that such a hostile or indifferent attitude towards this natural process of home education is wrong, and that it is altogether unwise to cry down household employments for women as "a drudgery," or as a derogatory work fit only for menial servants. I believe that all thoughtful mothers, both European and native, will agree with me when I say, that a thorough practice in home occupations, including lessons on cookery, is essential for girls, and deserves to be cared for just as much as their mental culture and even more, and that no public school or teacher from without can give practical instruction in the former which is very proper for every woman to know. If it is said, under the common limited idea of education, which confines it to the acquisition of knowledge from books, that book-study is not compatible with home occupations, that again is not true. Women in the British Isles, I am told, do not neglect the kitchen, the dairy, and the market for having their minds enlarged and enriched and their faculties strengthened by various knowledge; and the most learned women and the educated wives of the philosophers and great thinkers of the day in Europe are among the best housekeepers, and are known to be very good hands in the preparation of jams, pickles and preserves, and other requisites for the comfort of their families. And is there any educated native gentleman who, when reading the opening page of Goldsmith's *Vicar of Wakefield*, did not feel a tender chord touched by Dr. Primrose's description of his wife, when

he said that "for pickling, preserving and cookery, *none* could excel her?" And why should anybody cry down the practice of cookery by respectable women in this country, especially where to cook one's own food (Swayam Pakam) is considered a virtue or mark of cleanliness, where it is enjoined by the Hindu law as a religious duty on ceremonial occasions, and where a knowledge of cookery was regarded as a royal accomplishment according to the traditions respecting the well-known princes Nala and Bhima? Have not girls, as a rule, a greater relish for household occupations than for almost any pleasure that could be afforded them? The fact is, that they have a real liking for making beds, lighting the fire, rendering everything about the kitchen, the dining-room, and the sacred spot set apart for family worship bright and tidy. They delight in splitting and cutting vegetables and fruit and seeing them cooked, in bringing up provisions from the cellar, getting fresh milk, butter and ghee and other breakfast things, putting everything in its proper place before and after meals, and looking after their clothing. Why in the world should they not do all this which affords a capital exercise of patience and skill?

Most of us have heard of European ladies of high birth and position, making piles of linen just for the pleasure of the work, and giving them away to their friends and dependants. I do not see, therefore, why the natural desire and the natural faculty for housekeeping which is seen in every girl should at all be checked, because her parents have servants to do all such work. If there was a king in Europe (Louis XVI. of France) so fond of making locks that he could not help being a locksmith, and if there was a countess who could not help being a sempstress, why should Hindu girls and Hindu ladies be reproached for ordering a large household or taking part in household cares? What little girl is there, I ask, that does not like going to market with her parents, and seeing what it is to be the family purchaser? And what girl is there that does not wish to be helpful and useful when her parents are ill, and would not undertake the preparation of the decoction or the particular diet prescribed by the doctor? And why should she not take part in the house duties when the servant is sick, or is engaged

in cleaning on the washing days, or in some other work? Is it wise, then, to make no provision for the exercise of this natural faculty for housewifery? Better sacrifice other accomplishments than omit this all-important instruction. If any one would still stigmatize such home duties and care of family habits as "drudgery," what can be a greater drudgery for girls, I would ask, than the learning of the multiplication table and the paradigms of verbs by rote, and other exercises of the parrot-faculty?

In support of this view, let me quote the sensible remarks of a female writer (Miss Harriet Martineau), herself a bright example of her sex and one who has proved herself by her writings a benefactor to her race:—

"By all means" she says "let the girls' economic faculties take the household direction if they point that way, whatever be their fortunes and expectations. It can never do any woman harm to know, in the only perfect way, by experience, how domestic affairs should be managed. But, when the thing is done at all, let it be well done. Let the girl be really taught, and not suffered to blunder her way through, in a manner which could not be allowed in regard to anything taught as a lesson. One reason why girls know so much less than they should do, and so much less than they wish to do, about household affairs, is that justice is not done them by proper teaching. The daughters of the opulent are at school, and have no opportunity of learning till they are too old to begin properly, but the case of middle and lower class girls is hardly better. When the mother is hurried, it is easier to do a thing herself than to teach, or wait for an inexperienced hand: but a girl will never learn, if her enterprise is taken out of her hand at the critical moment. Nothing is more easily learned, or more sure to be remembered, than the household processes that come under the hands of women: but then, they must be first clearly understood and carried through. Here, then, the mother must have a little patience. She must bear to see a batch of bread or pastry spoiled, or muslins ironed wrong side out, or a custard 'broke' a few times over, and much awkwardness and slowness shown, before her little daughters become trusty handmaids,

But, if she be a true mother, she will smile at this; and the father will not be put out if the pie is burned on one side, or the bread baked too quick, if he is told this is a first trial by a new hand. He will say what he can that is encouraging, and hope for a perfect pie or loaf next time."

When such are the views of highly educated English ladies, and when the importance of such subjects as cookery and domestic economy is felt to be so great as to need a regular course of instruction and even public lectures in Europe, why should any advocate of women's cause in India run down then this exercise of the girls' economic faculties in the way of household duties which are woman's special share in the work of life, and which are therefore appropriate to every woman, be her social position what it may—even such duties and obligations as are the foundation of human life? Is it not women who either ruin or maintain families, who have the direction of all domestic affairs, and who consequently decide the greatest concerns of mankind?

Though to teach girls their household duties calls for some labor and self-sacrifice on the part of mothers and heads of families, yet the latter will see that no one else can do this so well, if they do not take it into their own hands; they will see that such household training promises an abundant return of happiness, while the neglect of it will affect both their children and themselves injuriously in the future. In short, a systematic training in domestic duties is twice blessed—it blesses them that train and them that are trained.

Next as to *Needle-work*, which is another industrial occupation, the orthodox Hindu mother thinks from her observation of what is done in our girls' schools, that female education means an excess of brain work and needle-work, to the neglect of everything else connected with home life. She deprecates, I believe, ornamental needle-work after a foreign pattern with Berlin wool and other vanities, and all the microscopic marking and stitching done while seated in a stooping posture, so as to spoil the eyes and cause back aches for hours, as so much waste of health, time and money. The Hindu clothing, unlike that of the Europeans, requires next to no sewing, except

perhaps in mending. I suppose the Hindu father is of the same opinion, and such an opinion, I see, is supported by competent judges like Miss Harriet Martineau, whom I have already quoted. This lady believes "that among those who know best in Europe, it is generally agreed that the practice of sewing has been carried much too far for health." And her own testimony is that "it is a hurtful occupation except where great moderation is observed, and that the progress made in spinning, weaving, and especially knitting, by machines, seems to point to an approaching time when the needle will be almost superseded by machinery." This branch of ornamental sewing, therefore, as one of the chief items of instruction or employment in our girls' schools and native homes, might be very much curtailed, if not advantageously replaced by plain work and the simple practice with needle and thread.

Having thus shown some of the means of Home Education at our command, let me now request your attention to a few of those things which have to be made anew to bring home to native households certain departments of knowledge. Of the branches of knowledge usually acquired by reading in the course of our education, History comes naturally first before us. There is an immense deal in the history of this country, ancient and modern, spread over large voluminous works and small compendiums, and we have not to look out for new facts. But this literature has to be simplified and adapted to the capacities, and to the literary appetite and power of digestion, if I may so speak, of those whom we wish to serve. It is a knowledge which, by skilful manipulation, may be made useful and interesting to girls. Scott made the history of Scotland, in his *Tales of a Grandfather*, as interesting as a mediæval romance to young people, and this, I think, is how *Historical Handbooks* for this country should be written, and the many picturesque periods of Indian history, and the numerous incidents of signal and stirring interest therein found, afford great scope for such books. In short, we want a series of historical tales, simple and readable in style; and similarly books of travel and adventure on the model of the *Swiss Family Robinson*, and others containing subjects connected with the physical geography of the country and animal economy,

and with matters connected with woman's work and woman's mission, such as cookery, domestic economy, matters of health and disease, and a popular knowledge of the atmosphere, water, heat, gases and other objects, with which women of all ages come in contact in every day life, may be made suitable and interesting to the female mind, by avoiding all formal technicalities, and at times by wrapping up such information in a sort of fictitious narrative, or in the form of familiar dialogues, so contrived as not to shut out the higher purpose intended, viz., to awaken interest, to produce new ideas, and lead to the observation of natural phenomena—the wonder, the harmony, and the beauty of all things in the creation.

Then again, people will have poetry as well as fiction. They will have their songs and ballads, their jingles and rhymes, and need I dwell on the influence which the songs and poetry of a people have exercised on their destinies in all times? You will not therefore be startled if I say that it is necessary to create a household poetry—a poetry of narrative and a poetry of song, —suited to female understanding. True it is that we have a great deal of excellent sacred verse and sacred song; but are not the home thoughts and pleasing associations and attachments, the duties of this world, the national sentiments, character and customs, the things that are good and beautiful in nature, and the great deeds of the wise and good men and women in this vast country,—I ask, are not all these worthy to be made as familiar as household words in the mouths of our wives, and daughters, and to be read and recited in the evening as tales of the heart to the heart? Are we not all aware of the beneficial influence of such popular English songs as "Home, sweet Home" and "The Song of the Shirt," Schiller's celebrated "Song of the Bell" and Goethe's beautiful lay which Byron has imitated in "Know ye the land, &c." In short, we should not lose sight of that old saying of an eminent man "let me have the writing of the people's songs and I care not who has the making of their laws." Let the Association call for such vernacular poetry, and among the native authors still left with the faculty of writing melodious verse, some flowing pen may be able to produce such poetry for native homes, and the wealthy and noble-minded friends

of progress may be ready to come with their purse to our aid in such a good cause.

If we have to create a poetry for native homes, I must add also that we must create an art for them. I mean the art that does not yet exist which is adapted to the capacities of our daughters, or which is capable of continuing their education. I refer to the school prints and pictorial illustrations, such as our Hindu girls and their mothers can understand, and such as would really instruct them. Pictures, says truly an old proverb, are the books of the ignorant, since a story which is related in a poem or romance of 100 pages can be represented by a single picture-page and made perfectly intelligible to a common understanding. We all know that to be shown through a picture-book is one of the highest gratifications which we can offer to girls; and their strong imitative tendency generates in them the desire to make pictures themselves. This effort to draw and depict the striking things they see, and their great delight in colour, show exactly the kind of culture which they most need. We need not, however, make at first an attempt at elaborate compositions. All we want are cheap woodcuts or simple prints in accurate outline, filled up with a few colours, of places of natural interest in India, and scenes from the ancient history of the country, and of the great events and incidents of our own day, to bring home to the minds and affections of our women what is related to them in book and periodical, and enable them to understand at once what each figure is doing and what it is saying.

I must be brief in my closing remarks, though I have another important point to submit for consideration. Many a lady and gentleman must have felt regret and pity to see the heavy and indigestible character—at least to young minds—of what are given as prize books at the anniversaries of our girls' schools, consisting chiefly of classical poetry and other books of piety to which the title of "goody goody" books has been given in England, and of other dead and uninteresting, and therefore unsuitable matter, though presented with a handsome and costly exterior. There is hardly anything prepared in this part of India expressly for prizes to be taken home by our

school girls in the shape of gift books; for what are given as prizes are chiefly bundles of bazaar books printed for other purposes. With the exception of the limited but useful efforts made in this direction by the Madras School Book and Vernacular Literature Society, no steps have been taken to bring out any book specially written, so that a girl can take it home and be proud of it, and make her mother and sisters proud of it, and be able to let them know what it contains, if they cannot read it themselves, or induce them to read it, because it can be called her own book or library. There is a distinct literature of this sort for children in European countries, not interfering with their school books, containing a variety of reading, moral, religious, and amusing, interesting anecdotes from history and biography, and tales of every sort, as well as poetry, riddles, songs, geographical sketches, fragments of science, papers on cookery and domestic economy, management of the sick, and the like, with charming illustrations, which are put into the girls' hand as a prize book to take home with her and read at leisure, for healthy recreation. The girl must value such illustrated readable books gained in this way, and her parents must be proud of them; and what a contrast such books are to the heavy classic poems and other learned books, badly printed though expensively bound, which we so often regret to see distributed as prizes at our girls' school anniversaries in Madras, but which are really burdens for the children to carry home, since they cannot open a page with any prospect of understanding the language or the matter of such books, even in after years.

I would therefore suggest that a system of prize books, clearly printed and illustrated as far as possible, and elegantly bound, as gift books usually are, for the use of girls and other female readers, ought to be a part of any plan for procuring a literature for native homes. There is an urgent need and a craving for this class of books, and perhaps for even an illustrated newspaper for female readers; and if we suppose there is a feeling excited, not by my feeble words, but by what others, whose attention will be drawn to the subject, may say and write more powerfully, as to the existence of this want, some persons

may come to the front who, under the inducement of a reward, or through a spirit of enterprise, will start the production of works that are loudly called for to satisfy this new craving. If we are satisfied that the need is real and that the demand for such literature is urgent, it is necessary in a country like India that some such organised Association as ours must make known this public want for it to be early and worthily supplied. If this Association did nothing more than help to create a suitable and healthy household literature in the Vernacular languages, it would have done an inestimable service to India and her daughters.

THE NAME INDIA.

Sindhu, in the Sanscrit language, means a river. The river, which in the modern geography of the country has been known as the Indus, was called, from its great magnitude and importance, "Sindhu," or "The River." The Persians called it "Hindu," the S in the Sanscrit being often represented by H in the ancient language of Persia, as in the expression "Hepta Hindu," whose Sanscrit equivalent is "Sapta Sindhu," or "The Seven Rivers," in the north-western portion of the land.

When the Persians subdued the territory bordering on the river "Hindu," they applied, evidently to the Satrapy, the name Hindia or India,—literally the country of the Indus,—the former of which yet remains in the term Hindus. These names, by an easy transition, have therefore been long applied to the whole country and its people by the Persians and other foreign nations.

In modern times the presence of a large population descended from the Arabs, Turks, Persians, Mongols and other races that have settled in the country has created an

arbitrary shade of difference, and now we often hear the term "Indian" applied to all classes inhabiting the country, while "Hindu" has been restricted to the indigenous people professing the ancient Brahma, or theistic religion of the Vedas, and the manifold forms of worship that have, more or less, emanated from them.

The ancient name of the country, as so many are aware, is *Bharatavarsha*. To this day the name occurs constantly in the Sankalpa, or preliminary recital in connection with the various religious observances of the people; but very few, if any, are the other instances in which it is used by them.

In countries said to be more closely united by political, religious and social ties ancient provincial distinctions have yet been fondly cherished. What wonder, then, that the people of Bharata Varsha, who have long contended against innumerable obstacles in the way of their national union, in the modern sense of the expression, should have referred more readily to the special names of their provinces, of which some fifty-six have been traditionally enumerated, than to the general designation comprehending them all.

The adoption of the name India by the British Government has confirmed it in the political vocabulary of the country, and "the educated Hindus," as the people of the country who have received the benefits of the present system of English instruction are called, have been giving currency to the name among themselves and in their intercourse with the masses. Thus Bharata Varsha is now known as India to a great extent, even among its lower orders.

P. V. RAMASWAMI RAJU, B.A.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 435.)

"Fictions to *please* should wear the face of truth."

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother. *Bidhubhusan*, the younger brother.
Pramada, his wife. *Sarala*, his wife.
Bipin, their son. *Gopal*, their son.
Kamini, their daughter. *Shyama*, the female servant.
Digambari, a widow in the village (also called *Thakurun Didi*).
Nilkamal, a strolling fiddler.

CHAPTER VIII.

THINGS DO NOT REMAIN THE SAME FOR EVER.

On such a day, in the month of Pous, in such a year, precisely at two o'clock, if any one had arrived at Hanskali on the road from Krishnagar to Calcutta he would have seen near this place a tired wayfarer seated at the foot of a tree. From a distance the wayfarer appeared to be about forty years of age, but on a nearer approach it would have been seen that he was scarcely more than five and twenty. A few white hairs were to be seen amid the dark ones, but these were not produced by age. His countenance was sad and thoughtful; at a glance it could be seen that the traveller had added to his years by care. On his feet were a pair of patched shoes covered with dust, as were his legs up to his knees. For apparel he had a half soiled dhuti and a patched coat. The coat had formerly been a woollen one, but now the nap was worn off. Over his coat he wore a *chadar* of American cloth a yard and a half wide. At his right side lay an empty huka, its cup and a bamboo staff had fallen to the ground.

"Things do not remain the same for ever." Bidhubhusan had never imagined even in a dream that he could be reduced to this miserable condition. Reader! is it needful to say more to show you that the man sitting at the foot of the tree is our old acquaintance Bidhubhusan? Yet, if you had seen him formerly, you would never have believed it was the same man. He was no longer dressed as before, he had not the same air or gestures, not the same joyous countenance nor the ever ready smile, nothing the same as formerly. All was gone. But do not on that account despise Bidhubhusan. Even now I imagine that in his present condition there are not many men as worthy as he. Bidhu's rectitude of heart is in no degree diminished. His pure character also, even in his trouble, was not touched by a stain. Bidhu sat thinking, "Whither shall I go? to whom shall I tell my sorrows? who would believe my story?" For a little while, after Sasibhusan had cut him off, Bidhu had still been somewhat at ease. Afterwards, when he could no longer obtain credit from the shops, he borrowed from his friends, but after a short time that source of help was closed. To-day a metal cup, to-morrow some ornament, the next day a handsome garment had to be sold. By-and-bye one of the daily meals had to be omitted. They were four in family, himself, Sarala, Gopal and Shyama. At the time of separation Shyama had attached herself to Bidhu's family. Even after it came to eating only the evening meal, her desire to stay with Sarala was not abated.

One day Bidhu was detained in the house by the want of clean garments. He sent Shyama to the washerman, intending to go out in search of food as soon as clothes should arrive. As the washerman entered the premises he saw Pramada, whereupon he halted for a moment.

Pramada: Ramdhan! whose clothes are those?

Ramdhan was the washerman's name.

Washerman: The younger Babu's clothes. He has none to wear and cannot go out, therefore I have hastily prepared a suit and brought them for him.

Pramada: He cannot go out for want of clothes, yet you call him Babu? Had he a larger stock of clothes I know not what title he would assume.

Washerman: That is best known to yourselves, how can I tell?

Pramada: Ramdhan, what wages do you get?

Washerman: At the rate of five rupees a year was agreed upon.

Pramada: Agreed upon! have you not received it yet?

Washerman: What have I received? in repeated delays a whole year has passed. Just now the rice grain is cheap, if I got some money I could buy a stock of it. I shall ask again to-day and see if they will give it.

Pramada: Will you only ask? I would have it.

Washerman: If they will not give it me, how can I get it?

Pramada: Listen to my advice and you will get it.

Washerman: I will listen. Tell me what to do.

Pramada: Keep the clothes and say, "Unless you pay me I will not give them up." If they pay, well, if not then say, "Since you cannot even pay for your washing why give yourself such airs?"

Washerman: And if that makes them angry?

Pramada: What cause have you to fear their anger? If even then you don't get the money come to me before you go and I will lend you a couple of rupees.

The washerman was at first afraid, but at the stimulating words of Pramada his courage rose, besides that being a poor man the offered loan of two rupees was an inducement. Going within, he saw Sarala sitting at her door.

Ramdhan: I have brought some clothes, but unless I get some money I can't go on.

Sarala (in a troubled voice): Go for the present, Ramdhan. The Babu is going to the great house to-day and will be sure to get some money. If you come to-morrow you will get it.

Ramdhan: I must have it to-day.

Sarala: We really have no money, so that we cannot even eat in the morning. If I had any I would not speak falsely to you.

On Sarala's wrists were a couple of brass bangles. From their colour, the washerman, imagining them to be gold, said, "If you have not enough even to provide food, why do you wear gold bracelets?"

Sarala reddened at the man's words, but smiling a little, she

said, "Ramdhan, pray for me that my bracelets may become gold. What articles of gold are there here? everything has been sold, these are but brass." With these words her tears fell, she could not restrain them.

The washerman, with a deep sigh, put down the basket of clothes and went away. He did not go near Pramada.

As the washerman left, Shyama came in from the village calling out, "Little mistress, what are you doing?"

Sarala: Shyama, have you no consideration? If you scream in that manner you will wake Gopal.

Shyama: He will wake? How comes he to be sleeping in the day time?

Sarala: You seem to be losing your senses, if he wakes and calls for food what have we to give him?

Shyama: I have brought something.

Thereupon Shyama produced some plantains and cucumbers from within her *sari*.

Sarala: Where did you get these?

Shyama: What business is that of yours?

When there was nothing in the house Shyama would go and do some job in a neighbour's house, and bring home a little food in payment. Thus, though Bidhubhusan's purse was empty, Gopal never had to fast, and sometimes she was able to bring food enough for all. If she could not get a job to do she would spend a little from her savings. Observing Shyama's love for Gopal, Sarala said, "Shyama, it is you who are Gopal's real mother."

Shyama (laughing): Then what must you be, his aunt?

Sarala (between smiles and tears): It is true he was born of me, but it is you who keep him alive.

Shyama's simple heart was melted; with tearful eyes they both went to wake Gopal.

Bidhubhusan putting on clean clothing went to the house of the Zemindar. The Babu, who had promised him some assistance, had taken his noon meal, and was now lying down to sleep. Bidhu requested the servants in attendance to inform their master, but none of them cared to disturb the Babu. Amongst the attendants was a man named Rama. Thinking him to be more good natured than the rest, Bidhu said to him, "Ram, I have not

eaten this morning, it will be a great help to me if you will let the Babu know I am here.

Ram: What trouble you give, Thakur!

Bidhu: I have eaten nothing to-day, Ram.

Ram: If not, what is that to us? There are plenty of people who have not eaten, they go and spend a couple of farthings at the opium shop.

Bidhu (a little angry): Do I look like an opium smoker?

Ram: How do I know? Don't talk any more now, Thakur; if you want anything sit down and wait. When the Babu rises you will see him. It is of no use to get angry here, there is no servant of yours in attendance.

By these polite words of Ram, Bidhu was reminded that times were changed. With tears in his eyes he retreated to a corner, and took his seat upon a stool. Ram and the other servants went to sleep. Gradually evening approached. The Zemindar's house was at a distance from that of Bidhubhusan. The night was dark. Thinking of many matters, Bidhu was on the point of going, when from within he heard Rama repeatedly called. The Babu was awake. Bidhu waited. Ram was asleep, but another of the servants was awake; fearing that the Babu, receiving no answer from Ram, should call himself, the other servant hastened to rouse Ram with pinches; whereupon, rousing himself and rubbing his eyes, Ram called out, "Coming, sir." As Ram passed by, Bidhu said, "Mention to the Babu that I am here, if you please." Glancing into the corner Ram answered, "Are you still here, Thakur?"

The Babu said, "This is Saturday, is it not? Sham Babu, Chandra Babu and all the others will come, is everything they want here?"

Ram: What is wanted? There is a bottle of port and a bottle of sherry.

Babu: One bottle of sherry! there were three bottles.

Ram had disposed of the other two, but the Babu had no suspicion of the fact.

Ram: For this reason I don't like having the care of these things. Don't you remember the day when five bottles were consumed?

Babu: The day fi—ve bottles were consumed?

Ram: That was so, sir.

Babu: Then that is why Sham Babu would take no more, from fear of his father, and lest he should have to expiate his sin by shaving his head. *(Looking through the venetians towards the Boitakhana.)* Who is that?

Ram: A gentleman came; did you not promise to give him something? He has come to fetch it; he says he has not eaten to-day.

Babu: Tell him to go for to-day. Say I am ill, and bid him come to-morrow afternoon.

Ram had no need to take the message. Bidhubhusan, sitting outside, had heard all, whereupon he departed. The Babu had himself given Bidhu cause to hope, and he had not anticipated the possibility of disappointment, therefore he was now overwhelmed with anxiety. Returning home, he related all his trouble to Sarala, who wept at the news.

Pramada learned in some way that the hearth in Bidhu's kitchen had not been lighted that day; therefore after dusk, standing in the verandah, she called out, "Shyama; oh, Shyama, what has been cooked for your table to-day?"

Shyama: What God has given to us has been prepared.

Pramada: What is that? You did not invite your old mistress?

Shyama: I need not invite you; if you are destined to dine with us you will do so.

Bidhu: What is it, Shyama; with whom are you talking?

Shyama: The elder mistress is asking what we have cooked to-day.

Bidhu's anger blazed up at Shyama's words. He said to Sarala, "Do you see how she is behaving? A *chandal* (outcast) would not do so. I am going to the elder brother; I will see what he says to it."

Sarala: It is of no use to go anywhere; let her say what she likes. Don't listen to her.

Hearing raised voices in the room, Pramada said, "Oh, Shyama, how is it there is so much noise in your master's house? Has he guests?"

Bidhu (to Sarala): Listen, listen, only listen to her.

As he spoke he moved about impatiently. Sarala, holding his hands, "Don't speak in that way; stay quiet, she is the superior."

Bidhu: How is she superior? I am off; I will see what my brother says to it.

Snatching his hands from Sarala's, and calling, "Brother, brother," in a loud voice, Bidhu went towards Sasibhusan's room. Pramada, affecting terror, ran on in front, and shutting the door, said, "See, your brother is drunk and is coming to strike me." Sasibhusan, hearing Bidhu's voice, called out, "Who is there?"

Bidhu: It is I. Brother, this is a matter you must settle, the Bow Ma is mocking at us.

Pramada: There! see how tipsy he is; if not, why does he speak like a drunken man?

Sasibhusan (enraged): I'll not hear your tipsy talk, go to sleep. If you have anything to say I will hear it to-morrow.

Bidhu: What tipsy talk? I am not drunk, it is you who are drunk.

Sasibhusan: What! you dare to say I am drunk! Go out of my house. If you act in this manner I will take away the room I gave you.

Bidhu: The room you gave me? it is no gift of yours, it is my right.

Sasi (trembling with anger): Still you go on with your drunken talk. Hari! come and take this drunkard to the police station.

Bidhu: Why should Hari come? Come yourself.

At this Sasibhusan hastily dressing came out, his garments all flying from him. Sarala in dread of what might ensue, came out of the room, and seizing Bidhu by the arm pulled him indoors, otherwise there would certainly have been a fight. Having brought him in Sarala fastened the door. Bidhu, keeping silent for a few moments, his eyes red with anger, began to weep, saying, "Sarala we cannot stay in this house, I will not sleep even three more nights here."

Sarala (weeping): Whatever is written in our fate we must endure, where else can we go? As long as we are in the house I

have some hope. But let us leave that till to-morrow. Do not weep any more, dry your tears. What is the use of weeping?

Bidhu: One thing I must say. Will you believe me, Sarala? For myself I do not shed one tear, all my sorrow is for you and the boy. If you had not been given to me you would not have had all this to endure.

At these words Sarala's distress increased a thousand-fold. Her tears fell heavily, she was almost choked, she tried to speak, but could not get out a word. With her *sari* she dried her husband's tears. Taking her hand Bidhu tried to check her weeping, saying, "Do not make the misery greater, Sarala; if you did not love me so fondly, if you were not so much afflicted in my sorrows, if, like other wives, you quarrelled with me, I should not be so much troubled. All these days I have not spoken, now I say it. Whenever you have given me one of your ornaments to sell I have felt as if a limb were being torn away. What could I do? I had to sell them that we might live. The God above me knows that every morsel I ate of the food purchased by the sale of those jewels was as a mouthful of poison to me. But if you had not of your own will given them to me I think I should not have suffered so much. Now I say this, Sarala, you must go to your father's house for a time, and Shyama must find another situation. Why should that poor thing stay here to suffer?"

Sarala (weeping): If my going to my father's would remove your difficulties I would go, not to my father's house only, but anywhere you tell me; but leaving you in this condition I could not be happy, even in heaven. How could I eat when I knew you to be without food? It is true I sometimes wish to go on account of Gopal, but the boy has not fasted yet. As long as he is not in want of food nothing can make me leave you. What you say about Shyama is right. Why should she suffer for us and bear abuse on our account?

Thereupon Bidhu called Shyama. At another time Shyama would have answered thrice to a single call, to-day she came very slowly, her eyes were red, her face sad.

Bidhu: Shyama! we have been thinking, and we have resolved that it is not right that you should stay with us any longer only to suffer. Not only do you receive no wages, but you do not

even get two meals a day. Therefore you must get another place. If God gives us life you can come back to us.

Bidhubhusan could say no more, he bent his head and wept.

Shyama (weeping): Have I asked for wages? have I come to take them? What need have I of money? You say I am to go, but I can't live without Gopal. If you think me a burden, then, I will not eat here, but don't tell me to leave Gopal.

Bidhu: Do not weep, Shyama; be calm, consider well what I have said. Living with us and starvation are the same thing. It is true you cannot do without Gopal, but in your next service you will find children. When you are once settled there you will not wish to come away.

Shyama: Of course I shall find children, but no one like my pet Gopal.

And Shyama cried with a loud voice.

Bidhu: Be calm, Shyama, be calm.

Shyama: I had a child like Gopal. From love I called him also Gopal. While I stay here I can forget that my Gopal is not. I will not go anywhere else.

Bidhubhusan, with tearful eyes, glanced at Sarala, saying, "What is to be done?" Sarala sat weeping with bowed head.

Shyama: I have a few rupees. I thought of leaving them to Gopal. But if you (to Bidhu) will listen to me I would suggest that you should endeavour to get employment with musicians. You will succeed there is no doubt. In the meantime the money I have will last us here. In the future, if you have means, you can repay me; if so, they will come to Gopal.

Bidhu and Sarala were wholly melted by Shyama's words; they agreed to her proposal. The next morning early, with five rupees from Shyama's fund, Bidhubhusan started from home. Resolving to go to Calcutta, he took the road thither, and at noon sat himself down to rest at the foot of a tree near Hanskhali, thinking, "Music and song are good, certainly, but to live with a troop of musicians is very degrading." While he was considering whether there were any other means by which he could earn a living another traveller arrived at that spot.

CHAPTER IX.

THE ACQUISITION OF A FRIEND.

The traveller mentioned at the end of the last chapter was of dark complexion, tall and thin, his age thirty-two or thirty-three. In his left hand he held a huka charged with tobacco, from the left shoulder hung a violin wrapt in a dirty cloth. His right hand grasped a bambu walking-stick, his feet were bare, a single soiled garment covered his person, which from the loins to the throat was bare. His upper garment was twisted as a turban round his head. At his waist was a small bundle. As the traveller, laying down his stick, seated himself near Bidhubhusan, his gaunt limbs drawn up to his chin, his big turban crowning all, he presented a somewhat grotesque appearance; but Bidhubhusan, absorbed in his own thoughts, had not noticed the traveller's approach, and was unaware of his presence. Suddenly hearing the bubbling sound of the huka, he looked round. It appeared to him as though the wayfarer had that moment descended from the tree. In astonishment he exclaimed, "Who are you?" The traveller, thinking that Bidhu was alarmed, replied, "I am a man; what is there to fear? Ram's mother said, 'He who dared to cross a river by night fainted in the daytime at the sound of a crow's voice.' That is like you; you can come alone into a strange country, yet you are alarmed at the sight of a man."

Bidhu (smiling a little): You speak truly, but I am not frightened. What is your name?

Stranger: My name is Nilkamal; my house is at Ramnagar. I am the son of Kala Chand Ghosh. We are the tenants of Deb Nath Bose.

Nilkamal had a mania for talking. Bidhubhusan, perceiving what manner of man he was, and desirous of hearing more, inquired, "Who is Deb Nath Bose?"

Nilkamal (in tones of astonishment): Who is Deb Nath Bose? (In his belief there was no other person in the world as rich as Deb Nath Bose.)

Bidhu: Yes, who is Deb Nath? I don't know him.

Nilkamal: Deb Nath's ancestors were Rajas. By the atrocity

of the Mahrattas they lost their kingdom, but they are still very great men. That you never heard their name is truly marvellous.

Bidhu saying, "It may be so!" sank into silence. Nilkamal enjoyed his huka during many minutes; then cleansing the bowl with his left hand and refilling it, he handed it with his right to Bidhubhusan, saying, "What caste are you?" Bidhu took the huka with a smile, saying, "We are Brahmins;" then, after smoking a little, added, "Where are you going?"

Nil: Where am I going? In search of money. Shall I tell you my troubles? We are three brothers. My elder brother's name is Keshto Kamal; that of the younger, Ram Kamal. They do nothing; we all lived on my earnings. A man cannot support a whole family by such small gains as are to be made in my caste employment, therefore I am wandering. I will see if money can be made away from home.

Bidhubhusan had great difficulty in repressing a smile at Nilkamal's speech; but not thinking it courteous to show amusement at what another regarded as a trouble, he said, "You wish to see if money can be made away from home, but in what manner will you set about it?"

Nilkamal, taking up the violin, showed it to Bidhubhusan, saying, "By my abilities. Would I boast of ability if I had none. By the blessing of my teacher I have no need of anxiety about my living, but I want to make a fortune."

Bidhu said, mentally, "He may be a good player, but his talk does not give one that impression. I'll try him;" then aloud, "Will you play a little?"

Immediately Nilkamal took the violin from its wrappings, tightened the strings a little and began to play. He swayed his head about in such a fashion that Bidhu thought he must be in a fit, his eyes rolled, his whole body shook. With difficulty repressing a laugh, Bidhu asked, "Can you sing?" Answering "Yes," Nilkamal gave up the strain he was playing and sang to the accompaniment of the violin:—

> "At the bidding of the lotus eyed
> I will go into the lily forest,
> And the blue lily that I bring I will lay at her lotus feet."

Not to speak of the singing, Bidhubhusan could no longer re-

strain his laughter at Nilkamal's grimaces. Becoming angry, Nilkamal stopped both music and song, exclaiming, "Narod said, 'Don't scatter pearls in the forest.' Do you understand that? If my teacher or Kalinath had been here they would have appreciated my music. You ought not to laugh like a boy. Govinda Adhikari wanted me at a salary of Rs. 10 a month, but I would not engage with him, though he flattered me so much, yet I would not."

Originally Nilkamal had not had a bad touch on the violin. Govinda Adhikari had thought that with good instruction he might turn out well, therefore he offered to employ him at a salary of Rs. 5 a month. From that moment Nilkamal thought himself a musician, and no one else worth a straw. Into whatever he had to sing he introduced his own flourishes, shaking his head about, distorting his face, and accumulating so many faults, that in a short time he became perfectly intolerable as a musician. That Govinda Adhikari had once offered to engage him became Nilkamal's ruin. From that time he despised education. "What is writing?" he would ask. "If you put pen to paper only letters are produced, while if you strike the instrument words came forth. Anyone can learn to write, but it needs the special favour of Ma Saraswati to learn music. From that time he abandoned his family occupation. Formerly he had been used to play a little in the evenings, but after meeting Govinda Adhikari, Nilkamal was never to be seen without the instrument in his hand. Keshto Kamal milked the cows belonging to the people of the village, receiving two annas (threepence) a month for each cow. When he brought his pay home Nilkamal would steal some of it and buy a new violin. Seeing no way of preventing this, Keshto Kamal turned him out of the house. Departing, Nilkamal said, "You cannot discern gold from brass; it is a great pity that you do not appreciate my genius. However, I go; when I return, if you are crying at my door, I will not give you one grain of rice."

By way of soothing Nilkamal's irritation, Bidhubhusan asked, "Are you married?" Nilkamal, with all his conceit, was not a bad fellow, so he answered, smiling, "No; have you any match to propose?"

Bidhu: Unless I make inquiry how can I say? Where are you going now?

Nilkamal: I am going to Govinda Adhikari, in Calcutta. Four or five years ago he wanted to employ me at Rs. 10 a month. How much I have learned since those days! Several times I have put even my teacher to shame. If I don't get Rs. 20 I shall get Rs. 15. Of this I shall spend Rs. 5 and save Rs. 10, and in a year's time I shall be able to marry. Is it not so?"

Seeing Nilkamal's joyous face, Bidhubhusan was at first much delighted. "The saying that 'fools are always happy' is not a false one," he thought. "In this man's condition I see my own, with the difference that I can really play tolerably well, while he is thoroughly ignorant. Yet he is firmly convinced that he can earn Rs. 15 a month in Calcutta. Alas! I wish I could be as careless as he." But on further thought he became sad. "I see," he mused, "that Nilkamal has never been turned out of his home, he does not know what despair means. His idea of obtaining employment is a dream. When he finds he cannot get an engagement his trouble will be excessive." After some moments' further thought Bidhubhusan asked, "Nilkamal, have you travelled before?" Nilkamal answering "No," Bidhu continued, "Then how can you get to Calcutta alone? Who will show you the way?"

Nil: Other travellers will tell me.

Bidhu thought, "I am alone, I could take him with me, but I have very little money. If I have to feed him five days' provision will be consumed in two." After a while he asked, "Nilkamal, have you any money to take you to Calcutta?"

Nil: This is my money, this violin. Everyone does not laugh at music as you do. If I meet with an intelligent person on the way I shall be able in a single hour to earn money for five days' expenses. The Lily song which you laughed over makes other people weep.

Bidhu: I did not laugh at your song, but at the movements of your head.

Nil: If you were a musician you would not talk so. If you do not mark time with the music how can it be done? You ask musicians, and hear what they say.

Bidhu: Very well, I will ask them, but now I am thinking of another matter. I, also, am going to Calcutta; let us go together.

Nil: That would be very good, but I must make one condition—if I earn anything on the road by singing you will not expect to receive any part of it.

To this Bidhu readily agreed. Then they rose from the foot of the tree and set off, Nilkamal humming "At the bidding of the lotus eyed," Bidhu thinking of the future. Nilkamal loved that song excessively, and sang it so much that if a song were a living thing, even had it been as hard as a stone, it must have wasted away.

CHAPTER X.

THE FIRST NIGHT IN A STRANGE COUNTRY.

In the evening Nilkamal and Bidhubhusan arrived at a village containing a serai (lodging houses for travellers), and began to search for a place wherein to pass the night, but every house was full, not a vacancy was to be found anywhere. After much search they perceived at a distance from the serai a house in which a light was burning. In front of the house stood a large grove of mango trees on account of which the building was scarcely visible after dusk, and travellers finding lodgings in the serai did not go thither. Bidhu and Nilkamal found that the house already contained some lodgers, but there was room for one or two more.

The owner of the house, a grocer, was not at home; he had gone to a *hât** not far from thence, his wife was serving in the shop. Addressing her, Bidhu said, "Have you accommodation for two travellers?" The grocer's wife asked, "What caste are they?" Bidhu answered, "A Brahmin and a Sudra." The woman said, "There is room for two Brahmins, there are two there already; a Sudra cannot join them, but if your traveller likes to stay under those trees, you can be accommodated."

Bidhu, looking at Nilkamal, asked, "What do you say to that?"

Nil: There is room in the verandah, can't I stay there?

Woman: The cows stay there.

Nil: Why don't you keep the cows under the trees?

Woman: Are we to put the cows under the trees and receive

* *Hât*, a market held twice in the day on certain days in the week.

you into the house as our preceptor? You have learned to travel, have you not learned to sleep under a tree?

Nilkamal had a great opinion of himself, and was much affronted at the woman's words. He said to Bidhu, "Let us go into the village and find some place there. We won't stay here." Bidhu, wearied with travel, answered, "Go you, I shall stay." Nilkamal, yet more incensed, retorted, "You will stay? then stay for to-day and to-morrow too. I bid you farewell, I shall not see you again." Then walked away, Bidhu entering the house.

At a little distance Nilkamal stopped. He had thought that Bidhu would be angry and would call him back. Bidhu's first impulse had been to recall Nilkamal, but checking it he had sat down, assured from what he had seen of his character that he would shortly return of his own accord, and so it proved. Nilkamal stood for a while thinking, "If he does not call me, how can I go?" But the night was dark, and if there were no other fear (that of ghosts) it was hardly to be supposed he could find his way. Even the villagers were unwilling to follow that road without a light. Influenced by these thoughts Nilkamal, advancing very slowly, re-entered the court-yard of the shop, and called aloud to Bidhu, saying, "Thinking it not right to leave you alone at night I have returned. You stay in the house, there is no help for that, I will go under the tree." But Nilkamal's idea was that they should both sleep under the tree, otherwise he would keep them all awake through the night by singing.

We have mentioned before that Bidhubhusan's garments were not clean, we have also said that two Brahmins had arrived before him. Their apparel was very fresh. From their conversation it appeared they were college students returning to Calcutta after the cold weather vacation. The grocer's wife supplied them with conveniences for cooking with the utmost assiduity, but paid little heed to Bidhu. He had to call several times before she would give him tobacco or water. When he asked where he might cook, she answered, "There is a spade, you can make a cooking place in that corner; there are cooking vessels on this shelf, you can take one; you will find wood in that veranda, take some and cook your food." But to the others she carried these articles herself with much attention. On hearing the woman's speech Bidhu's

whole body burned with anger, he said, "If I am to do everything myself, what do I gain by coming to this place?" The woman answered politely, "If it does not profit you to stay here, go where it will do so. I did not call you from your home to come hither." Bidhubhusan perceived that he was not in his own house, if he became angry no one felt the least concern. Stifling his anger, with a wooden smile, he said as if in jest, "Don't send out sparks in that manner, if you do where can I stand with safety?" Before he had finished speaking, the woman, annoyed at his jesting, retorted, "I want none of your jokes. If you want to cook and eat do so, if not go somewhere else at once." Bidhu could contain himself no longer. Raising his voice he exclaimed angrily, "You think there is no shop here but this one, I will not stay here." He was hastening out when the grocer came home, and taking his pack from his head, asked, "What is all this noise about?" His wife answered, "Here is a strange customer for you, a Nawab I suppose, he won't condescend to prepare his own hearth." The grocer, turning to Bidhu, asked, "What caste are you?" "Brahman."

Grocer: Brahman, salutation to thee. I will prepare a hearth for you. Sit down if you please, sir.

Bidhu sat down. The noise being ended, Nilkamal said, "See the pride of the woman, she gives you no hearth, nor lets you sit down. We will go elsewhere." He had not dared to say that earlier.

The two Brahmans towards whom the grocer's wife had been so obsequious were very young, not more than 19 or 20 years of age; both were Brahmos (Theists). While this disturbance was going on they were engaged in their religious exercises, that is to say, one of them was singing the praises of God in a very gentle voice, while from his closed eyes the tears were streaming. The other one now glanced at the grocer's wife with hungry looks, now at his companion, with an expression of fear in his eyes.

On the entrance of the grocer, the Brahmo, whose eyes had been wandering hither and thither like a flame agitated by the wind, became absorbed in his devotions. The grocer, looking at them, inquired, "Who are they?" His wife replied, "Brahman students, don't speak to them now, they are reciting the praises

of God." The grocer, astonished and angered, exclaimed, "You have allowed them to come in here! Who told you they were Brahmans? Don't you see they are apostates? do you think they have any caste?" Then to the Brahmos he said, "Whether you are Brahmans or whatever you are, go away from here; you can't cook in this house. We are Hindus, we do not understand these practices. Go, go."

At these words the Brahmos woke up from their meditations. Opening their eyes they saw in front of them the giant figure of the grocer, angrily bidding them depart. A dark and a strange place, where were they to go? Both said pleadingly, "Who told you we are engaged in religious exercises? We are reciting our college studies."

"Whether you are studying, or whatever you are doing, there is no place for you here."

The Brahmo, who at the time of worship had given his mind to looking about him, conceived that the anger of the grocer was more especially directed towards him, because in speaking the host looked principally at him. For this reason he did not raise his eyes. Seeing the disinclination of the youths to depart, the grocer, stretching out his hand, said, "I have plainly desired you to go away at once; if you do not there will be a disturbance." As he spoke he glanced towards a corner of the room in which stood a thick palmstick. The youths also glanced that way, and without another word went out of the house. Having thus cleared the room, the grocer said to his wife, "You have made a fine fuss over these people as though they were relations. Who are they? your brothers? that you should neglect the shop and drive away good customers to attend to them, as if you were serving your God?"

The wife made no reply. It is probable that in speaking to her the grocer had also glanced at the corner of the room. Having thus repressed all disturbance, the grocer began to smoke, Bidhu to cook, while Nilkamal hummed his Lily song. The two Brahmo youths went slowly away. They being gone, Nilkamal was admitted into the house. Bidhubhusan cooked their food, which, having eaten, they lay down to sleep.

Bidhubhusan had never been from home before. In this new place, thinking of his home, he could not sleep. Nilkamal the

moment that he lay down went off with an accompaniment of snoring. But Bidhu could not, firstly because it was a shop open on all sides, also because of the large trees in front, from which in the stillness of the night the rustling of the leaves sounded in his ears with ten-fold noise. Within the house the rats ran squeaking hither and thither, the bats began to fly about. A little alarmed, Bidhu called repeatedly, "Nilkamal, Nilkamal!"

Nil: You disturb me.

Bidhu: Have a smoke, Nilkamal. Why do you sleep so much? Too much sleep in a strange place, especially on the road, is not good.

Nil: It is not good to sleep so much in a strange place? Where is the harm? What have I about me to attract thieves?

Bidhu: Not that, Nilkamal; I also am in a strange place. But you have a gift; you can easily earn a couple of rupees. I have no gift. If you will teach me the violin I shall be for ever indebted to you.

Nilkamal would have plunged into the water at the mere name of the violin, or of song. He said, joyfully, "I'll teach you. What trouble is there in that? Shall we begin to-day?"

Bidhu: "Don't delay in doing good things, whatever has to be learnt it would be well to begin now."

Nilkamal, taking the violin and tuning it a little, said, "To what I sing and play listen attentively, then you will be able to learn." Then he commenced singing the Lily song, while Bidhubhusan strove to sleep.

(To be continued).

THE MAHARAJA OF VIZIANAGRAM'S SCHOOLS, MADRAS.

We have received the Report of the Girls' Schools at Madras, maintained by H.H. the Maharaja of Vizianagram, the charge of which has lately been transferred to a Sub-Committee of the Madras Branch of the National Indian Association. That Sub-Committee has been constituted as

follows:—*President:* H. B. Grigg, Esq., M.A., C.S. *Vice-Presidents:* Mrs. Carmichael, the Hon. T. Muttusawmi Aiyar, C.I.E. *Members:* Mrs. Grigg, Miss Keely, Mrs. Keess, Mrs. Arundel, Mrs. Tarrant, Hon. Mir Humayun Jah Bahadur, C.I.E., M. R. Ry. V. Krishnama Chariyar Avargal, M. R. Ry. B. Ramaswami Nayudu Garu, B.A., and M. R. Ry. P. Vijiayarangam Mudeliyer Avargal, who acts as *Hon. Sec.* The schools are five in number, and are situated in the most populous suburbs of Madras. The total number of girls is 535, which includes an increase of 53 during last year. The number of those who learn in Tamil and in Telugu is nearly equal, the Tamil somewhat preponderating. As soon as the Schools were taken in charge by the Sub-Committee, their classification was made to coincide with the Government curriculum, and they were placed under Government inspection. Upper Primary or 2nd Classes having been then formed in all the Schools, more than 20 girls soon obtained Upper Primary Certificates. To encourage the girls to work for a higher standard, nine Scholarships of Rs. 1½ per mensem have been granted by the Madras Branch. Mrs. Brander, Inspectress of Girls' Schools, has shown much interest in these Schools, and her inspection reports state that on the whole they are making fair progress. The Sub-Committee have appointed a lady who has had considerable experience in school management—Miss Eddes—as Superintendent, and she has begun her work with interest and zeal. Many improvements are doubtless required before the Schools can be brought into good working order, and new methods need to be introduced, especially in the infant classes; but by means of the exertions of the Sub-Committee and the Secretary, and Miss Eddes's supervision, we may look forward hopefully to increased usefulness for the Maharaja's institutions, and more and more accessions of pupils.

The thirteenth anniversary of the Schools was held on Feb. 17th, in Patcheappah's Hall, Madras. The meeting was presided over by Mrs. Carmichael, and there was a large gathering "of the friends and well wishers to the education of Hindu women," the girls of the five Schools occupying the body of the Hall. After the reading of the Report, the Hon. T. Muttusawmi Aiyar, C.I.E., one of the Vice-Presidents of the Madras Branch of the National Indian Association, gave a valuable address on Female Education, which we hope to print in our next number.

The Hon. D. F. Carmichael proposed a vote of thanks to Mr. Justice Muttusawmi Aiyar for his admirable address, expressing a hope that it would be printed in the form of a pamphlet. Too much praise, he said, could not be assigned to the Maharaja's father for establishing, and to his son for continuing, these seminaries; but it was an interesting fact that the first Hindu who founded a girls' school in the Madras Presidency was a Hindu lady, the venerable widow of Goday Surya Row, of Vizagapatam, who was so fortunate as to secure, through the kind aid of the Catholic Bishop at that town, the services of some ladies in the convent there. The late Maharaja obtained similar assistance when, shortly after, he opened his Schools at Vizianagram; his example was soon followed by the Raja of Pittapur in the Godavery District; but as yet no Raja in the Southern Districts had established any similar School. Mr. Carmichael trusted that it remained for the young chief of Ramnad, then and there present, to make a beginning when he came of age, in his own Zamindari, where his ancestors flourished since the days of the deified hero Sri Rama himself, who had bestowed on them the hereditary function of guarding the causeway by which he had crossed from the continent of India to Ceylon, together with the title of Setispati, still proudly retained.

The certificates and prizes (books, workboxes, &c.) were presented by Mrs. Carmichael to the successful scholars. At the close of the proceedings, Mr. H. B. Grigg, Director of Public Instruction, on behalf of the National Indian Association and H.H. the Maharaja of Vizianagram, thanked Mrs. Carmichael for kindly presiding, and flowers having been distributed, the meeting ended. We shall watch with great interest the progress of these Schools.

CENTRAL BENGAL UNION.

This Society, founded in August last for the benefit of the districts immediately surrounding Calcutta, has issued its first half-yearly Report. The work undertaken falls into two principal divisions:—(1) The promotion of female education; (2) The elevation of the moral character of young men.

In the first division examinations of girls have been held at thirteen centres in the neighbourhood of Calcutta, and prizes awarded to the successful candidates. The results of the half-year were necessarily slight, but a beginning has been made, and the union looks forward to substantial progress when the initial difficulties are overcome.

In the second division it has been decided to hold monthly meetings, at which papers shall be read and discussed. It was also resolved to establish similar societies in the Mofussil.

The Honourable Justice Romesh Chandra Mitter is patron of this Society, to which he contributes valuable help in money and advice, evincing special interest in the efforts made to promote female education. The Bengal Branch of the National Indian Association gave a contribution for the year to the funds of the union; the money was spent upon prizes which were distributed to the candidates by Mrs. Murray, the Hon. Sec. to the Branch.

The Central Bengal Union now numbers 137 members.

INDIAN INTELLIGENCE.

His Highness the Maharajah Holkar has forwarded a donation of Rs. 100 to the Secretary of the Poona City Native Arts Exhibition Committee.

Dr. D. S. Parakh has been appointed Obstetric Physician and Professor of Midwifery in the Grant Medical College.

Babu Khetternath Chatterjea, Executive Engineer, Jessore Division, has been elected a member of the Institute of Civil Engineers in London. Babu Radhicaprosad Mookerjee and Rai Kanaialall are Associates of that Institute.—*Hindu Patriot.*

The *Indian Daily News* writes:—"We are informed that on May 24th, the anniversary of the birth of Her Majesty the Queen-Empress, the officiating Secretary to the Government of India in the Military Department, Captain E. H. H. Collen, entertained the Christian and native assistants of his department, with their wives and children, to a garden party at his house, where both he and Mrs. Collen were most indefatigable in their exertions to render the evening an extremely enjoyable one. Tables of choice refreshments, Badminton parties, games of every description for the children, with the band of the 17th Native Infantry, playing an admirably well-selected programme, and the extreme affability of the host and hostess tended to render the evening pleasant and agreeable in every respect, and one which will long be remembered by those present, and will go a great way to foster and maintain those social feelings which should subsist in every department between the superiors and assistants."

We learn from the *Liberal* that "on the occasion of the Queen's birthday Mr. Lawrence, the Commissioner of Allahabad, invited the residents to his bungalow, and entertained them to hearty meals in the European and native style."

On June 14, the marriage took place, at Calcutta, of Miss Kadambini Bose, B.A., to Babu Dwarkanath Ganguli.

A Parsee lady, Miss Putlibai Wadia, has made a translation into Gujarati of Chambers's *Short Stories*. This work is the result, the *Indian Spectator* states, of an offer made by Mr. Mahipatram Rupram for a prize essay in memory of his late daughter-in-law.

Babu Jadulal Mullick and the widow of the late Prankissen Mullick have each given Rs. 30,000 for the purpose of educating poor boys of respectable Hindu parentage, and helping indigent Hindu families. The fund will be vested in a Committee.

PERSONAL INTELLIGENCE.

Mr. H. E. Banatvala, M.R.C.S., L.R.C.P., has passed the M.D. Examination of the University of Brussels "avec grande distinction."

The following gentlemen having undergone the necessary Examinations for the diploma of the Royal College of Surgeons, have been admitted members of the College :—Mr. N. Bamanji Gandevia, L.R.C.P.L., Bombay, of the Grant Medical College, and Mr. M. Ismail Khan, L.R.C.P.L., Bombay, of the Grant Medical College.

Mr. J. F. Mirza has passed the Primary Examinations in Anatomy and Physiology in the Royal College of Surgeons, and the L.R.C.P. (London).

Mr. J. B. Sathu-Pathy, of Jaffna, Ceylon, a student of the Middle Temple, has passed in Part II. of the Previous Examination of the University of Cambridge.

The names of the two Punjabi Engineering students mentioned last month are Lalla Gunga Ram and Lalla Balmokund.

Arrivals.—Mr. and Mrs. P. R. Colah and daughter, from Bombay; Mr. D. N. Bonarjee, from Calcutta.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 153. SEPTEMBER. 1883.

MEDICAL WOMEN FOR INDIA.

WE have already mentioned in this *Journal* the Scholarship Fund which is being raised to enable candidates who may be willing to practise in India to study at the London School of Medicine for Women. We are glad to be able to state that this scheme has the warm approval of Miss Florence Nightingale, who, in writing to the Hon. Sec. of the Fund, enclosing a contribution, wishes it "good speed," and expresses her deepest sympathy with its promoters. In the same letter Miss Nightingale refers to the departure from England of Mrs. Scharlieb, from whose genius and perseverance she looks forward to the best results for "our fellow-women in India." We learn with satisfaction that the Scholarship Fund is making progress. Further subscriptions are however urgently needed, as at present the contributions only suffice for the fees of one candidate for one year.* It is to be hoped that the candidates to be selected will go through the course of study in a manner to give the best promise at its close of a useful career in the East.

* *Hon. Sec.:* Mrs. Thorne, Southover Grange, Lewes.
Hon. Treasurer: Miss E. A. Manning, 35 Blomfield Road, Maida Hill. W.

The movement started by Mr. Kittredge and Mr. S. Bengallee will, we trust, prove the precursor of many others, giving encouragement by its success to liberality like that by which it has been placed on such a good financial basis. It may well be anticipated that the example of Bombay will be followed elsewhere in British India, and that by degrees Native States will welcome the services of English lady practitioners. We take this opportunity of calling attention to the willingness of the Committee of the National Indian Association to enter into communication with individuals or with public bodies in any part of India who may desire to invite qualified medical women from England to establish themselves in practice in any town or district where sufficient guarantees of salary have been provided. The Committee keep a register of those qualified medical women who are inclined to devote themselves to medical work in India, and they will undertake to be a medium of inquiry and information on this subject. Of course it is at present difficult to find medical women of experience for the work, as such have good positions at home; but a real solid demand will be likely to produce a supply, and this Committee will spare no pains to ascertain which practitioners are available, and to take the necessary steps for bringing those concerned on both sides into communication. They will also be glad, through their Hon. Sec., to receive reports and opinions as to the need of female medical aid in India, and practical suggestions relating to the whole subject.

Whilst this important matter is thus assuming a definite form, and awakening a deep interest in England as well as in the United States among medical women and their supporters, we have satisfactory news to report in regard to the openings for medical study in India. At Calcutta an invaluable Resolution has been lately passed by the Lieutenant-Governor in

regard to the question of admitting female students to the classes of the Medical College. The matter was laid last year before the Council of that College by Mr. Croft, the Director of Public Instruction, who had received applications from the parents of some young ladies that they might be allowed to attend the medical classes. The Council, however, decided against admitting women to such classes, and their Resolution was referred for orders to the Bengal Government. The Lieutenant-Governor entirely coincided with the views of the minority of the Medical College, being of opinion that the proposed restrictions are clearly opposed to public and private good. He dwells strongly on the urgent need for women doctors in a country like India, and on the importance of meeting it by opening the Medical Colleges to female students. These orders of the Lieutenant-Governor settle the question, and must have been carried out at once, for it appears that one native lady student has at once availed herself of the opportunity thus opened for medical study, and has been admitted on the rolls of the Calcutta Medical College.

At Bombay, also, we learn from the *Bombay Gazette* that "the question of providing the medical education of women in Bombay has advanced a stage." A Resolution has been issued by the Government approving a proposal of Mr. Chatfield, the Director of Public Instruction, and of Dr. V. Carter, Acting Principal of the Grant Medical College, to institute an Examination for Women similar to that of the Apothecary Class. This course would extend over three years. Certain important objections have been raised against this limited scheme, which is independent of the University course, but probably the whole matter will be left open for re-consideration; and meanwhile we are glad that steps are being taken in the desired direction.

The prospects are now, therefore, decidedly encouraging, both as to increased facilities for medical study in India, and as to a probable supply—which greatly depends on the arrangement of adequate guarantee funds—of qualified medical women from the West. It is good that the two methods of providing female medical aid should be promoted together, for we fully believe that English and Indian ladies will mutually assist each other in their professional work, and that it is by their joint practice that the requirements of the female population of India will for the present be most satisfactorily met. We shall watch with the greatest interest the progress of the movement, which is one specially in harmony with the principles and aims of the National Indian Association.

The following is the important Resolution of the Lieutenant-Governor of Bengal above referred to :—

DARJEELING, *the 29th June*, 1883.

From A. P. MACDONNELL, Esq., *Officiating Secretary to the Government of Bengal, to the* DIRECTOR OF PUBLIC INSTRUCTION.

'SIR,—I am desired by the Lieutenant-Governor to acknowledge the receipt of your letter of the 4th inst. on the subject of admitting females to the classes of the Calcutta Medical College, and in reply to communicate to you the following instructions and remarks :—

2. The question of the admission of females to the Medical College classes was first raised in 1876, and it then met with a favourable reception from Sir Richard Temple, who was Lieutenant-Governor. Subsequently, in 1879, the matter was again discussed, but on neither occasion had the discussion any practical results. Last year the Director of Public Instruction brought the question before the Council of the Medical College, in connection with a wish which had been expressed to him by the parents of some young ladies that their daughters might be

permitted to attend the medical classes. Mr. Croft advocated the admission of female students to the College classes, and influenced by the advantages which, in his opinion, a body of qualified female doctors would confer on the community, even urged on the Council the propriety of admitting them on a reduced educational standard. Under the rules framed by the Senate of the Calcutta University, which are now in force, to qualify for admission to the Medical College, young men must pass the First Arts Examination. Mr. Croft recommended the admission of female students to the same privilege on their passing the Entrance Examination. The College Council, however, refused sanction to the admission of females on those terms; and when it was afterwards proposed to waive any exceptional favour to lady competitors in the way of preliminary examination, and to admit them on the same terms as males, the Council affirmed its previous decision, and resolved not to admit females on any terms to the classes of the Medical College. This resolution of the Council you now report for the orders of Government.

3. The Lieutenant-Governor has considered the important question thus submitted to him, and has examined the opinions recorded upon it by the members of the Medical College Council. He regrets to say that in none of the opinions, except those recorded by Drs. Coates, Harvey and Anderson, can he find any facts which bear examination, or any reasoning which stands the test of criticism. All the force of facts and arguments lies on the side of those gentlemen who favour the admission of females to the Medical College classes; and therefore, even had Mr. Rivers Thompson not formed, independently of this reference, a strong opinion on this subject, he would be bound to approve of that course which, on the papers before him, is recommended by an overwhelming weight of argument. But the admission of females to medical education is a matter on which the Lieutenant-Governor had already formed a clearly affirmative judgment, and he has therefore had less hesitation in overruling the decision of the Council of the Medical College than, looking to the weight which must ordinarily attach to the decision of such a body, he otherwise might have had.

4. On this question, looked at from the standpoint of general policy, as well as of individual freedom, there is not, in Mr. Rivers Thompson's opinion, any room for doubt as to the action which Government should take. It is indeed, in the Lieutenant-Governor's judgment, a subject of great reproach to the Bengal Presidency, in which education has made such wide progress, that it should be so far behind other provinces in matters regarding the medical education of native ladies; and this reproach is the more appreciable in that the backwardness of Bengal in this respect would seem to be due, not so much to the prejudice of native parents and guardians (which might, in the present circumstances of India, be only natural) as to the attitude which the Medical College Council have thought fit to assume. Already these provinces have suffered from the Council's failure to take a broad and unprejudiced view on this question; for the Lieutenant-Governor learns to his regret that some Bengalee ladies, fully qualified by educational attainments for admission to the College, have had to betake themselves to the more liberal Presidency of Madras, there to prosecute those medical studies from which the Council of the Calcutta Medical College had excluded them. It is, in Mr. Rivers Thompson's opinion, clearly opposed to the public good, as well as to legitimate private interests, that such a state of things should continue, and that the educational system of Bengal, progressive in other respects, should be illiberal and retrograde in this. Illiberality here has great and numerous evil consequences. It encourages zenana prejudices, it strengthens the barriers of caste, and it suppresses the natural and reasonable aspirations of Indian ladies to enter a profession which would find, in India of all countries in the world, a wide sphere of action and of beneficent service. Every day that passes widens our knowledge of the fact that among the native community there are women in every position of life who would prefer death to treatment by a male physician, and the misery caused by neglected and unskilfully treated illness must be widespread and most lamentable. There is but one way by which this suffering can be relieved, and that is by the medical education of females; for in the present conditions of Indian life it would be useless to wait till opposition

based upon prejudices (if such they can be called) is removed. The Lieutenant-Governor therefore considers it his duty to support this movement; and he looks on the objections which have been made to it, on the ground of the difficulty of teaching mixed classes, or the alleged inaptitude of females for the profession of medicine, as unsubstantial and obsolete. Experience gained in Europe, in America and in Madras has shown that mixed classes can be taught without any bad results, while the aptitude of women for the study and profession of medicine is, in the Lieutenant-Governor's opinion, no longer open to discussion or doubt. Even if the aptitude of women for the profession of medicine were still an open question, it would be an inadequate objection here, for the fitness or unfitness of women to practise medicine can only be proved by experience. The issue, therefore, is—shall it be put to that proof in Bengal? The ladies who apply for admission to the College will be the only losers if they fail in the trial; the community will be the great gainers if they succeed. For his own part the Lieutenant-Governor has no doubt they will succeed far beyond the expectations of their most sanguine supporters, and he looks forward to a not distant time when Calcutta hospitals shall be partly officered by lady doctors. And if the success of the principle be established in the capital, there is no reason why our medical schools in the provinces should not afford opportunities for a more general extension of the policy, with incalculable advantage to the country.

5. As regards the proposal to lower, in favour of females, the educational standard of admission to the Medical College, the Lieutenant-Governor is entirely of your opinion that it should be negatived. Mr. Rivers Thompson would open the College doors wide to students of both sexes; but he would not specially favour either sex. Did the power of reducing the educational standard which qualifies for admission to the College rest with him, and not, as it does, with the Senate of the University, the Lieutenant-Governor would certainly abstain from exercising it, for he knows of no profession in which a liberal preliminary education, training the faculties of observation and thought, is more needed than in the profession of

medicine. Mr. Rivers Thompson, therefore, thinks it would be conferring a fatal gift on the cause of female medical education to expose it to the risk of practical failure by withdrawing the necessity for that solid foundation of general knowledge on which the superstructure of technical information can only be safely built. In conclusion, I am to say that in now declaring females fully admissible to the classes of the Calcutta Medical College, the Lieutenant-Governor is confident that he can count on the loyalty and zeal of the Professors to bring his policy on this question to a successful issue.

6. All arrangements, in regard to separate seats, screens, and waiting-rooms for females, which it has been suggested may be necessary in order to give effect to these orders, can be safely entrusted to the discretion of the Principal, Dr. Coates.

I have, &c.,

A. P. MacDonnell,

Officiating Secretary to the Government of Bengal.

JOHN BRUCE NORTON.

The newspapers announce the death of Mr. John Bruce Norton, formerly Advocate-General and Member of the Legislative Council of Madras. A few words on his career may not be out of place in this Journal.

John Bruce Norton was born in 1815, and was educated at Harrow and Oxford. He has himself described his school life as the happiest period of his existence.

"If some good Fairy granted me to play
A chosen portion of my life again,
I would not ask an Oxford hour. The vain
Attempt to ape the follies of the day,
How soon it palls; while ever fresh and gay
Riseth the vision of the schoolboy train
Who shouted, thoughtless, on dear Harrow's plain,
And clombe the hill when eve was growing grey.

Oh! for the careless days, the dreamless nights;
The broken bounds, the plunge into the pool:
The elastic feet that ne'er the leap refuse:
The summer games, the winter's mimic'd fights:
Oh! for the guileless friendships formed at school,
The first shy whispers of the natural Muse."

The *Memories of Merton*, written in after years, are full of pictures of Oxford, and show how fondly his imagination carried him back to the time spent there.

"Therefore, from India's plains and gems of cost,
The scenes and guerdon of my manhood's strife,
Willing I turn me to the bygone hours
Pass'd in the calm of academic life:—

Lo! slowly rise, at Fancy's wizard call,
Thy gardens, Merton, and monastic hall;
Thy walks, groves, shades and visionary towers!"

Although Mr. Norton frequently maintained that the mind can be more efficiently trained by the sciences and literature of modern Europe than those of ancient Greece and Rome, he was not insensible to the advantages which he had derived from his classical training. "Not that I profess," he says, "to be either a very profound or accurate scholar, but few men in India have more cause to feel indebted to the classics than myself. They have been my consolation in times of difficulty and distress; they have been and still are my best recreation in my few interstices of leisure; and the older I grow the more I learn to love them." He took his Bachelor's degree in 1838, and tells the following anecdote in connection with his examination:—"I remember when I went up for my degree at Oxford. I took up Herodotus. He was always a favourite of mine; I had read him a good deal at school, and more at Oxford. I was well up in the subject, and I thought I could answer any question,

that is to say, any rational question that might be asked. Well, I was put on in a chapter about some ants, and the only question asked me was, 'Why did the ants travel from East to West?' Was it not monstrous? Of what use was all my knowledge of the history, the geography, the antiquities of my author? I believe I was very nearly plucked for the answer I gave, though I still think it was sufficient for so childish a question. I believe the Examiner thought I was quizzing him, and possibly he was right, when I replied that I supposed it was because they didn't like the sun in their eyes."

His sonnet on the Newdigate shows that "the first shy whispers of the natural Muse" had followed him from Harrow to Oxford.

> "Thrice I essayed to snatch the prize, and sung
> How thou did'st scale Alps' peaks, Napoleon;
> How first romantic Gipsies rov'd among
> All nations; their strange manners, rites and tongue:
> And how the knightly banners of St. John
> Waved over Malta, Rhodes and Ascalon.

He was called to the Bar in 1841, and must have gone to India either in that or the following year, as writing on Christmas Day, 1843, he says:—

> "A year has vanished since the turban'd slave,
> According to the custom of his clime,
> Brought me his votive offerings."

He alludes in the same sonnet to a heavy blow which had fallen on him during this year:—

> "Then, household joys bloom'd round me, never more
> To flourish, and my Lost One smiled with me;
> Now, while I gaze on names and faces strange,
> My heart is on the waters of the sea."

His father, Sir John David Norton, who had been recently appointed Puisne Judge of the High Court, had died at sea.

His life, "pure, holy, high," seems to have made a profound impression on his son, and several sonnets are devoted to his memory and to resolutions regarding his own future life.

> "How many blessings, undeserved, remain—
> Hope, health, occasion! Sweeps upon my gaze
> Honour, sure meed of life in labour past,
> And sweeter far, a mother's pride and praise."

A young barrister's time is seldom fully occupied with professional duties. The following passage shows how he was brought at an early period to the consideration of a class of questions, in which his interest never ceased:—"It fell to my lot, very soon after arriving in this Presidency, to be closely connected with the Government education of the people. I was early associated with my friend, namesake and predecessor, Mr. George Norton, as one of the Governors of the High School. At that time controversy ran high as to the very first principles on which national education in this Presidency ought to be founded. The Governors of the High School entertained the most antagonistic opinions. The question of the introduction of the Bible; the medium through which instruction should be imparted, whether through English or the vernaculars; high and low class education; the possibility and expedience of exacting fees; the value of procuring and publishing translations of our best English authors; and a host of other cognate subjects were debated orally at our meetings, and almost interminably in written minutes. One result of such thorough and exhaustive discussions was that I formed my own conclusions as to the expedient, if not the only practicable course to be pursued in carrying out the education of the natives as a national and Governmental measure. Those conclusions I have never seen reason to retreat from or to modify, nor have I ever shrunk from expressing and advocating them to the

best of my ability on all legitimate occasions. I have the highest respect for the opinions of the many excellent and conscientious men from whom I have the misfortune to differ on these subjects, but I think one and all must see that the principles of those with whom I think are now irrevocably accepted and adopted as the basis of national education in this Presidency, in which those principles have been more hotly contested than in any other part of India."

Mr. Norton has publicly acknowledged his long and intimate connection with the press. It probably began at an early period, for he became Editor of the *Madras Athenæum* in 1854, and continued so until 1856. No Madras journal has probably ever achieved so high a reputation as the *Madras Athenæum* during the period that Mr. Norton and Mr. Mead were associated with it. It was remarkable for its scathing exposure of the abuses of the revenue and judicial systems, of the neglect of public works, of the dangerous tendency of the annexation policy, which was then in the ascendant, and for its articles on public questions of all kinds, which were afterwards more systematically discussed by Mr. Norton in pamphlets and books. Goethe has described in his autobiography the disagreeable agitation which is produced in peaceful society when satire and criticism, those two hereditary foes of all comfortable life and of all living poetry, first appear on the scene. An uneasy sensation of this kind began to creep over many a sleepy hollow of officialdom, as week after week some new offender was dragged before the public, and no one knew whose turn might be coming next. It is well known that Lord Dalhousie was at that time a regular reader of the *Madras Athenæum*, and thought highly of the ability with which it was conducted, although he must often have winced under its attacks.

Norton's sonnet on the "Liberty of the Press" shows

how deeply he felt the responsibility which rests on the anonymous newspaper writer.

> "And ye who wield the mighty weapon, search
> Well your own passionate hearts, lest liberty
> Degenerate to licence."

But he did not content himself with anonymous attacks on public abuses. The first work which brought him into notice was his pamphlet on the Administration of Justice in Southern India. It did not cost him much labour, for it was thrown off in a fortnight, but it was a powerful onslaught on the Mofussil Courts, and even the Court of Sudder and Foujdari Adawlut was roughly handled. This pamphlet created a profound sensation in Southern India, and was referred to in Parliament. It was followed in course of time by other publications, of which the best known are *Madras and its Requirements*, *The Rebellion in India*, and *Topics for Indian Statesmen*. All these works are largely made up of extracts and quotations, and many of the controversies to which they relate have no longer the interest which they had formerly, but no one can compare the present state of India with its condition thirty years ago without feeling how much we are indebted for many of our reforms to men like John Bruce Norton.

The particular share which individual writers have in bringing about administrative measures can rarely be accurately estimated, but it is believed that the appointment of the Madras Torture Commission was mainly due to Norton. Articles declaring the existence of torture both in the Revenue and Judicial departments, and loudly calling for an inquiry, had from time to time appeared in the papers, and it was one of the subjects dwelt on in the native petition presented to Parliament in 1852. The result was the appointment of a Commission, of which Norton was a

member. Norton alludes to this subject in his address at Patcheappah's Hall in 1855:

"Then the change in the Civil Service necessitates increased exertion on the part of the Natives. Great as has been the distance hitherto between the educated European and the educated Natives, that interval cannot now but be widely increased; and, so to speak, the Natives will have much lost ground to make up, if they seek to compete with the covenanted service for employment in the higher offices of civil administration.

"This can never be effected by political agitation, by petitions to Parliament, by rants in newspapers, or empty debating societies. Such principles never shall be countenanced in any institution in which I have a voice or influence; it can only be effected by a steady continuous application on the part of the Natives in self-education. They must make themselves such by their qualifications as to be able to *demand* employment: and in the interim they must take this great fact home with them, as a proof of the honesty of Government's intentions by them, and the certainty that they will be more and more largely employed, if only they will make themselves fit for office; I mean that within comparatively few years, almost the entire *original* jurisdiction of civil justice has passed out of the hands of Europeans into those of the Natives.

"There is another event which will probably exercise much influence on this matter. I allude to the late investigation into the existence of torture. It is not for me to forestall the Commissioners' Report, or to anticipate convictions which have forced themselves, or may now be forcing themselves upon their minds; but I may put a hypothetical case: and if it should prove that the cry of the Natives has come up to save them, not from the Europeans, but from

their fellow Natives, with what face can they ask Government to employ them still more largely, and thus add fuel to the fire? They must learn the force and strength of honesty: that feeling which would make a man rather lay his right hand on the block than be participator in a mean or dirty action; they can learn this by moral far more than intellectual cultivation: they must come to regard 'place,' not as the opportunity for self-aggrandizement and emolument, the gratification of avarice, or cruel oppression; but as the opportunity for doing their duty faithfully in that state of life to which it may have pleased God to call them. They must learn to understand the meaning of the word *charity;* not in that narrow sense in which the ancient philosophers understood it; one sage confining the love of man's neighbour to the fellow dwellers in the same city; another, with more liberal views, extending it to all men of the same country; they must learn it theoretically and practically, in the Christian sense, in which it is confined to no clime, no colour, or caste, or creed; but is an ever-shifting circle, like the horizon, which accompanies the traveller, let him wander where he will, embracing every living being in its girdle of love."

The Commissioners considered that there was no doubt that torture was practised in the Madras Presidency, and the numerous disclosures which have from time to time been made in other parts of India have shown that this fearful abuse of authority was not confined to Southern India.

Mr. John Norton succeeded Mr. George Norton as Patron of Patcheappah's Charities in 1853. This selection was one of the evidences of his growing reputation, and of the confidence already felt in him by the leaders of native opinion. Mr. John Norton refers in one of his addresses to the important part taken by his predecessor in the foundation of Patcheappah's School.

"It was formerly sneeringly said that this great educational institution and the noble building in which we have met are standing examples of what the lawyers call the doctrine of *cy près;* or rather, that it never entered into Patcheappah's head or heart that his charitable bequest should be applied in the manner that we see; and that the whole scheme is the creation of the late Advocate General, my name-sake, Mr. George Norton, that great champion of native education. Be it so. Then the native public owe a deeper debt of gratitude to Mr. Norton, than whom they had no sincerer friend."

The main duty of the Patron is, or rather was (for there is no Patron now), to deliver an annual address, and as Mr. John Norton was a distinguished public speaker, Patcheappah's Hall was crowded on these occasions, and his speech came to be regarded as one of the educational events of the year. In these addresses he was in the habit, not only of chronicling the progress of the institution and of giving valuable advice to the students, but also of referring to contemporary events more or less connected with the subject of national education. These comments were always appropriate and instructive, but probably to his native hearers not the least interesting passages of his speeches were those in which he paid a passing tribute to the memory of some distinguished Hindu, on whom death had laid its hand during the year, or illustrated his remarks by references to the career of natives still living. Among the men whose memories were thus commemorated by Norton during the seventeen years over which his addresses extend were Sreenavassa Pillay, who devoted Rs. 70,000 to charitable education, laboured to promote the re-marriage of Hindu widows, and founded the Girls' School which still bears his name; Ramanjulu Naidu, another of the Governors of the Government High School, from whose

grasp of mind and energy of purpose so much might have been expected if he had lived a few years longer; Sadagopah Charlu, the first native Legislative Councillor in the Madras Presidency; his successor, G. Lutchmunurasu Chetty, who started a journal devoted to the interests of native society and who sacrificed a large portion of his patrimony in that patriotic object; and Jeyaram Chetty, another active friend of native education. Madhava Row's brilliant career was often dwelt on. The moral courage shown by Mootoosawmy Iyer in presenting himself, after attaining, when no longer young, the dignified position of a magistrate, for examination for the B.L. degree; the diligence evinced by Ranganadham Shastri in teaching himself the French and Latin languages amidst his busy and active life as a Judge of the Small Cause Court; and other similar examples were held up as special objects of emulation and imitation.

In 1855 he was selected, without any solicitation on his part, for the then newly-created law chair in the Presidency College. He entered on the duties of this office with high aspirations. "To how few," he observed in his inaugural lecture, "is accorded the lot of being the first to lay down the text-books of a nation's laws. It is a lofty prize that, the chance of becoming to India what Story has been to America." His intention was to publish each set of lectures as soon as it was complete, and eventually to digest the whole into a connected and systematic work. Beginning with the Law of Evidence, he proposed to next investigate the Principles of Hindu and Mussulman Law; then to deal with some of the principal topics of the Mercantile Law of England; and afterwards to pass on to the Principles of Criminal Law, the Civil Procedure of the Mofussil Courts, and Pleading; concluding the whole course with a series of lectures on General Jurisprudence and Political Philosophy.

This extensive programme was never fully carried out, for two years later he was congratulating Government and the public at Patcheappah's Hall on the renewal of the Law Lectures under his accomplished successor; but Norton's well-known text-book on the Law of Evidence was one of the fruits of his labours at this period, and this was followed in after years by other legal works.

Norton's career at the bar was a very successful one. Among the offices which he filled in succession were those of Clerk for the Crown, Government Pleader and Advocate General. He had an extensive private practice, and is said to have, in one important case, that of the Tanjore Raj, received the highest fee ever known, viz., a lakh of rupees.

He was made a Fellow of the University, and was selected to deliver the address at Convocation in 1863. He was also appointed a member of the Legislative Council. In the second edition of the *Memories of Merton*, published in 1865, may be found the following sonnet, which must have been written about this time.

"Honours at last are mine; and, as I think,
Bestowed with sanction of the public vote:
A score of years have men now had to note
My course; nor from their scrutiny I shrink.
I have passed through a tempest which would sink
Most voyages of life: my little boat
With cheerful courage did I keep afloat
When ruin suck'd it to its Maelstrom brink.
I know, none else, how I have fought and won
Through the black midnight of adversity:
Now harder is the task to brave the sun,
Prosperity,—yea, let me ask my heart
If I may justly, kindly, play my part,
And ever do my duty modestly?"

Mr. Norton probably refers in the foregoing passage to the failure of the Bank of Bombay, by which he is believed to have been a large loser. He was also unfortunate in other

speculations, and if rumour speaks true, made and lost several fortunes during the course of his career. He had also other trials to bear. To some of these he alludes in his address on the opening of Govindoo Naidoo's School in 1865 :—

"For twenty years I have strenuously advocated (and for a long time side by side with my predecessor and namesake, Mr. George Norton, to whom the Natives owe an unspeakable debt of gratitude), the cause of purely secular Native Education, together with the introduction of other principles which appeared to me essential for the welfare of the Natives, through evil and good report, and far more of the former than the latter, to my own great personal loss and sorrow; and to the estrangement of old friendships."

There are men who pass through life wounding no susceptibilities, rousing no resentments, making no enemies. The oily divine, who confines himself to preaching against the sins of the antediluvians, the wily administrator who shirks the solution of all burning questions, and aims in all his measures at popularity, may be wise in their generation. The path of the honest reformer is never a smooth one. Norton's fiery denunciations of the abuses which prevailed in the administration of the country excited the indignation of the official classes. Even his native friends were sometimes offended at the outspoken advice which he gave them in Patcheappah's Hall. But he was not a man to be deterred by by scorn or calumny from the path on which he had entered. His sonnet on statesmanship shows what he thought on such matters :—

"Unless thine be that calm high fortitude
Which can long suffer slander with disdain,
Leaving to Time the Avenger to maintain
Thy motives, purity and love of good:
Unless thou be of that unplastic mood

Which bends not to the expedient to gain
The triumph of to-day; unless thy fane
Be right: unless thou lov'st the multitude
Even with a father's love; their fickle breath
Not courting; and not fearing to withstand
Their fury, though thou know'st their hate is death:
Unless Peace be the watchword on thy lip,
Justice the sword and sceptre in thy hand,
Tempt not the dangerous craft of Statesmanship."

But his native friends never forgot his great public services, and before he left India they hung his portrait in Patcheappah's Hall, opposite to that of George Norton. A farewell dinner was given to him by his English friends. The large gathering on that occasion, and the eloquent speech in which his health was proposed by the greatest civilian Judge who has sat on the bench of the Madras High Court, himself one of his antagonists in the war of pamphlets which raged in earlier days, showed how completely Norton had outlived his unpopularity in certain circles. His friends observed however with pain that his health seemed much shattered. His hair had long before become prematurely grey, and his eyesight was beginning to fail. After his return to England he was appointed first Lecturer on Law to Indian Students at the Temple, but the eye disease which had begun to affect him increased, and for some years before his death, which happened on the 13th July, in his sixty-ninth year, he had been almost, if not quite blind.

The numerous quotations which have been already made from the collection of sonnets published under the title of *Memories of Merton* will give some notion of Norton as a poet. "The idea of this work," the author says, "grew gradually during the progress and amid the occupations of a quarter of a century, but a few sonnets having been originally written in a season of great grief. Around these have gathered the thoughts of manhood and age, and of every varying mood

of mind, amid much change of place and circumstance, until the volume has grown to be, so far as a man may becomingly unbosom himself, the record of a life. Nay, more, it is the transcript of a creed and a philosophy, and the garnering of much though very discursive reading." The variety and beauty of the illustrations appended to the sonnets show the author's taste and extensive reading.

In 1861 he published *Nemesis*, a poem in four cantos, in which—

> "With sterner voice he would essay the tale
> Of human passions checked not in their rage,
> And the sad wreck of which they seldom fail."

The unhappy loves of Mabel Lee and Gerald Hubert,—his treachery, her watery grave, and his death in a madhouse,—are sung in verse of singular melody, pathos and power. The graceful episodes and stirring songs which are woven into this poem—"The Legend of Lucie Hall," "Beneath the monarch Oak," "She was a Queen's Daughter," "Poor Men's Dreams," "Alix de Choiseul," "The Brother's Steps," "The Battle of Jellalabad,"—attest the poet's command over many metres; but skill in the mechanical part of his art was not likely to be wanting in one who had mastered the most difficult species of poetical composition, the sonnet.

Norton has described his method of composition in the following passage:—"My own habit of composition, if habit that can be called which is voluntary and beyond my control, is to write solely at night. I could no more write on a given subject or at a given time than I could fly. I cannot even choose my own subject. A thought suggests itself, a state of pleasing restlessness follows until the work is achieved; and in the dark, in the hours of half waking and half sleeping, the verses seem to arrange themselves spontaneously. Sometimes in the morning I am unable to recollect the whole, but the *disjecta membra* after a time pick themselves up together

like the skeleton in the Fantoccini show. Sometimes I have secured the visitors at the moment by calling for a light and writing materials, and once the greater part of the most perfect poem I ever wrote (Alix de Choiseul) was jotted down in the dark, on an Indian journey, when it was impossible to procure a candle. Personally I have ever found that my happiest productions are those which require least correction. Rhyme has never occasioned me any difficulty."

Norton loved to dwell in his poetry on such themes as the ultimate triumph of democracy, the extinction of poverty, the cessation of war, the spread of education, and the progress of mankind. In his more dreamy moments his imagination carried him to other inhabited worlds, or revealed to him visions of this planet peopled by a higher and better race. One of these passages occurs in the fourth canto of "Nemesis," and with it this notice must conclude. The spirit of Shelley seems to breathe in these stanzas, which recall the brilliant chorus in "Hellas."

"And yet shall come a double change, wherein
Andes and Caucasus shall cease to be;
Man and the records of his pride and sin
Have perished from this old globe utterly,
And Earth, like Venus, from the Southern Sea,
Spring, queen of perfect beauty, with a zone
Of loveliness undream'd of, fancy free
To woo new forms, with flush of flowers unknown,
In coral wreath'd, and crown'd with minerals all her own.

Fitted and destin'd too, perchance, to hold
Beings as much above the race of Man,
As he excels the uncouth monsters old
Which swarm'd through seas, or crept, or crawl'd, or ran,
Myriads of years in God's successive plan,
Ere Adam was: who, where we dare to guess,
Shall know: where we but darkly grope, shall scan
Light in its fullness: where we hope, possess:
Learn, Vanity, learn, Pride, your transient nothingness."

R. M. MACDONALD.

REVIEW

FOLK-TALES OF BENGAL. By the Rev. LAL BEHARI DAY. London: Macmillan.

ALL who have read Mr. Lal Behari Day's *Govinda Samanta* will be glad to meet him again in print and on his own native ground. Their only regret will be to find that, though the English style is his own and as excellent as ever, there is so much less of his own matter in the book before us. The former was designed to give us some knowledge of the real life of a Bengali peasant; the present, of the stories with which his infancy is amused. These tales, he informs us, are "a genuine sample of the old, old stories told by old Bengali women from age to age through a hundred generations." It is obvious that such a collection should rather be called nursery-tales than folk-lore. Fragments of ancient popular myths may be embedded in them; but, descending as they do through centuries of such a medium, it is hard to tell what in them are national characteristics, or real primæval legend, or mere nursery nonsense. Their value and interest are of course limited by the amount of the knowledge and experience alike of tellers and hearers. From occasional resemblances to the inventions of other countries, both as stories for children and relics of more national legends, we may gather some facts for that science of Comparative Mythology which teaches us that, as Mr. Day says, "the swarthy and half-naked peasant on the banks of the Ganges is a cousin, albeit of the hundredth remove, to the fair-skinned and well-dressed Englishman on the banks of the Thames." But there is a tone and colour in these stories so far removed from what comes home to those nourished on the legends, the poetry and the ethics of Europe and Western

Asia, that we doubt if the general impression is quite what is expressed above. Some of their peculiarities are no doubt in keeping with the characteristics of nursery fables all over the world—the grotesque more than the poetical, an absence of natural human conditions, monsters rather than marvels, sufficiently low physical ideas of enjoyment; kings and queens, princes and princesses, thick sown and depicted according to the ideas entertained of them by the humbler classes, the inexhaustible gold and jewellery imagined, which seems the exact complement of the real poverty; the "raw-eating Rakshasa," who "smells the blood" of a human being, and is, like the giants and ogres* of Western fable, the vulgarised type of the ancient wild, half-supernatural being conceived in the ages of conflict with the terrors of nature, and savage aborigines; and the invariable conclusion in the disposal of the different personages, that they are either buried alive in a pit full of thorns, or live happy for ever after under the Oriental condition of "begetting many sons and daughters."

We are naturally reminded of that great congeries of fictions, the *Thousand and One Nights*, the heterogeneous gathering in of all the fantasies of the East, a mingling of various epochs and various lands, in which we shall find traces of Indian fable as of many others. In this miscellaneous collection we find the same barbarous morals, unrefined views of pleasure and gross prodigies in abundance; but, collected as they were at a comparatively late date under conditions of more advanced civilisation, they breathe a dif-

* It may be interesting to note the different etymologies assigned to the word "ogre." Some trace it through the Gothic *orc* (a goblin), to the Latin *orcus* (hell); others to a corruption of the name of the Uigur Tartars, a powerful race who once held the Khanates of Khiva and Bokhara. May it not be traceable to the same Aryan root, *ah* or *anh*, varied into *ac*, *ec* and *ug*, and producing a crowd of words denoting constriction, sharpness, distress, as *anguish*, *ugly*?

ferent atmosphere, bespeaking an acquaintance with wealthy cities and courts, and recalling, in their frequent verses and the imaginative beauty of many of the pictures, the poetical temperament belonging to the original Arab of the desert.

It is difficult to distinguish what is mere fiction from what is indicative of the conditions of the country and the character of the race, but we think we can see in these tales the characteristics of a poor, timid, toiling people, living in a level country abounding with rivers and forests, to which hardy mountain life and sea adventure are equally foreign. Of religion—for which an arbitrary supernaturalism is mostly substituted—we find but vague indications; but we have religious devotees (*Sannyasis*) who dwell as recluses in forest temples absorbed in meditation; we have "good" Brahmins, whose merits consisted in taking no food or drink in the day till he had written the name of the goddess Durga a hundred and eight times, the "good" parrot who recited the names of the three hundred and thirty millions of Hindu gods; we have the murderous rites of the goddess Kali, and the gods quarrelling, interposing in the affairs of mortals, and generally behaving in the most familiar, not to say vulgar, manner. With respect to manners and customs, we have polygamy freely practised by royal, not so much by private, personages; no apparent restraints on women (which may mark the humbler classes in which these stories have circulated); various forms of marriage, amongst which is the Gandharva, the pretty one of an exchange of garlands of flowers;* a vegetable or fish diet the only food mentioned.

The tales themselves are of various merit. Many are childish, trivial and vulgar, all more or less extravagant, but some exhibit much ingenuity in the incidents, the frequent

* Perhaps we find the origin of this rite in the episode of *Nala and Damayanti* in the *Mahâbhârata*, where the Princess chooses her husband by throwing a garland of flowers round his neck.

tricks and sleights betraying the cunning of a weak race; others have humour, and a few have touches of poetical beauty. The *Two Thieves and their Sons*, the tales of Brahmans and ghosts, and of the *Match-making Jackal*, are instances of the two first kinds; and the *Field of Dead Bones*, recalling the sublime vision of Ezekiel, though spoiled by the intrusion of the monstrous, man-devouring Rakshasas, has a touch of weird poetry in it. So also has that picture in the tale of *The Man who wished to be Perfect*, of the skulls in the temple niches laughing a ghastly laugh for joy at another skull being added to their number; and the description of a deserted city of the dead in the *Field of Dead Bones* is as vivid as that in one of the tales of the *Arabian Nights' Entertainment*.

In his *Govinda Samanta* Mr. Day attributes the childishness of the ordinary Bengali character to the quantity of this kind of fiction which the young are fed upon.* Recognising this deterioration as inevitable in the case of tales handed down traditionally through an inferior medium for the amusement of immature hearers, not to add through long periods of national decay, we turn for contrast to that truer folk-lore which has done so much to charm life through the thousands of years up to this day. For this we must go back to the fountain-head to find it still fresh and breathing of the morning, springing as it did under the finest primitive conditions of national life and primitive nature, and truly reflecting the hardier and wilder races and more romantic periods it

* We may mention here Miss Frere's collection of tales called *Old Deccan Days* as of much the same kind, and with the same style of incidents, though originating in a different race and region, and possessing somewhat more variety and skill of invention. But the medium was the same, an Ayah reciting traditional stories, which, however, in this case were probaly still further modified by the reciter being a native Christian by three generations, and by being told as well as reported in the English speech.

grew in. The wars, the loves, the adventures, the mirth and sadness of such communities were caught up and shaped into song by the most gifted spirits amongst them, that is, by ἀοιδοί, bards, skalds and minstrels, were recited in great popular assemblies, heard and honoured by chiefs and warriors, and finally fixed in written form at some period near enough to their birth-time to retain their colour and flavour, and so live for us even now as the choice flower of ancient popular imagination. For it is to the poet that we owe this glorification of early legend; the name of the interpreter may be lost in the chaos and mists of time, but we recognise a master-mind, unconcious perhaps of rule and of art, but obeying inspiration, and so his work, cast in the durable mould of verse, is carried on by successive "makers," first in oral form, then in writing, till it has become embedded in the popular life as the seed and kernel of all succeeding imaginative literature.

Such are the Hellenic myths enshrined in the lays of Homer and the Homeric singers, such the sagas of our Norse forefathers collected in the Eddas, and the Teutonic ballads strung together in the Carlovingian cycle of poems and the Nibelungen Lied, and the Keltic Mythology embalmed in Welsh song and Irish fairy tale. And such surely are the fictions of Mr. Day's own land in its earlier and more splendid day embodied in Indian epic and drama. Our own individual acquaintance with Sanskrit literature is, alas, less than limited, save for the scantiest fragments of English and German translation. But, as far as one may venture to judge from such data, its two great epics, at least, are full of episodes quite separable from the main subject, which strike the reader as being constructed from still more ancient legends, or as having been in the beginning poems in themselves, interwoven by the rhapsodists into the tales they sang

to their princes, and designed to glorify the deeds done by those princes' ancestors.*

Perhaps in various parts of the Eastern world, where fragments of Sanskrit MSS. are still half buried, we might discover enough to construct a history of national Indian legend, and to do for Comparative Mythology what the discovery of the Sanskrit language has done for Comparative Grammar. In the preface to her *Tales of the Deccan*, mentioned in a previous note, Miss Frere tells us an interesting fact, that Professor Max Müller detected in one of them a Sanskrit original, of which it read like a direct translation. This is curious, as the people of the Deccan are supposed to have no kinship in race or language with those of the region where Sanskrit was once a spoken tongue; but it tempts to future exploration of antique repositories for new supplies of folk-lore. We are not in fact without materials for a work of this kind. There are, we believe, various collections of Indian tales of different dates evidently derived from yet older legends, such as the *Panchatantra*, the *Hitopadesa*, the *Kathanakas*, now only preserved in the vernacular; and, most interesting of all, a great collection, in Sanskrit, of all the then existing tales, made by Samadeva of Kashmeer in the twelfth century, called *Kathra Sarit Sagara*, or the *Ocean of the Streams of Narration*, which found their way to Europe even in the Middle Ages under various forms (as for instance the *Book of the Seven Wise Masters*), and in which may be found the originals of many of the most enchanting tales of the *Arabian Nights*. Into this well of real Sanskrit legendary lore we may surely dip with pleasure and advantage;

* There is a certain monotony in the subjects of ancient Indian epic and drama which seems to argue still older traditions as their common source. *Nala and Damayanti*, *Sakontala* and *Uttara Rama Charitra* have all one theme handled with a delicate pathetic grace in all—a loving wife deserted by her husband, and after many adventures restored to him at last.

but as yet we believe it can be reached only through German translations. May we be allowed to suggest to Mr. Day to enter this portion of his great national field, and give us the fruit that may be gathered by a skilled labourer of the same race as its first unnamed yet immortal tillers?

A. S.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 503.)

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XI.

HEM AND SHORNOLATA.

Biprodas Chakravarti was a wealthy man dwelling in the province of Burdwan. His patrimonial inheritance had not been large, it is true, but during the Sipahi Mutiny in 1857 he had been employed in the Commissariat Department. This employment had been the foundation of his prosperity. Many men thus acquiring wealth become miserly, but Biprodas had not this defect. His expenditure was liberal; he spent much in the service of the gods and in hospitality. In his house no festival was neglected, he took a pride in the full observance of each as it came round. In short his religion was of the old fashioned type; that is to say, he was

not particular as to the mode in which he acquired money; he had no scruple as to the source from which it was derived, but took it wherever he could get it. When obtained if he could devote it to the service of the gods he thought it well spent.

After the death of his wife Biprodas retired from business and dwelt at home. He had two children, a son named Hem Chandra and a daughter called Shornalata. Biprodas was a most affectionate father.

At the autumn festival all who are abroad return to their homes. When Hem came home from school in Calcutta his father would sit with him at meals lest from his having no mother he should be neglected. Biprodas would say to his own mother, who was still living, "Mother, Hem is as precious in my eyes as I am in yours. Give him whatever he wants." One day Biprodas, not seeing his little girl, said to his mother, "Ma, where is my Shorna to-day, how is it I do not see her?". Shorna was in the next room. Hearing her name pronounced by her father she came running to him with outstretched arms, saying, "Here I am, father; I was in the middle room."

Biprodas: Come, ma,* come my Luckhi, what is this, ma? how is it your hands and face are covered with ink?

Shorna: I am learning to write. My brother is showing me how.

Biprodas: You are learning to write! what do you want with writing?

As he was thus speaking Hem came up; he said, "What harm is there in that? now-a-days all girls learn to read and write. There is a great number of girls' schools in Calcutta."

Biprodas: Very well, father, do as you like. But how many days will you be at home, and when you are in Calcutta who will teach her?"

Hem: By that time Shorna will be able to teach herself. In these few days she has learned to write the alphabet, and before I go away she will be able to make all the compound letters.

Biprodas: Truly? My †Luckhi has become Saraswati! Shorna,

* Daughters are affectionately addressed as "ma," sons as "father," by their parents.

† Luckhi, the Goddess of Fortune; Saraswati, the Goddess of Learning.

will you be my Luckhi or my Saraswati ?

Shorna: Both, daddy.

Biprodas looked for some moments with loving eyes upon his daughter, then kissing her brow he put her down, saying, "Very good, go and learn from your brother." Hem, taking Shorna's hand, returned to the room whence they had come, while Biprodas went out. Meantime the days of the festival were passing. Whatever amusements might be going on, through all the confusion and uproar that prevailed, Biprodas never for a moment forgot Hem Chandra and Shornalata. The vacation came to an end, and Hem again went to Calcutta. Shorna had really learned to make all the compound letters. Before leaving, Hem had said, "Shorna, I will send you a book from Calcutta, and if before I come again in Choitra* you are able to write me a letter, I will bring you an ornament for your hair."

Shorna (smiling): Will you really, Dada† ? will you remember ?

Hem: Yes, I'll remember.

CHAPTER XII.

PRAMADA ARRANGES HER HOUSEHOLD AFFAIRS. SASIBUSAN IS RELIEVED FROM ANXIETY.

After getting rid of Bidhubhusan, Pramada passed three or four days without a quarrel. But as the colour of charcoal cannot be removed by a hundred washings, so neither can the natural disposition be changed. Pramada now began to quarrel with Thakurun Didi, to discover various defects in her. To-day she stole oil or salt, to-morrow she was dirty. Did Pramada make these accusations to Thakurun Didi herself ? Not so ; Pramada knew well that were she to do so, Thakurun Didi would throw down the cooking vessels and take herself off. Therefore Pramada only made these remarks to the neighbours, who were not long in carrying them to her for whom they were designed. Thakurun Didi went about her work on the first day after hearing these reports in silence, but with a long face ; on the next she let fall

* *Choitra*, a Bengali month corresponding with the second half of March and the first half of April.

† *Dada*, elder brother.

some words of dissatisfaction; on the third she gave note of battle with Pramada. Why not? she was not a dependent like Sarala. On the afternoon of the following day the storm burst; a tremendous quarrel broke out. Pramada was not one to be silent, neither was Thakurun Didi, both were eminent in the science of quarrelling. When the war had raged for a considerable period, Thakurun Didi, bringing her two thumbs close to Pramada's face, said, "I am neither your slave nor your cook that you should abuse me in this manner. Let there be an end of it, I will leave your house. Whether you eat or do not eat, what is it to me?" So saying she departed from Sasibhusan's house. Pramada had never quarrelled face to face with any one before, to-day in her first attempt of this kind she was defeated.

After the departure of Thakurun Didi, Pramada sat a long time alone in her room weeping But she could not remain shut up because of this quarrel, since there was no one to do the cooking but herself, so she wiped her eyes and went outside. Sasibhusan returned at the usual time. As he performed daily worship he asked, "Where is Thakurun Didi?"

Pramada: I have driven her away.

Pramada could not endure to say that Thakurun Didi had dismissed herself, though it was the fact.

Sasibhusan: Wherefore? what was her fault?

Pramada abused her without restraint. When she was anxious to get rid of Bidhubhusan, Thakurun Didi had been all that was excellent, but ten days had not passed ere she found all these faults in the woman. Somewhat annoyed, Sasibhusan said, "With you a person is one day an angel the next a devil, there is no knowing the truth. For all I can see, we shall die of starvation. Your health won't admit of your doing the cooking, and I can't attend to it, what is to be done?"

Pramada: Why do you trouble yourself about that? Is not your food ready for you?

Sasibhusan: I am not speaking for myself, but for the children. I fear lest with food in the house they should starve.

Pramada: Giving the work to strangers is of no use; I will bring my mother to-morrow. When she finds I am in a difficulty she will be sure to come, and your anxiety will be relieved.

At these words of Pramada's, Sasibhusan became for a moment as one stunned. Scarcely knowing what he said, he exclaimed, "Why did I separate from Bidhu?" for that the coming of Pramada's mother would be no pleasant event Sasibhusan knew well from previous experience. First the mother would come, then by the evening Pramada's brother would arrive, he would be obliged to do so, for if he remained at home who would feed him? The next day before sunrise Pramada's uncle would follow, he would not care to dwell alone. Sasibhusan, as in a moment grasping all this, exclaimed, "Why did I separate from Bidhu?" Pramada, a little angered, said, "For what reason you separated from Bidhu you best know; it was none of my doing, nor do I know the reason." Sasibhusan made no answer, but meditated in silence. Pramada had said if her mother came there would be no need for thought, therefore, probably, Sasibhusan considered it would be well to take thought beforehand. Seeing her husband's absorption, Pramada repeated, "'Why did I separate from Bidhu?' you know best why you did so. What fault have I committed? I told you then to send me to my father's house. Now, I say it again. Do it. Send me there. Send me. Then you can be re-united. Many people do that. To be parted once is not to be parted for life."

At these words Sasibhusan came to his senses, he understood that he had made a mistake. He said aloud, "I did not say anything more, only"——

Pramada: Only what? how can I make out your clipped and crooked words? What you have to say, say out. I talk myself to death for your benefit. What is it to me? If I stop here you are bound to maintain me, if I go there they must.

It is probable that Pramada had forgotten what had occurred when she last demanded to be sent home to her father's house, if not she would scarcely have renewed the subject. But Sasibhusan had not forgotten, therefore he said nothing further. After a silence he asked, "Where is Bipin gone? where is Kamini?"

Pramada: Bipin is gone to his uncle's house. Kamini is asleep here.

Sasibhusan: Asleep? does she not want any supper?

Pramada: What supper? who is there to cook it?

Sasibhusan: If there is no one else I will cook it. Are all the provisions here?

Pramada: What provisions do you want? All is ready, only a little rice is needed.

A little later Pramada exclaiming, "Ah! how much worse I am to-day," laid herself down on the bed. Sasibhusan going into the kitchen looked to see what there was for supper. According to custom he took Pramada's dish of rice into her room. After repeated calling she at length sat up, and with many grimaces ate the food. Sasibhusan thought if that did not please her nothing would, so he remained silent. Pramada finished her supper. Though she had complained of increased illness she did not eat a grain of rice the less. After eating she rinsed her mouth, but all this time she did not speak a word. A little later Sasibhusan said, "I suppose you sent Bipin over there to tell your mother to come at once?" He waited an answer, but Pramada remained speechless as a painted doll; in fact she had nothing to say, for it was to fetch her mother that she had sent Bipin. After vain waiting, Sasibhusan sighed heavily, and fell off to sleep, in which his example was followed by Pramada.

Pramada had said, "When my mother hears I am in a difficulty she will certainly come." In fact Pramada's mother had not waited to hear as much as that. In whatever manner her daughter's call might have reached her, and wherever she might have been, she would have come flying like a bird. When Bipin told her that his mother wanted her she would have gone at once, only that her son not being at home she could not leave that day, but she thought. "How long the night is in passing!" and mentally scolded her son for having detained her by his absence. While thus she thought her son came home. The name of Pramada's brother was Gadadhar.

Gadadhar was dark complexioned, tall, emaciated from insufficient food. His head was small, his hair fell as low as his nostrils, his neck long, his feet splay, he was wholly uneducated. His mother was much concerned about this, she would say, "They whose duty it is to have him taught have never troubled themselves to do it, how then could he get any education?" Pramada's mother considered that it was certainly the duty of

Pramada to pay for Gadadhar's education. If we mention one other peculiarity of Gadadhar's we shall have given a sufficient account of his beauty and gifts. He could not pronounce *t* but made it sound like *d*.

Coming in that evening at sight of Bipin he exclaimed, "Hallo? Bipin, what are you thinking about? when did you come?" Bipin made no reply, but Gadadhar's mother said, "Where have you been so long, Gadadhar Chandra?" Pramada and her mother both called him Gadadhar Chandra, they never failed in this. The neighbours called him simply "Gada" (donkey). "Where have you been, Gadadhar Chandra? don't you see Bipin has come? What is there for him to eat? What can we do? if we don't get something suitable for him what will people say?"

Gadadhar: What does it matter to you where I have been? I had business. Why are you troubled about Bipin? he can eat what we eat, he is one of the family. Bipin, Bipin, have you had a smoke?"

Bipin: I don't smoke.

Gadadhar: Smoke now, then, we are going to do so. Prepare a huka, mother.

Gadadhar Chandra was a petted son. He never prepared his own tobacco, his mother did not let him; if he wanted to smoke she prepared the tobacco herself. She now began to do so. In the interval Gadadhar said, "Bipin, why did you come?"

Bipin: To fetch Didi Ma.

Gadadhar (smiling): Now hear, mother, you said the other day that Pramada was not kind, because she never called you nor sent you any money. Now she has sent for you.

Gadadhar's mother, annoyed at his speaking in this manner before Bipin, said, "Gadadhar Chandra, will you ever have any sense in this life? when did I say those words?"

Gadadhar: I have no sense! well you have enough for both, but you forget things, that is your defect. What you say one day you deny another.

The mother now gave the prepared huka to Gadadhar, who occupied therewith forgot the previous subject. Presently he said, "Ma, I have got rid of one trouble, when I go to my sister's house I shall not need to bother you to prepare tobacco."

Gada's mother: Gadadhar Chandra, have your wits altogether disappeared?

Gada: You can say so if you choose. Your words show I must have had sense once, whereas you used to say I had none.

Mother: Yes, you are very wise. Go to the fisherman's quarter and see if you can buy a few fish. Bipin is here, we must give him something to eat.

Gada: Is there not the pulse that sister sent?

Gadadhar's mother glanced angrily at him with the view to stop the words upon his tongue, but Gadadhar was not to be frightened. He said, "Whom are you trying to frighten by your angry looks? I have no sense! is it false that a dish of pulse was sent that day? Cook that, I can't go out for fish at this time of night."

Mother (frowning): Gadadhar Chandra!

Gada: Why do you call Gadadhar Chandra? Here he is, he will not fly from fear of you. Gadadhar Chandra is not a man to fly, but if you anger me I will tell the whole.

The mother seeing no other resource left the spot. Gadadhar, continuing to smoke began to converse with Bipin, and thus the time passed till supper, after eating which Gadadhar and Bipin went to sleep. The mother put the house straight, and gathered things together for going the next day. All being done she also went to sleep.

Early the next morning as Sasibhusan rose from his bed he heard the voice of Gadadhar calling, "Didi! Didi!" After him came his mother, and finally Bipin, one by one they entered the house. Sasibhusan's state of mind on seeing Gadadhar may be more easily imagined than described. He trembled from head to foot. He was probably more alarmed at the sight of his wife's beloved brother than was the crow in the fable at the sight of the sportsman.

Pramada rising in haste welcomed her mother and brother, caused them to be seated, and asked news of home, Gadadhar wandered all over the house, in whatsoever house he stayed he ferreted out every hidden thing, nothing escaped his eye especially in the matter of food. Greatly disturbed, Sasibhusan went to office, Pramada provided delicacies which her mother cooked, and

they all enjoyed. From that time Sasibhusan became a dependent in his own house, the mother of Gadadhar became like the mistress of the house. Gadadhar was admitted into the school. Pramada provided the best of food. People might have censured her had she not done so.

CHAPTER XIII.

SARALA'S LONELINESS. SHYAMA'S PROWESS.

A great writer has said that ordinary separations cause us pain because they bring before the mind the great separation of death. This is probable. Nevertheless there is no cause for sorrow in temporary separation. We know that our brothers and friends leave us to day, but that when their business is finished they will return.* But some minds can receive no consolation from this because of their great fear of death. It is not that when one takes leave of us we think of death, but that thought is at the root of the pain caused by separation.

If you give any one ten shillings that does not trouble you. If you should lose twenty shillings it would not grieve you very deeply, but if at market you should be made to give sixpence for a thing that is worth only fourpence you would be intensely irritated. Why is that? because you feel that the shopman has been cleverer and sharper than yourself. Man does not like to confess his own inferiority. To be over-reached displays this inferiority clearly, therefore it gives pain. But when we have been cheated do we reason in this manner? From these illustrations we may learn that the mind is often wholly unconscious of its own workings.

After the departure of Bidhubhusan, Sarala suffered deeply. Her continual thought was, "Why did I let him go? if we had fasted together at home it would have been a thousand times better than this suffering." Again she would think, "How selfish in me, can I desire that he should suffer on my account? if even he could have endured starvation I could not have borne to see it."

* Are we sure that they will return? Is not the uncertainty of life ever present to adult minds? Apart from this, is not separation in itself a cause of sorrow?

At times Bidhubhusan's gentle words, the great love he had displayed on that day more than other days returned to her mind. The pain that she had suffered from angry words that he had occasionally uttered, her trouble on hearing that he had quarrelled with any one; nothing of this came back to her now. Any illness that he had had she recalled, asking herself who would tend him should it befall him again in a strange land. These thoughts passed through her mind as she sat upon the roof whither she had ascended to watch the departure of Bidhubhusan. She kept her eyes uninterruptedly upon his retreating figure. Bidhubhusan also returned a step or two every now and then, looking towards the roof, but after an interval a banian tree prevented either from seeing the other. Bidhubhusan heaving a sigh and wiping his eyes went on his way. Sarala remained sitting on the roof thinking, "I would run and bring him back, but what enjoyment could I give him? No, it would be well for me even to die of hunger so that he shall be no longer troubled. If the elder sister would keep me as her servant and give me a scanty meal, that also I could manage." Thus she sat musing.

Shyama, having finished the household work and collected the articles for cooking, went to call Sarala. It was one o'clock in the day, yet Sarala had not recovered. Approaching her, Shyama said, "How now, little mistress, was there never a wife left at home before? did no one else go a-travelling?"

At the sound of Shyama's voice Sarala's senses came back. Hastily wiping her eyes, she asked, "What did you say, Shyama?"

Shyama: What shall I say? are none of us to eat to-day? Are we all to fast because you are weeping?

Sarala: I am not weeping. Go and cook and eat. I shall not eat more to-day.

Shyama: Will my eating satisfy Gopal's hunger? when he comes from school what is he to eat?

Sarala: Is it so late?

Shyama: Why should it not be late? will the sun stand still for you?

Sarala looked at the sun, and perceiving it was really late, hastened down and set the food on to cook. In due course it was ready. Gopal eat his meal, his mother merely looking on. Shyama

again washed the dishes and arranged the room. That day passed and another. Sarala's grief began gradually to abate, not that it became at once extinguished, but the keen edge of suffering became dulled. Time is a wonderful physician. If sorrow and remorse remained as keen as at first, man could not live under the burden.

Some days after the separation of Sasibhusan and Bidhubhusan, Gadadhar and his party arrived. So long as Bidhubhusan remained in the house Gadadhar Chandra and his mother held no intercourse with Sarala, nor had they had the boldness to show her any unkindness. Pramada, indeed, from time to time rained down arrows of abuse, but Sarala made as though she did not hear. Now the three sitting together sought to bring up arrears.

One day Pramada standing in the verandah called to Shyama, "Oh, Shyama! where is your master gone? To borrow clothes or money? I have not heard song or music for days?"

Shyama: If you live, and if God grants to you the use of your senses, you will hear it!

Enraged at Shyama's words, Pramada demanded, "What do you say?"

Shyama: I asked what day of the month it is.

Pramada: See how daring she is! If he (Sasibhusan) were at home I would make him strike her on the face with a slipper.

Sarala: Be quiet, Shyama! be quiet. Let her say what she likes. Hard words break no bones.

Shyama: Why should I be quiet? who is she?

Then in a loud voice addressing Pramada, "You talk of shoe beating, come and try it. I have hands too."

Pramada from rage could scarcely articulate, "Wait, wait, let him come home, then I'll see your prowess."

Shyama: How many have seen it? It remains for you to conquer me. Why don't you try? why wait till he comes home?

Without speaking Pramada re-entered her room. From rage she was crimson to the tips of her ears, her breath laboured heavily. The constant agitation of her hands and feet produced a frightful noise with her ornaments. Pramada's mother became speechless at the sight. She had been accustomed to help Pramada in all her battles, but she feared to encounter one so powerful as Shyama. Approaching her daughter she said, "Calm yourself, ma, calm

yourself, don't you know these low people never talk in this way unless instigated by others; there is something underneath, don't you see that? When he comes home tell him all about it, we shall see what he says. My goodness! I don't wish to stay another moment in this house, some day she will attack me."

Pramada's mother had not done speaking when Gadadhar Chandra came up to them. Seeing Pramada's anger and hearing his mother's words, he said, "Didi, what is the matter?" Didi did not answer. Gadadhar repeated the question.

Pramada: Go, go where you will, you are too stupid, if you had any sense or capacity your destiny would not be so sorrowful.

Gadadhar Chandra stupid! his fate sorrowful! in his opinion his happiness was increasing. He had come to his sister's house where he had plenty to eat. Where was his unhappiness? Thus thinking, Gadadhar looked about him like an idiot. His mother related all that had occurred. Trembling with anger, Gadadhar said, "I'll go to her, I'll see what the woman's boasting comes to." Taking a stick Gadadhar went to Sarala's room, calling out, "Come out, woman, come out, let us see what you can do, in whose strength you will fight." Pramada did not forbid him, neither did his mother. Both thought if he did give Shyama a blow or two it would be a good thing. Sarala hearing Gadadhar's bragging went to shut the door, but Shyama would not let her. Taking a knife used in cutting vegetables, Shyama, standing in the doorway, said, "Where is that tail-less Brahman? If I eat to-day before I have cut off your nose and ears my name is not Shyama." Seeing the sharp edge of the knife Gadadhar was cowed. From a distance he said, "You will attack me, will you? I'm off to the police station, I will lay an information and bring a constable."

Shyama: Go where you like and do what you can.

The police-station was in the village. Gadadhar was acquainted with one of the constables. Gadadhar believed that at his bidding that constable would come if no one else did, and that Shyama would be defeated. At the police-station he found the Daroga (Inspector) giving orders, and his friend the constable taking them down.

Gadadhar: Daroga Mahashoi, Daroga Mahashoi, Shyama wishes to cut off my nose and ears.

Daroga: Who are you? and who is Shyama?

Gada: I am Sasi Babu's brother-in-law.

Daroga: What is your father's name?

Gada: It is needless to mention that. The servant, Shyama, quarrelling with me, wished to cut off my nose and ears.

The Daroga, looking towards the constable, said, "Romesh, do you know this fellow?"

The constable gave an account of Gadadhar's family, disposition, education and intelligence. The Daroga said to Gadadhar, "Very well, I hear your complaint. It was very unjust to wish to cut off your nose and ears."

Gada: Unjust! a very great injustice. Please to consider the matter.

Daroga: Very good; I am considering it. But did she cut off your nose and ears, or did she only threaten to do so?

Gadadhar instinctively put his hand to his ears.

Daroga: Yes; examine well first. You must prove your case.

Gada: They are not cut, but she said "I will cut them."

Daroga: A woman has threatened to cut off your nose and ears, and you come running to the police! Are you not ashamed?

Gada: She is not a common woman, she is a monster. If you had seen her with that knife raised you would have run fast enough.

Daroga: Is that so? Then it is certainly necessary to punish her. You take my advice, go back and quarrel with her. You can't establish a case unless your nose and ears are cut off.

Gada: If I let her cut one ear off can I lay a complaint?

Daroga: Why one ear only?

Gadadhar understood at last that he was being made a jest of. Becoming angry, he said, "Very well, if you won't take my complaint I'll go to the district station."

Daroga: That will be the best plan. Such important cases are not taken here.

Gadadhar rose to go. The Daroga said to the constable, "Shall we give him a lesson?"

Romesh: What lesson?

The Daroga, turning to another constable, said, "Hari Singh, put this man in the lock-up; he has laid a false charge."

Hari Singh immediately seized Gadadhar by the arm and

dragged him away. Incensed, Gadadhar exclaimed, "Don't you know who I am? I will show you what it is to jest with me. I am Sasi Babu's brother-in-law, do you know that? It is not so easy to put me in the lock-up."

Hari Singh: Do as you please, Thakur, what business is it of mine? I but obey orders. Don't say anything more. The Daroga Babu says if you talk too much I am to put handcuffs on.

At this Gadadhar was alarmed, as he knew not what handcuffs were. He fell at the feet of the constable. "Hari Singh, I beseech you to let me go."

Hari Singh: What power have I to let you go?

Gadadhar: Then let me call Romesh Babu.

Hari Singh (turning round): Romesh Babu cannot come.

Gadadhar: I have been such a friend to Romesh Babu, and you won't even let me call him.

In this manner Gadadhar coaxed and stormed alternately for some hours, till towards evening he gave way to noisy weeping. Then the Daroga going to him, said, "Will you ever again lay a false charge?"

Gada: No.

Daroga: Will you quarrel with a woman again?

Gada: No.

Daroga: Plough the ground with your nose for the length of a yard and a-half, after which you may go.

Gadadhar complied with this order and departed. He had scarcely reached the house ere Sasibhusan came home. The office closed later than usual that evening. Seeing his wife's angry mood, Sasi Babu enquired into the cause. Pramada told him all from the beginning, omitting the fact that she had given the original provocation. Considering the opportunity a good one, Pramada's mother added some particulars in support of her daughter's statement. Sasibhusan was at first very angry, but even in anger what could he do to Shyama? He could not beat her, nor could he prosecute her. He vainly tried to find a remedy.

(To be continued).

ORNAMENTS AND CIVILISATION.

At a recent meeting of the Dublin University Philosophical Society, Professor Mir Aulad Ali, an honorary member, read a paper entitled, "Personal Decoration the Pioneer of Civilisation," which excited considerable interest. The Professor said that by many people he might be considered audacious for not only deviating from the views held by various men of art, science and literature, but going directly opposite to the opinion entertained by them with regard to personal decoration. One of these learned men, in the course of a lecture delivered at the Royal Dublin Society some years ago, thought proper to conclude his discourse by saying, "that remnant of barbarism, the earrings." Now (Professor Mir Aulad Ali continued) with regard to personal decorations being the first step towards civilisation, I beg to say that if I included in my essay every kind of personal decoration I should have to write volumes, and it would require more time and greater patience to hear me. Every kind of dress from head to foot is included under the above heading. Therefore I can only select a few of such decorations for my observations to-night. In the first stage there must have been very simple forms of personal decoration. It must have consisted of leaves, barks, fibres, skins, &c., &c. Then followed wools, cottons and furs. Silks and satins are the inventions of yesterday. Even the tattooing of the New Zealanders, and the flesh-paintings of the ancient Briton, when the latter had no tailor's bill to pay, was, in my opinion, a step towards civilisation, which is a comparative term, like heat and cold, light and darkness, beauty and ugliness, dulness and sense. There are numerous degrees between every two stages of civilisation. If a civilised nation conquers a barbarous one with firearms and other resources of civilisation, the latter, who has no such means of offence and defence, must consider the former worse than the brute to fight with firearms against those who have no means of defence except their own arms and teeth, or some rude instruments. Thus, what is civilisation from the standpoint of the conqueror, the same thing is barbarism from that of the conquered. The man who first thought of covering

himself must have acquired some sense of self-respect, some desire to distinguish himself from the rest. Those who first conceived the idea of decorating themselves with such things as leaves, flowers, berries, fibres, feathers, skins, bones, horns, shells or stones, must have some idea of beauty and personal regard. Aye, and desire if not ambition to elevate themselves, not only above the lower animals, but also above their own fellow creatures, who have not yet arrived to that stage of civilisation. Every kind of dress and ornament worn by men and women of every country may be considered an advance towards civilisation. As man advanced in refinement his personal decorations, as well as those of his habitations, became more and more beautified. Of course there must be diversity of opinion with regard to various fashions and forms of personal and other decorations. The heavy ring hanging from the lower lip of a New Zealander would appear to you very ugly, but look at it from the admiring eyes of the ladies of his acquaintance, who are charmed with this pendant, which occasionally must be an impediment. A Hindoo woman with pierced nostril wears a large nose ring, fashioned from a fine gold wire, in which are strung two pierced pearls and a ruby in the centre, also pierced. This is her wedding ring, the pride of her life, and the admiration of her friends. She wears this ornament night and day, and can only dispense with it when she becomes a widow or a corpse. The mirrored ring of her thumb, the jingling pendants attached to the rings of her fingers and toes, the belled ornaments which deck her ancles, are the objects of high admiration, and even themes of poetic inspiration. "Who is this approaching? whose steps do I hear?" "The music of her feet brings joy to mine ear." If the Prince of Wales's feathers are the ornament of civilisation, why should not a feather on the head of a Red Indian be a decoration of his civilisation? If a point of a spear stuck upon the helmet of an officer is an ornament, the goat's horn upon the head of a Zulu is also an ornament. Yet by some strange logic the former is the decoration of civilisation, the latter that of barbarism. I was once asked what is the difference between the pierced lip of a savage New Zealander and the pierced ears of a civilised woman? "None," I replied.

The former for convenience sake bores a hole in his lip for his labial ornament, the latter in the lobe of her ear for the decoration of her face; also for convenience. An earring suspended in any other way would neither be so secure, nor would it look so pretty. Besides it is believed that piercing of the ear is sometimes good for the eyesight. Indeed sometimes an earring imparts beauty to the ear not well formed. I was told by a learned enemy of the earring that to have a hole in the ear was unnatural. True, but cutting of the hair, paring of the nails, scrubbing of the skin with soap and water, wearing clothes, cooking of food, are all unnatural. I beg to remind these philosophers that every personal decoration, independent of its commercial utility, requires at least three artists,—the first who designs it, the second who manufactures it, and the third who selects a suitable shape for the style of the face and form of the wearer. Anything that requires three artists for its completion cannot be the remnant of barbarism; it must be the pioneer of a higher civilization.

MAHOMMEDAN EDUCATION.

In commemoration of the visit of H.E. the Viceroy to the Calcutta Madrassa at the last annual prize distribution, several prizes and scholarships have been founded by distinguished members of the Mahommedan community for the benefit of Mahommedan students. The following is a list of these donations, which, by permission of the Viceroy, are all connected with his name, and which have been accepted with cordial thanks by the Lieut.-Governor of Bengal.

Syud Lutf Ali Khan, C.I.E.—Rs. 6,000, for two scholarships of Rs. 10 each a month, to be awarded to Mahommedan students of the Patna Collegiate School who pass the Entrance Examination but fail to obtain scholarships; the scholarships to be designated, "Syud Lutf Ali Khan's Ripon Scholarships."

Syud Ali Khan, Khan Bahadoor.—Rs. 3,000 for a scholarship of Rs. 10 a month, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but fails to win a

scholarship, preference being, however, given to a student who passes from the Calcutta Madrassa; the scholarship to be designated, "Syud Ali Khan Bahadoor's Ripon Scholarship."

Nawab Ahsanoollah of Dacca.—Rs. 3,000 for a scholarship of Rs. 10 a month, to be awarded to a Mahommedan student, and to be tenable for four years at any of the Arts Colleges in Bengal; the scholarship to be designated "Nawab Ahsanoollah's Ripon Scholarship."

Shahzadah Mahommed Rahimoodin of the Mysore Family.—Rs. 1,000 for two annual prizes of Rs. 20 each, to be awarded to two Mahommedan students of Bengal who pass the Entrance Examination but fail to obtain scholarships, preference being, however, given to students of the Calcutta Madrassa; the prizes to be designated, "Shahzadah Mahommed Rahimoodin's Ripon Prizes."

The Mahommedan Literary Society of Calcutta.—Rs. 1,000 for two annual prizes of Rs. 20 each, to be awarded to two Mahommedan students of Bengal who pass the Entrance Examination but fail to obtain scholarships, students of the Calcutta Madrassa, however, receiving the preference; the prizes to be called "The Mahommedan Literary Society's Ripon Prizes."

Moulvi Syud Ali Ahmed.—Rs. 500 for an annual prize of Rs. 20, to be awarded to any Mahommedan student of Bengal or Behar who passes the Entrance Examination but does not obtain a scholarship, preference being, however, given to a student of the Calcutta Madrassa; the prize to be designated, "Moulvi Syud Ali Ahmed's Ripon Prize."

Prince Jehan Kadir Mirza Mahommed Wahid Ali Bahadoor of the Oudh Family.—Rs. 500 for an annual prize of Rs. 20, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but fails to obtain a scholarship, preference being, however, given to a student of the Calcutta Madrassa; the prize to be designated, "Prince Jehan Kadir Mirza Bahadoor's Ripon Prize."

Shuja-ul-Mulk Asufuddowlah, Nawab Syud Zainul Abidin, Khan Bahadoor, Feroz Jang of the Nizamut Family.—Rs. 500 for an annual prize of Rs. 20, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but fails to obtain

a scholarship, preference being, however, given to one who passes from the Calcutta Madrassa; the prize to be designated, "Nawab Zainul Abidin Khan Bahadoor's Ripon Prize."

Munshi Kasim Arif.—Rs. 500 for an annual prize of Rs. 20, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but does not obtain a scholarship, preference being, however, given to a student of the Calcutta Madrassa; the prize to be designated, "Kasim Arif's Ripon Prize."

Sahibzada Mahommed Naseeroodin Hyder of Mysore Family.—Rs. 300 for an annual prize of Rs. 12, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but fails to win a scholarship, preference being, however, given to a student of the Calcutta Madrassa; prize to be called "Mahommed Naseeroodin Hyder's Ripon Prize"

Haji Mirza Abdul Karim Shirazi.—Rs. 300 for an annual prize of Rs. 12, to be awarded to any Mahommedan student of Bengal who passes the Entrance Examination but does not obtain a scholarship, a student of the Calcutta Madrassa being, however, preferred; the prize to be called "Mirza Abdul Karim Shirazi's Ripon Prize."

Nawab Abdul Latif, C.I.E.—Rs. 300 for an annual prize of Rs. 12, to be awarded to a Mahommedan student of the Calcutta Madrassa who passes the Entrance Examination but fails to obtain a scholarship; the prize to be called "Nawab Abdul Latif's Ripon Prize."

Two other munificent contributions have been received in aid of the Calcutta Madrassa, namely, Rs. 15,000 from the Nawab Shamsul-Umra Amir-i-Kabir Kurshid Jah Bahadoor, of Hyderabad, which sum has been placed by him at the disposal of the Government, to be used in the manner most beneficial to the Madrassa; and Rs. 12,000 from the Hon. Maharaja of Durbhunga, for the foundation of scholarships for students of the institution. These noblemen have received the thanks of the Lieutenant-Governor for their generous help.

Besides the above, the National Mahommedan Association have established four scholarships, as has been already mentioned in this *Journal*, in commemoration of the Viceroy's visit to the Madrassa; two of Rs. 15 each (one for Medicine, the other for Engineering), and two of Rs. 10 each.

It is extremely satisfactory to find that wealthy Mahommedans are now coming forward with ready and well-bestowed help to enable the poorer members of their body to obtain collegiate education, and thus to improve their position and employ their energies in useful careers. The influence of the late liberality is likely to be very beneficial to the whole Mahommedan community, as a stimulus and encouragement to exertion, and a sign of the kindly sympathy of its richer members.

THE NATIONAL ANTHEM FOR INDIA.

We have received from Mr. K. N. Kabraji a pamphlet containing opinions on the Gujerati translation of the National Anthem as rendered and sung in Bombay, and a report of the musical recital in connection with the movement held at the Framjee Cowasjee Institute in the early part of this year. It is interesting to learn that the idea of translating "God Save the Queen" into Gujerati was not a new one, the late Superintendent of the Parsee Girls' Schools having adapted a song, and Mr. Kabraji himself having composed one, to the tune of the National Anthem. These attempts show that the want had been felt, but it was only through the support of the initiative steps taken lately in England by the exertions of Canon Harford that such a want could be successfully met. Mr. Kabraji has, with the aid of two able scholars, translated the Anthem into Gujerati as literally as he could. On the occasion above referred to he expressed himself in favour of

retaining the original melody, which, he said, came very close to some native songs, and he gave several specimens of native melodies to show that, if harmonised to suit European ears, they would be readily appreciated in the West. A very interesting performance of Indian music followed by Mr. Kabraji and his family, and afterwards a choir of twenty-five native ladies sang "God Save the Queen" in its translated form, this being the first time in the history of music at Bombay that native ladies had come forward to sing in a mixed gathering. The tenor solo was sung by Mr. Kabraji, the contralto solo by Miss K. N. Kabraji, and the soprano solo by Miss K. R. Cama. The audience expressed heartily their interest in the performance. His Excellency the Governor addressed the Meeting, speaking with approval of the movement, and thanking Mr. Kabraji for the effort which he had expended on this labour of love and patriotism. Speeches followed by Mr. Manockjee Cursetjee and Bishop L. Meurin, S.J., who had given valuable aid in the matter, and had lent the services of Mr. de Silva, the organist of the Roman Catholic Cathedral, to conduct the singing. The pamphlet contains a variety of letters from men of note in the Bombay Presidency, English and native, many of whom were present at the concert, congratulating Mr. Kabraji on the merits of his translation and the success of the performance. Certain criticisms also appear, which fact enhances the value of the general testimony. Mr. K. N. Kabraji has long devoted himself to the improvement of Indian music, and to its cultivation with healthy associations instead of in a degraded manner. The translation he has made of the National Anthem connects itself suitably with his previous exertions, and no doubt his Bombay fellow-citizens will lead the way in the adoption of the Gujerati version of "God Save the Queen."

VISIT TO WESTMINSTER ABBEY.

On July 27th the Dean of Westminster, Dr. Bradley, kindly conducted a party of Indian gentlemen over Westminster Abbey, directing their attention to the most striking points in regard to the building itself and the monuments. Taking the party first to the Jerusalem Chamber, which belonged to the ancient Monastery, the Dean gave a short historical sketch of the origin and architecture of the Abbey, and then led the way through the body of the church to the chapel behind the altar, where Edward the Confessor was buried, and in consequence the remains of several succeeding kings were laid. The chapel at the extreme east end of the Abbey, built by Henry VII., was also visited, where the monuments connected with the Tudor line excited much interest. The Dean afterwards conducted the party to Poets' Corner, which part of the church, owing originally to the fact that Chaucer was buried there, became gradually appropriated to the memory of the distinguished poets and other literary men whom the country desired to honour. Monuments of special associations in other parts of the Abbey, as those of Lord Lawrence, Dr. Livingstone, Darwin, Wilberforce, &c., were examined; and, in conclusion, the Dean invited the party to see the library of the Deanery, in which the late Dean Stanley used to write and study. The afternoon was greatly enjoyed, and the Dean received the warm thanks of all present for his kindness in giving such interesting explanations in regard to the Abbey, and for arranging a visit to the memorable building under such exceptionally favourable circumstances. The party consisted of native gentlemen, chiefly students, from Bengal, Bombay, Madras, the N.W. Provinces and the Punjab.

INDIAN INTELLIGENCE.

Mr. P. H. Cama has increased his gift for providing a hospital at Bombay for women and children from a lakh of rupees to Rs. 120,000, in order to meet the additional cost of a suitable site.

We are glad to learn that Miss Ellen d'Abreu and Miss Abala Das have passed their first year's Examination in the Madras Medical College successfully. Miss Das obtained a Certificate of Honour in Practical Chemistry. Mrs. Gangooly (*née* Bose), B.A., has entered for medical study at the Calcutta Medical College.

The authorities of the Medical School at Lahore have arranged to give instruction to the regular *dais* in the elements of Medicine and Surgery.

The Calcutta Exhibition promises to be very successful. The Local Governments are exerting themselves earnestly, and the space at the disposal of exhibitors is being rapidly taken up. Several of the Native States will be well represented. The Maharaja of Travancore has responded cordially to the invitation of the Government of Madras that he should co-operate with them in regard to collecting and forwarding articles for the Exhibition. His Highness has formed a Committee at Trevandrum for this purpose, and has placed a large sum of money at their disposal, as well as assisting them in many ways to obtain the best specimens of work. Mysore is also preparing to make a good show of its products, manufactures and arts. Most of the Princes and Chiefs of India are expected in Calcutta during the Exhibition.

The late floods at Surat were the highest ever known there. The river Taptee rose forty-two feet above its usual level. A fund has been raised at Bombay, amounting to nearly Rs. 60,000, for relieving the sufferers. At Surat also an influential meeting was held, at which about Rs. 2,500 were collected. A Parsee is said to have saved more than 100 lives during the flood by swimming out into the swollen river and rescuing persons floating on drifting timber, &c.

Sirdar Purtab Singh, son of Sir Deva Singh, K.C.S.I., President of the Council of Regency, Putiala State, has again offered a prize of Rs. 50 to the Simla Fine Arts Society for the best picture in any style—original or a copy—by a native artist of the Punjab.

Mr. Kashinath T. Telang, M.A., LL.B., is appointed to act as Government Professor of Law, Bombay University, during the absence of Mr. W. Webb.

Babu Radhikaprasad Mookerjee, Executive Engineer, Bengal, has been elected a member of the Institution of Civil Engineers in London.

Mr. Liotard, of the Agricultural Department of the Government of India, has published a second Memorandum on Paper Manufacture. It appears that four additional factories are now at work or nearly ready in India, making seven in all. The fibrous materials suited for making paper are so abundant that Mr. Liotard considers a large quantity might with proper care be grown for export in addition to the amount for annual consumption. The seven mills are at Bally, Titigar, Lucknow, Scindia, Girgaum, Madras and Travancore. Some of the mills now make finer qualities of paper, instead of manufacturing only the coarser sorts, as was the case at first.

PERSONAL INTELLIGENCE.

Mr. M. L. Dey has passed the Final Examination for M.B., C.M., in the University of Glasgow.

Mr. U. N. Mukherji has passed the Final Examination for M.B., C.M., in the University of Edinburgh.

Mr. D. N. Ray has passed the L.S.A. (of London) Examination.

At the late Sessional Examination of the Royal Agricultural College, Cirencester, the following Bengal Government Scholars deserved honourable mention:—Mr. Bose, 3,009 marks; Mr. A. K. Ray, 2,944; Mr. P. R. Mehta, 2,888.

Mr. R. G. Kar has passed the First Examination of the Royal College of Physicians of Edinburgh.

Mr. A. Mitra has passed the Examination in Latin required for registration as a Medical Student at Edinburgh.

Mr. Ramdas Chubildas has joined the University of Cambridge and the Inner Temple.

We regret to be obliged to postpone the educational address of the Hon. Mr. Justice Muttusawmy Aiyar, C.I.E., *till next month.*

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MEDICAL WOMEN FOR INDIA.

When a movement exactly corresponds to the requirements of a country, and no strong dominant interest clashes with it, its progress may be so rapid as almost to take away the breath of those who have fostered it. This is pre-eminently the case with the movement for supplying India with qualified medical women. It is less than nine years since the Government of Madras sanctioned a plan laid before it by one of the most enlightened friends women have ever had, Surgeon-General Balfour, for the separate education of a class of lady medical students. Early in 1875 the Madras Government expressed a desire that every encouragement should be given to ladies to attend the full curriculum of studies prescribed for medical students, and to study for a degree. Surgeon-General Balfour and his colleagues, many of whose names he has recorded in a letter published in a recent number of this Journal, drew up an alternative scheme for the education of medical women, which was published in 1876, under the heading of "Rules for Female Medical Education at the Madras Medical College" (Circular No. 71). Surgeon-General Furnell was then the Principal of the Col-

lege, and he was one of whom we have been told that his "helping mind was ever ready to suggest plans for the medical education of lady students."

One of these rules was as follows:—"Candidates desirous of qualifying for the University degree of Madras will be required to attend the full curriculum of studies laid down for those degrees, and to have passed the preliminary examinations enjoined by the University." The second rule provided for the passing of an easy preliminary examination, and the subsequent employment of three (afterwards lengthened out to four) years in the acquirement of professional knowledge. Of this professional training it may be said that it was sound, thorough, and in all respects equal, in some superior, to that which general practitioners in Great Britain have undergone. It led up to the License of the Madras Medical College, a legal and a very respectable qualification.

It is a matter of no surprise that the first women who availed themselves of the opportunities thus afforded them chose the second, or as it is sometimes called, the subordinate, course, which enabled them at once to enter upon professional study. Preliminary education has been a great difficulty to all the pioneer medical women, and it was only in Holland that it was solved by admitting the girl leader of the movement in that country to the classes of a public boys' school. In England expensive private study was the only resource of the early women students, and in India, of course, the general educational advantages enjoyed by women were meagre and scattered. When it was known that medical education was offered gratuitously to women at Madras, the number of applicants was considerable; many young women from various parts of India would have joined the classes, but no provision having been made for the maintenance of such students as were unable to pay for their own board and lodging (as is

done throughout India in the case of men), the majority of applicants turned disappointed away, and only the fortunate few possessed of means were able to profit by the good intentions of the Madras Government and the Medical College.

The first class consisted of four ladies, one of whom has given the following information in regard to the arrangements carried out:—"The classes at the Madras Medical College were all mixed, except the lectures on Midwifery and Diseases of Women. Those the ladies had separately at the Lying-in Hospital, a special and very thorough course being given to them. We had lectures five days a week for nine months, six months Midwifery, three, Diseases of Women. We had one year's pre-collegiate training and three years' collegiate training, and abundant hospital work." All the ladies of that first class are now in practice in India; two of them hold Government appointments, and the third, Mrs. Scharlieb, has lately won for herself the highest medical distinctions which Great Britain affords.

The success of the Madras experiment of medical education for women and mixed classes did not, as might have been anticipated, lead to immediate similar action being taken in the other Presidencies. For this tardiness there were perhaps many reasons. The failures of the ladies to conciliate the professors and maintain their position in Edinburgh, had its *contre-coup* in India. The opponents of medical women endeavoured to supersede, their friends to lead up to them by the efficient training and public employment of midwives. Nothing was done until the year 1882 to extend medical education for women, although in the meantime their general education had been making rapid strides, and women were even admitted to Matriculation at the Universities.

In 1882 the Bombay scheme, so familiar to the readers of the Journal, for sending out a few highly qualified women

doctors from this country to Bombay, came into being. The interest it has roused, the liberality it has drawn forth, and the silent influence it has exercised on the minds of those responsible for the medical education of women in India, by proving to them unmistakably the great and widespread need of qualified women doctors to go about ministering to the sick and suffering of their own sex, mark the Bombay scheme as something unprecedented in the history of medical women. Gratefully and joyfully we can take stock of the last year. We began it in much uncertainty as to what would come of our appeal to the Government of India to introduce English medicine to Indian women in the only admissible way. The people of Bombay responded so warmly, so heartily, so generously to the call that now, at the end of a year, suggestions have become facts, and the future of women doctors at Bombay is practically assured. Bombay has done worthy service to the cause of humanity by this timely furtherance of the interests of women, and one of the native papers, writing of the scheme for providing medical women for India, says :—"To the best of our recollection, we have not heard of any movement which has so successfully appealed to the native community as this. We do not doubt that there are many who will stretch forth their helping hands to aid so good a cause."

Contemporaneously with the elaboration of the Bombay scheme for bringing out medical women from this country, and affording a thorough medical training to women in India, Mr. Croft, the Director of Public Instruction at Calcutta, urged the importance of admitting women to the medical classes on the Council of the Medical College of Bengal. The Council at first decided against the admission of women on the side issue of lowering the entrance examination; and it afterwards affirmed its previous decision, and resolved not to

admit women at all, in this, be it remembered, running counter to the opinion of the Principal and of the only Professor in the College who had any experience in conducting mixed classes, who believing himself to be, as he then expressed it, in a hopeless minority, none the less resolutely recorded his opinion in favour of the admission of women to the College classes. The resolution of the College excluding women was referred for orders to the Bengal Government. Readers of the Journal have had an opportunity of studying for themselves the text of the Lieutenant-Governor's noble vindication of the right of women to share in the educational advantages of the Calcutta Medical College, and it is announced that one lady has already entered for medical study there.

It may not be without interest, now that the question of Medical Women for India has passed into a new and much more advanced stage, to quote some of the lately published opinions of the Indian and English press. The *Brahmo Public Opinion* writes, March 8, 1883:—

"We have all along advocated that the Government Colleges should open their doors to native ladies desirous of studying and practising the healing art, which would not entail any very large expense on the State. Dr. Harvey stated in his letter above alluded to, that the recent attempt to have two Brahmo ladies admitted as students of the Calcutta Medical College had failed because 'it was maintained by almost all my colleagues that there was no demand for female practitioners and that many lady doctors had tried and failed in Calcutta,' although 'the main objection was as to mixed classes.' But Dr. Harvey himself thinks 'there is a demand, though not a strong or pressing one,' and feels the need of a thoroughly trained female assistant. Dr. Harvey will be good enough to allow us to add that the demand is both strong and pressing, and it was because of that that a Bengalee lady was allowed by her parents to undergo even the hardship of 'a mixed class.' Whether there is

a demand or no, that is a matter for the student to think of. If there is no demand, she will suffer, but that was no reason why Dr. Harvey's colleagues should have shut the door of the Medical College to native ladies. It proves most conclusively that 'caste and custom,' as observed by Dr. Harvey, do not alone stand in the way of the Indian Medical Service in doing 'anything more for the women of India than it has done.' It is now evident that even those who are ready to eschew 'caste and custom' find the reluctance of the Indian Medical Service to admit women into their ranks a stronger bar than 'caste and custom.' The National Indian Association would confer a great boon on the people of this country if it could induce the Government at home and through it the Government of India to throw open the Calcutta Medical College to women. The very fact that a Bengalee lady has undergone all the troubles and inconveniences of leaving home and friends to go to Madras to study medicine ought to convince the Government that there are some, though we admit very few, who are prepared to undergo any amount of hardship to prepare themselves as competent medical women to benefit their sisters. They are prepared to take upon themselves the risk of a demand or no demand for their services. Why should then the Government refuse? But, as a matter of fact, is it true that there is no demand? We do not think so. If Her Majesty has expressed herself in favour of a guarantee fund, we are sure it is not because her English subjects would be benefited, but because her Indian female subjects would be benefited—subjects whose condition is really pitiable. Is it, therefore, too much to ask that Her Gracious Majesty would be pleased to remove the bar which the Indian Medical Service is now putting in Bengal by refusing admittance to native ladies to the Medical College?"

The *Indian Daily News* writes, commenting on the resolution of Mr. Rivers Thompson:—

"His Honour the Lieutenant-Governor has passed an important resolution on the subject of admitting female students to the classes of the Calcutta Medical College. The question of their admission was first raised in 1876, and was favourably viewed by the then Lieutenant-Governor, Sir Richard Temple. It was not,

however, till last year that the Director of Public Instruction laid the matter before the Council of the Medical College, in consequence of applications he had received from the parents of some young ladies that their daughters might be allowed to attend the medical classes. The College Council, after an apparently prolonged consideration, refused to admit females to the medical classes on any terms, and this resolution was referred for orders to the Bengal Government. His Honour thinks that none of the objections raised to the admission of females will bear examination, or any reasoning which stands the test of criticism, and he is bound to approve of the course recommended by a minority of the Council which is supported by an overwhelming weight of argument. It is indeed, the Lieutenant-Governor considers, a matter of great reproach to the Bengal Presidency that it should be so far behind other provinces in matters regarding the medical education of native ladies, and this reproach is due not to the prejudices of native parents, but to the attitude which the Council of the Medical College have thought fit to assume. Owing to these unnecessary restrictions, some Bengalee ladies, whose education had fully qualified them for admission to the Medical College, have been obliged to proceed to the Madras Presidency to prosecute their medical studies. It is in Mr. Rivers Thompson's opinion clearly opposed to the public good, as well as to legitimate private interests, that such a state of things should continue, as it encourages zenana prejudices, and prevents native ladies who will not submit to treatment by male physicians from having any skilful medical treatment at all. His Honour dwells strongly on the urgent need for female physicians in a country like India, and he believes the ladies who apply for admission to the Medical College will succeed far beyond the expectations of their most sanguine supporters, and he looks forward to a not distant time when Calcutta hospitals will be partly officered by lady doctors.

"The points raised by the Lieutenant-Governor leave room for little or no argument, and they have peculiar weight at a time when the want of female doctors in India is so great that special efforts are being made to induce trained European ladies to come out from home. The only remarkable feature in this movement is that native ladies who have as yet made such a small advance in

any other branch of education, should come forward asking to be allowed to prosecute medical studies, which European ladies have only of late years begun to look upon as a field open to their sex. Owing to the low standard of education among native females, it was suggested that the standard for their admission to the College Hospital should be lowered; but this suggestion the Lieutenant-Governor has rightly negatived, as there is no profession in which a liberal preliminary education is more necessary than in the profession of medicine. It will be interesting to watch what advantage is taken of this new opening by native ladies in Bengal."

The *Spectator* writes, Sept. 1, 1883:—

"We are glad to see that the Lieutenant-Governor of Bengal has not only strongly expressed his wish to see qualified women practising in India, but has discouraged peremptorily the idea of requiring from them any less thorough medical culture than is required from their male colleagues. There is no quarter of the world where highly qualified medical women might do more good than in India, and it is encouraging to find that Brahmo opinion is as favourable to the experiment as cultivated European opinion itself. Educated female physicians in adequate numbers would do more to leaven Indian households with sound medical, sanitary and moral principles than all the medical men whom we could send to India, who never really reach the interior of a Hindu household at all."

The *Lancet* writes, August 18, 1883:—

"A most important step has just been taken by the Lieutenant-Governor of Bengal in connection with the education of females as medical practitioners in that Presidency. Last year Mr. Croft, Director of Public Instruction in Bengal, brought under the consideration of the Principal and Council of the Medical College in Calcutta the propriety of throwing open the medical classes to female students, with a view to their qualifying themselves for the licence to practise medicine and surgery. The grounds upon which this recommendation was made were twofold: (1) Because a body of qualified practitioners would be thus formed whose services would be available in the zenanas, where male practitioners cannot under any circumstances be admitted; and (2) it would open a

career of usefulness to the native ladies who are now passing the University examinations. On that occasion, the Council, by a majority of four to one, passed resolutions unfavourable to the admission of ladies to the medical classes, and recommended the establishment of a separate college, if female medical education were deemed necessary. At the same time, they expressed an opinion that this was not requisite, but that an extension of the existing training in midwifery would be sufficient to meet the requirements of the case. Mr. Croft had also recommended that, if his suggestion were adopted, the qualification for entrance to the College should in the case of the ladies be lowered. The Council was unanimous in its opposition to this recommendation. The question was again brought forward this year by Mr. Croft, who forwarded to the Lieutenant-Governor the papers connected with his previous application to the Council of the College, supplemented by a letter from Dr. Coates, the Principal, reviewing the objections to the admission of ladies, and stating his opinion that there would be no difficulty in lecturing to mixed classes, and that no injurious consequences would result from their introduction. The Lieutenant-Governor, in a memorandum dated June 29th, has gone into a consideration of the whole question, and being of opinion that there is 'overwhelming weight of argument' in favour of the admission of females to medical education, has overruled the decision of the Council of the College. He has at the same time negatived Mr. Croft's proposal to lower the educational standard of admission in favour of females, observing that 'he knows of no profession in which a preliminary education, training the faculties of observation and thought, is more needed than in the profession of medicine. He therefore thinks that it would be conferring a fatal gift on the cause of female medical education to expose it to the risk of practical failure by withdrawing the necessity for that solid foundation of general knowledge on which the superstructure of technical information can alone be safely built.' . . . The official documents, including Dr. Coates's letter, on which the Lieutenant-Governor formed his opinion, have not been published in the paper which has reached us, but even without these we have come to the conclusion that he has exercised a sound judgment in the decision which he has given. The condition of the native ladies

when labouring under disease is most deplorable. Whatever may be thought as to the training of female doctors in our own country, there can be but one opinion, we think, as to its advisability, we may rather say the imperative necessity for it, under the conditions which regulate native female society in India. If judiciously carried out it cannot fail greatly to diminish unnecessary suffering and to save life. It will require sound judgment to be exercised, especially in the early stages, to prevent strong prejudices arising, which might counteract the anticipated benefits, but we have little doubt that every care will be taken on this head. We look forward with confidence to the gradual development of a system which will be productive of much substantial good in a direction which has hitherto been found to be impracticable."

The *Medical Press and Circular* writes, Sept. 5, 1883 :—

"For a long time past a commendable desire has been evinced among those who are familiar with the surroundings of Indian civilised life to provide some means of remedying the deplorable misery experienced by the native female population when overtaken by illness. So strict are the prejudices of creed by which the lives of Indian women are regulated that they almost invariably prefer to suffer the worst evils of disease, to the extent even of death, rather than submit themselves to examination and treatment by a physician of the opposite sex. The difficulty arising in this connection is fully recognised by everyone possessed of any acquaintance with native manners and customs ; and it has naturally served to excite an intense anxiety in the minds of philanthropic reformers, both at home and in our distant Eastern empire.

"It is estimated that India contains not less than one hundred millions of female inhabitants out of a total population of two hundred and fifty millions ; and the whole of this great host of women is, in time of sickness and trouble, subject to the assistance possible to be rendered by native midwives, the principal majority of whom, on the most absolute testimony of credible witnesses, are altogether incompetent to lend help in any circumstances other than those of the most ordinary case of parturition.

"With the knowledge of these primary important facts to

influence us, it is with a feeling of relief that we view the energetic steps that are being taken to provide fully-qualified female doctors for duty in India. The question has found able and eloquent advocates here, and is now, by the intervention of private munificence and State aid, about to be put to the most practical test that can be afforded for determining the amount of success possible to be achieved by the movement. For many years the Indian authorities have recognised the need of medical aid which might be availed of by native women without compelling them to violate the commands imposed upon their observance by religious scruples; and, as the only feasible means of supplying such assistance, a free encouragement has been given to the training of native nurses and midwives for duty among their compatriots. It must be evident, however, that the attainment of even a high degree of success in this direction could lead to nothing more considerable than a limited mitigation of the great evil complained of, for, thoroughly as it might be observed, the education of women to fit them for undertaking the duties comprehended under the titles they were to receive could never result in qualfying them as practitioners of medicine; neither the learning nor the experience of physicians is theirs, or can ever become theirs, and hence they are useless as agents in the mitigation of those innumerable diseases under which inhabitants of tropical countries are doomed to suffer. But if, in place of educating women merely as nurses and midwives, the curriculum to which they may enter is extended in such a manner that the whole range of professional instruction is open to them, and that they can and will profit by it in such manner that they can claim to be regarded as medical practitioners by right of acquired knowledge, then are they likely to prove invaluably useful as attendants on the multitudes of women whose principles, while obstinately preventing their becoming the patients of male practitioners, do not in any way preclude them from freely submitting to treatment at the hands of doctors of the same sex as themselves.

"By force of continued perseverance on the part of a few determined reformers the medical classes of Madras were thrown open to women in 1874; and now, after prolonged agitation, the same concession is made in connection with the Calcutta Medical College. It is highly creditable, moreover, that the principal

advocates of this liberal action themselves most vigorously opposed a resolution in favour of lowering the standard of preliminary examination to be passed by female students. To take such a step as this would have been to hazard the future success of the movement; and the absence of any necessity for it has been often and amply shown by the facility with which women have obtained the premier positions in competitive examinations to which they have entered on an equality with male students. The action of the Lieutenant-Governor in opening the Calcutta School to women has now finally removed a grievance under which Bengalee ladies have suffered in the past, the existence of the restriction which forbade them to pursue their studies in Calcutta having compelled their migration to Madras, whose doors have, as stated above, been open to them since 1874."

"It is right that we should in this place correct the impression conveyed in a late number of the *Medical Press and Circular* to the effect that a lady-doctor at Hyderabad, the one mentioned above, was a failure, because in an emergency Sir Salar Jung had summoned a Bombay physician to see his wife, who was ordinarily attended by the lady in question. We are authoritatively informed that this consultant, though called at a great pecuniary cost, was not permitted to see the patient, but was only allowed to hold consultation with the female physician, and he was naturally much annoyed at having travelled so far to discharge a service which he considered might fully as well have been rendered by letter. We are glad to make this correction, because there was a general feeling, as we know, fostered by the imperfect account of the transaction, that in this instance, at least, native faith in even a highly-qualified female physician had not been proof against temptations to overthrow caste and call in the help of a man-doctor. Had the facts been as first reported they must have weakened the position of the reforming party. As they are now known to be they serve to materially strengthen it.

"Dr. Frances Hoggan, who has prominently advocated the employment of women as physicians to native Indians, is anxious to see the movement receive official sanction by the creation of a State service of such practitioners, to be maintained by payments out of a special fund set apart for the purpose. For the

present, however, this scheme has been permitted to give place to one in which private enterprise is mainly active, and as a result of which two ladies will proceed to India in November next with the guarantee, respectively, of £500 and £300 per annum, with free rooms. A fund has been raised for the establishment of a dispensary in Bombay, to which these ladies will be appointed, and it is anticipated that a hospital will also be speedily built to accommodate the most urgent cases applying for relief. . . .

"The enterprise is fairly floated. The object aimed at is one of mercy towards the millions whose situation loudly appeals to the sympathy of the benevolent; and the opportunity of effecting untold good in their behalf is associated with the solution of a problem which has for some time been assuming a serious aspect, that, namely, of providing remunerative employment for women-doctors. We wish the movement complete success, and what is more we feel that it will command it."

Much more might be said on the general question, and the scheme approved of by Government for the medical education of women at Bombay will, when it reaches this country, need to be carefully discussed. At present it is not procurable even at the India Office, and the consideration of it therefore may well be deferred until we are in possession of the Government Resolution, which it is hoped may be published in an early number of the Journal. Now that the complete medical education of women is recognised by the Governments of Bengal, Madras and Bombay, and by the lay and medical press, as a State necessity, one feels somewhat as those men of old must have felt who, in a curious old book called *England's Bloody Tribunal,* represented the light of the Reformation as a candle which all the powers of darkness were endeavouring to extinguish, but of which you are confidentially informed: "The candle is lighted, they cannot blow it out." Our candle, too, is lighted. May it burn brightly and steadily as a medical beacon for the women of India!

FRANCES ELIZABETH HOGGAN, M.D.

MR. JUSTICE MUTTUSAWMI AIYAR ON FEMALE EDUCATION.

The following address was delivered by the Hon. Mr. Justice Muttusawmi Aiyar, C.I.E., at Madras, at the Anniversary Meeting of the Girls' Schools of H.H. the Maharaja of Vizianagram, presided over by Mrs. Carmichael, which we reported lately in this *Journal* :—

I have been asked to say a few words this evening on female education. It is no small encouragement to me that the audience whom I have now to address is, in so far as it consists of my countrymen, quite distinct from the audience one had to address in this town about thirty years ago, and one has still to address in remote villages in the Presidency. It was then considered that Hindu women were good enough for all purposes of life, that it was wise to let well alone, and that liberal education was necessary only to that class of men who desired to enter the Public Service; but I now rejoice to find that it is generally acknowledged, at all events in the Presidency town and in other important towns where the influence of the University has been felt for some time, that education is a means of culture, and that culture is likely to do as much good to women as to men. How soon female education may arrive at the stage which the education of boys has already reached is a matter on which it is difficult to express an opinion with confidence; but when we note the progress of education among men we cannot but feel that the day is near when women must also come largely under its influence. I shall draw your attention this evening to a few social and other difficulties which ought to be taken into account in organising and developing a national scheme of female education, and indicate how, in my humble judgment, they may be met at present and eventually removed altogether.

I consider it hardly necessary to dwell on this occasion upon the importance of Female Education, for you all know how

necessary it is to improve the status of women in India, and to enhance their usefulness as wives, mothers, daughters and sisters. It would therefore suffice for me to say that it has also an important bearing upon the introduction of practical reforms without which there can be no substantial progress. Home influences play no inconsiderable part in the formation and development of men's character, and the enlightened women of a country form, so to speak, in relation to the cause of reform, the reserve, which, whilst not personally engaged in battle, convince those who take an active part in it, that there is sympathy and support behind, and thereby inspire them with confidence and courage, sustain their energy, and urge them on to victory in the hour of suspense and anxiety, and restrain them from needless severity in times of success. If, in God's providence, this country is ever to become great, I may emphatically say that Hindu women must come to the front and materially aid the pioneers and friends of progress.

In organising a system of Female Education the difficulty which prominently claims your attention is that interposed by early marriage. Girls in India become wives and join their husbands when they are between twelve and fourteen years of age, and before it is possible for any school mistress to mould their minds for good in so far as it is ordinarily practicable to do at school. Climate quickens their physical development, and the social and religious systems now in force enjoin marriage before maturity among the higher classes, and unduly hasten it after maturity among the lower classes; and all that can be successfully attempted at school in the present state of Hindu society is, therefore, necessarily limited to such rudimentary instruction as can be imparted with advantage between the ages of eight and twelve. Elementary instruction is good in its way, and certainly indispensable to the many who have neither the opportunity nor the desire to secure liberal instruction. But it seldom cultivates the mind sufficiently for awakening a spirit of enquiry and for creating a capacity to pursue it with advantage, and to think and feel in advance of the illiterate, so as to be able to influence them during the intervals of social intercourse in aid of progress. I know of no country which has been

raised by men and women who knew only to read and write, and who were at the same time devoid of liberal culture. I trust that you will agree with me when I say that any efficient scheme of Female Education adapted to the present progressive condition of Hindu society must include home teaching as an important factor. School education and home teaching must be related to one another as parts of one entire course of study. And to friends of social progress the latter is far more important than the former; for unless the mind and the heart are chastened by a constant and evergrowing familiarity with the thought and feeling of great and good men and women, and unless a strong sense of duty is planted in childhood and carefully nurtured in youth, it would be unreasonable to expect to find real enlightenment in any country. In devising a course of study, therefore, care should be taken so to devise it as to secure for it a kindly reception among the people, to ensure its permanence among them, and at the same time materially aid the cause of progress. I shall now endeavour to state what may best be done at present to secure each of these conditions of success with reference to the past history of the country, and the exigencies of the social system as it now exists.

To ensure a kind reception it is necessary that ample provision should be made for imparting instruction on general morality, and carefully eschewing at the same time all dogmatic religious teaching. Unless our educational system provides for teaching general morality and realising the existence of a Higher Power and a future state and for cultivating a sense of duty from childhood, it will be regarded in this country as materially defective. I for one have always felt that critics upon the system of secular education have, in their eagerness to depreciate it, often overlooked the very considerable influence which it indirectly, if not avowedly, exercises upon moral conduct. The Hindu ideal of kindness and respect due to a virtuous woman is not much inferior to the Western ideal. "Strike not a virtuous woman," say the Hindu sages, "even with a blossom, and if she shed tears, the family to which she belongs will be destroyed, and the manes of its progenitors will suffer torment for as many thousands of years as there are drops

of tears." The Vedic injunction is, "Worship every morning and evening thy God first, and next that earthly goddess thy mother." The very Sanskrit words that designate the wife, *Patni* and *Dharma Patni*, suggest the notions of partner in life and partner in duty. To inoculate the popular mind with these ideas the image of Siva is made to consist of both the images of man and of woman. If we miss this ideal in practical life it is because many restraints are unwisely looked upon, more in deference to tradition than to reason, as strongholds of female virtue. The true feeling in the country is that, with all their shortcomings, Hindu women, although superstitious and very conservative, have a strong sense of duty which is planted in childhood and which grows with them, and at times rises above every earthly consideration and shrinks from no self-sacrifice. It is said at times—and I think not without some justice—that we cannot afford to see the sense of duty now in existence exposed to the risk of being impaired or supplanted by scepticism and free thought which at times co-exist with high intellectual culture. If we want to make an impression on a society controlled by a moral and religious system which places female virtue above every other virtue, and considers it indispensable to the efficacy of divine and ancestral worship as symbolised by its ceremonial law, there should be a guarantee afforded by our curriculum that adequate attention will be paid to moral instruction. While pointing out the necessity for a course of instruction on general morality, I must add that the feeling of conservatism is still so strong in the country that any dogmatic religious teaching will be felt as an unwarranted interference with national religion, and must, therefore, be scrupulously avoided at school, and left to be provided for at home according to the inclination of the parent.

Another matter which requires attention is that the curriculum which is designed for girls should not be framed too much on the pattern of the curriculum prescribed for boys. It should be specially adapted to the wants of women in life. It should embrace subjects of study which supply information useful to women in their several life relations. It is not enough that they learn to read and write and keep accounts, but it is also

necessary that they should be enabled to lay in a stock of knowledge which will be of service to them in managing the house, in nursing relations through illness, in bringing up and training children, in enforcing attention to cleanliness and to the laws of health, in rendering the home neat and tidy, in imparting to the home life a tone of cheerful contentment, in sustaining and raising that energy of female character which creates a lovely and happy home out of bare competence, and in acquitting themselves well and honourably amidst all the vicissitudes of life as wives, daughters and mothers. In proportion as education enhances their usefulness and value in life it will secure a permanence in the country. There is something which does not harmonise with conventional sentiment in designating the different stages of culture that are attained by girls by tests devised for boys. I think this had better be avoided, and the tests prescribed for and the certificates of proficiency issued to girls had better be differently designated. The several stages of culture that we provide may be classified as rudimentary, secondary and higher education, but we should see that the first is marked by text books which consist of short easy prose narratives, anecdotes, extracts from the lives of good men and women, illustrated scientific facts, and other objective forms of instruction which suggest to the young and growing mind a moral, or an abstract principle or truth as a living reality. The second stage should consist of text-books which are somewhat more difficult, but which still deal with abstract principles in an easy and popular style, whilst the last stage must consist of difficult studies and of classical and standard works. The aggregate culture which is provided should represent what in our judgment marks a good housewife, an enlightened woman and a friend of progress. The group of text books assigned to each stage of progress should mark a definite amount of abiding culture, although it may be limited in its scope. The general high-class culture may, if necessary, be somewhat less in the case of women than in that of men, and adjusted with reference to what is required from women in aid of progress, but we cannot be too active in giving to high culture a speciality with reference to the requirements of women in life, and of Hindu

women in particular. Provision should also be made for teaching English in important towns where facilities exist for promoting a friendly and cordial social intercourse between European and Hindu ladies. But it should always be remembered that the vernacular of this country must be the recognised medium of instruction, and that particular attention should be paid to enriching it with text books which are fitted for promoting the end we have in view. The education that is calculated to promote useful culture in this country must inoculate the pupil with the secular influences and principles of the virgin civilisation of the West, in order that they may coalesce with and modify the outcome of the old civilisation of the East, so as to reanimate and rejuvenate the latter, and thereby lead to that "silver wedding" which was so feelingly alluded to by His Excellency the Viceroy, and which we call national regeneration.

In order to aid progress, the influences now at work in Hindu society tending to lower the status and condition of women should be studied. They should be classified into those which are intimately connected with the religious system and into those which are not so connected but only conventional, and provision should be made for introducing new ideas and influences which will, as they grow and expand, supplant those that are only conventional, and prepare the mind, as to those which are connected with the national religion, for realising the true historic connection between the prominent peculiarities of the social structure and the national religious system. You are all aware that the glaring social evils which a friend of progress has to combat in this country in connection with women are the early marriage, the prevention of re-marriage, the inferior status of women at home and in society, and the unwise restrictions on the innocent pleasures of liberty and culture. I shall now say a word to show how far we may endeavour to remove these evils in developing a scheme of female instruction.

The main cause of a Hindu woman not being generally the mistress of her own home is the family system of life peculiar to India, under which it is the aggregate joint Hindu family, and

not the husband and wife, that is the social unit. This family system is the historical outcome of the patriarchal family in the past, and as brothers and cousins worked together in greater harmony than women taken in marriage from different families, the management of the house has devolved, in course of time, on elderly males in preference to females. The progress of education among men and of modern enlightenment, the undue expansion of a joint family in the progress of time, and the natural desire of women to rule at home have been, and are, steadily disintegrating the joint family, and developing the modern notion that it is the husband and wife, and not the joint family, that ought to be the social as well as the legal unit. In settling a scheme of female instruction care should be taken to make it sufficiently liberal, so as to foster this notion, and at the same time conciliate the popular feeling on the subject by pointing attention to the cultivation of family affections under a system of divided interests in a national spirit, in so far as such cultivation is consistent with higher duties in life.

Another matter in which the condition of Hindu women requires to be improved is their occupation at home. I do not refer here to poor families in which household drudgery must, to a considerable extent, devolve on women. Nor do I deprecate a practical knowledge of household duties, without which no woman can be a good housewife or exercise an efficient supervision over the household establishment under her control. But I refer to the drudgery devolving on women in families in easy circumstances as a matter of conventional duty and as means of checking the vices of idleness. In well-to-do orthodox families women have to perform the humblest household works; and often they are the only household servants available to the family. To remove this evil the framework of our curriculum should infuse into the growing mind a love of industrious habits, and suggest to it, in addition to literary pleasures, several groups of innocent and useful or agreeable occupations which are at once compatible with the dignified position of a lady and the requirements of a Hindu home. The present conventionalism in favour of household drudgery will yield to the progress of general culture both among men and women, to

the examples set by divided families in which men and women are educated, and to the instinctive feeling in women that they share the claims of their husbands and fathers to position, courtesy and respect. Care should, however, be taken to avoid any unnecessary and offensive conflict, either with the ceremonial law which directs that ceremonial repasts be prepared by the lady of the house and offered by her husband to the gods and guests in company with her, or with the popular feeling that, as it is difficult to foresee what position a girl may happen to fill in after-life, no training is good for her which generates a neglect of the indispensable duties of the house. This conflict may be avoided by directing attention in a general way to the importance of practical knowledge of such duties, and enabling the girls under education to realise in a liberal spirit the principle underlying the ancient Hindu law, that they are to join and assist their husbands in the discharge of their duty, and to include in the conception of duty social and other duties of the family in addition to religious observances.

As to restrictions on female liberty, the zenana system, which was unknown in ancient India, and which is the legacy of the Mahomedan rule, does not prevail, I am happy to say, among the people in Southern India, and the privacy now observed by women amongst them consists in forbearing to appear in the society of gentlemen and take part in their conversation, unless those gentlemen are their near relations, or trusted friends of the family. This was enjoined by the ancient Hindu law as a safeguard of female virtue, and as part of that archaic moral discipline which preferred in certain matters flight from temptation to resistance to it, and it has passed by tradition into one of the duties of a good woman. This austere restriction, as well as the overstrict discipline to which elderly women at times subject younger women in a joint Hindu family, and the blind adherence to custom with which illiterate men and women confound sometimes attention to personal appearance and accomplishments with a disposition to court temptation, will vanish in proportion to the growth of a high sense of duty on the basis of liberal culture, and the recognition under its influence of the truth that liberty founded

upon mutual confidence and sustained by mutual fidelity, and that accomplishments consecrated by culture to innocent and virtuous service can alone render married life attractive as well as virtuous. To secure this end liberal culture is necessary as well in women as in men. I must also add that attention should be paid to accustoming girls to talk with ease and self-possession, chastened by a high sense of honour and female modesty, so that, when they are permitted in after-life by their educated husbands to mingle in conversation with gentlemen, they may do so with grace and elegance. Thus a foundation may be laid for the growth of that sweet and charming diction which induced even a Cicero to tender his acknowledgments for the graces of his eloquence to the young ladies in Scævola's domestic circle and to his other female friends, the queens of the Roman society of his time.

As to early marriage and the prohibition of re-marriage, the progress of education and enlightenment among men is already forcing the necessity for a reform in this direction on public attention. The spread of liberal culture among women will remove the opposition which is now felt in one's own home, and aid the cause of reform by enabling the reformer to number his supporters by families, instead of as is now the case by isolated individuals. The introduction, as a subject of special study into the curriculum prescribed for boys and girls, of text books which throw light on the history of Aryan civilisation in this country, on the various causes of its expansion whilst it was in its vigour, and of its contraction when it began to decay, and on the several devices by which it was rendered rigid and exclusive, and its power of resistance to extraneous influence was economised and augmented, will materially accelerate the progress of reform. In passing I may also observe that some of our educated men will do well to examine for themselves into the ancient Hindu law and its historic development, instead of rendering themselves mere tools which orthodox pundits are to handle against friends of progress, and to acquire the capacity for doing so if they do not already possess it. There is also, unfortunately, one matter in respect of which there is a difference of opinion even among friends of progress. Ardent

spirits, laudably ambitious of doing good to the country, and impatient of the slow operations of the laws of national progress, anticipate the future, and struggle, from a sense of duty and in a spirit of self-sacrifice, to make the reform a national success by a *coup de main*. There is another party who think that, until there is a sufficient number of enlightened families as contradistinguished from individuals, and a guarantee is thereby provided for satisfying the exigencies of family and social life in the form in which it must continue for years to come, the conditions of a successful *coup de main* do not exist. History tells us—and it was once observed by the much lamented Dewan of Mysore, C. Rangacharlu, whom the future historian of Southern India will honour with special notice—that it is out of the ashes of martyrs patriots arise. In what proportion and to what extent each party will contribute in the long run to the growth and extension of a class of reformers as a permanent section of Hindu Society which has sufficient vital energy to hold its own against what it must be prepared for—a succession of cruel onslaughts from orthodoxy, is a matter which this is not the place or time for me to discuss; but I may mention that, sooner or later, the reform will be a national success under the influence of both parties, and that friends of progress will, in the meantime, do important service in aiding the diffusion of liberal culture among women.

Another important matter is the necessity of training caste girls as teachers, in order that they may be freely received into Hindu homes, and the system of Home Teaching may rapidly spread in the country. Indigenous caste agency is not only likely to secure a ready reception, but it will also be found to be cheap in the long run. It should be created by establishing normal schools or normal classes in connection with girls' schools. To aid the extension of Home Teaching it would be desirable to constitute local committees, consisting of men of influence and enlightenment in important towns, in order that they may aid and co-operate with the officers of the educational department. Their knowledge of practical difficulties and of special remedies and their local influence would be of considerable value.

I have taken up much of your time, and I must now conclude. I cannot but feel, when I compare the very interesting spectacle I see before me this evening with what I used to see thirty years ago, that a bright future is in store for this country, and I must say a few words to my countrymen. For the interesting group of girls under education we see, and for the national good which it augurs, our thanks are due to His Highness the late enlightened Maharaja of Vizianagram and to his son, to whose munificence we owe several important girls' schools in this town. The late Maharaja was one of those few noblemen in Southern India who realised the responsibilities of wealth in an enlightened spirit far in advance of his age, which must ever render his memory worthy of our affectionate esteem and respect. The present Maharaja is walking in the footsteps of his father, and with the improved means of culture he has had at his command, and with the aid of principles inherited from his father, a much nobler inheritance than his Zamindary, he will, we may hope, one day even surpass his father. Our thanks are next due to the many European ladies, both in and out of this hall, who have laboured, and are still labouring, to raise the women of this country. I know of no spectacle lovelier and nobler than that of English ladies struggling to raise the status of women in a foreign land, from motives of sisterly charity and sympathy, undaunted either by social difficulties, or caste prejudices, or unappreciating apathy, which, though due to ignorance, is akin to ingratitude. Our thanks are specially due to the highly-respected lady who has condescended to take the chair this evening. The interest which she has uniformly taken in the welfare of the women of this country, the several measures concerted by her from time to time to bring them together and to improve them, the zeal with which she has co-operated with her husband, who has practically, though unostentatiously, done this country an amount of good for which we can never be too grateful, the earnest philanthropy with which she laboured to mitigate distress during the late famine, and the active interest taken by her in the founding of an orphanage for the benefit of the fatherless in this city, give her very strong claims to our gratitude.

One word more and I have done. The spread of liberal culture among women in this country requires to be materially aided by you all. To ensure its success your co-operation and warm and hearty support are indispensable. We should try to help ourselves. It is then that those friends who labour on our behalf will feel that their labours are practically appreciated, and, what is more important, it is then, and then only, that God will effectively help us, and we can proudly claim to be a nation. Remember this is an important duty you owe to your country, and I must here in connection with it draw your attention to the following few lines from the *Lay of the Last Minstrel*:—

> "Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!
> Whose heart hath ne'er within him burned,
> As home his footsteps he hath turned,
> From wandering on a foreign strand!
> If such there breathe, go, mark him well;
> For him no minstrel raptures swell;
> High though his titles, proud his name,
> Boundless his wealth as wish can claim;
> Despite those titles, power and pelf,
> The wretch, concentred all in self,
> Living, shall forfeit fair renown,
> And doubly dying, shall go down
> To the vile dust, from whence he sprung,
> Unwept, unhonour'd, and unsung."

CHINA.

Recent events have directed attention to China, and some slight sketch of the leading characteristics of the country may be of timely interest. Something is generally known of its vast extent, its numerous population, which has been estimated at from 300 to 400 millions, and its isolation, not only from Europe, but from those parts of Asia with which we are most familiar. It has been more difficult for us to

realise the grandeur of its history and the important part which it has filled in the civilized world. There are two very simple reasons for this. In the first place, the differences between them and the Aryan races must be traced back to those remote ages of which we can only form some indefinite and general opinions from enquiries which are rather ethnological than historical. Their language even is constructed on principles which have hardly anything in common with the languages of either the Semitic or Aryan families.

Another point to be remembered in forming a sound estimate of the Chinese nation is, that this nineteenth century, which, to us has been upon the whole one of great progress and prosperity, has been to them one of the darkest in their history. China in its brighter epochs stands out well, and the better its experiences are known the more we shall find to learn from them; or, if we adopt the *pessimist* mode of expression, they do not seem to have blundered more, or more fatuitously than the nations more nearly akin to ourselves. Europe after the thirty years war, or India after the decay of the Mogul power, could more fairly be compared with the China which has so recently entered into political relationship with the Western world. None of the great divisions of the human family have been exempt from the evils of war, but while these struggles in Europe and in India have been international, China has suffered rather from a succession of *rebellions*, which have resulted sooner or later in changes of dynasty, and probably great changes also in administration, yet still the unity and homogeneity of the people has been constantly maintained.

The radical difference in language, hitherto so great a barrier to intercourse, has been to a great extent surmounted during the present century. The letters of our alphabets represent the *sounds* of audible speech, and these can be ex-

pressed by a small number of letters. Their characters are of the nature of highly developed hieroglyphics, every one expressing a distinct *idea*, and the common proverb, "He knows only a saucer full of characters," very graphically expresses the limited vocabulary of an uncultured man. Still after all, thoughts will crave for utterance in speech, and the "phonetic" element cannot be kept out of a language, however artificially it may be constructed, and thus some Chinese words have come to be used to convey the sounds of names introduced from foreign nations—notably the early teachers of Buddhism. Nevertheless the principles on which their written language has been developed have only been mastered through much laborious investigation by the scholars of the Western world. The "Sheng" also was a great difficulty to early students. Differences in tone or pitch of the voice which in Aryan languages express some modification in the meaning or application of the word used, in China serve to indicate the names of characters which have no connection with each other whatever. Professor Douglas in his popular history of China gives some idea of the range of these sounds. They are of too delicate a nature to be explained within the limits of an article; but we can well understand the bewilderment of the first students, who complained that the differences in *sound* of Chinese words were unappreciable to European ears, while all the time the native teacher was wondering how the foreigner could be so obtuse in discriminating between differences in tone or *pitch of the voice*, given with exaggerated emphasis. Those learnt most readily who picked up the language by mere imitation. Subsequent analysis enabled these pioneers to make the way much more clear for those who came after them.

When the Chinese Consular service was regularly organised it became urgently necessary that provision should be made

for the systematic study of this very difficult language. A grade of student interpreters was established, who were thus put into a position to acquire a place as "literate men," even among the Chinese themselves. The attainments of our late Minister Sir Thomas Wade were fully recognised in this respect, and many men are now coming into their best work who are well able to apply scientific methods of investigation to the history of this great nation. They can meet literati on their own ground, and break down old prejudices by an appeal to subjects of common interest. In learning, as in other grosser matters, it does not do to go to market empty handed. As long as Europeans were merely learners, or at best "specialists," they would be and were treated as mere pupils. But notwithstanding all the pedantry and exclusiveness which distinguishes the "Celestial" scholar, the true instincts of scholarship are not dead within him, and there is every reason to hope that these great pages in the history of the human race will ere very long be laid fully open to modern criticism and investigation.

I shall now attempt to give in very brief outline the history of the people who have spread over so fair and large a proportion of the world. According to the most recent learning on the subject, they appear to have left the district about Susiana, to the east of the Tigris, about the 23rd or 24th century B.C. A divine origin is attributed to a certain Hwang-Ti, who flourished three or four centuries earlier, but though thus recognised as a founder of the nation he does not appear ever to have reigned in any part of the region now known as China. Certain inventions of primary importance are ascribed to him, with some knowledge of astronomy. Two unfortunate astronomers are said to have suffered death by his command for having failed to predict an eclipse. It is to be hoped the profession were not held responsible for the

erratic appearance of comets! Many points of identity, both astrological and astronomical, between Chinese ancient records and those of the Chaldæans and Babylonians afford support to this account of their origin.

From Susiana they appear to have migrated to the south of the Caspian, but made no long stay there. The wave of emigration flowed in one continuous stream eastward, along what may now be roughly described as the extreme southern borders of Siberia, till they finally reached the Hwang-Ho, or Yellow River. From thence, part appear to have gone south, and ultimately to have reached Annam, to the west of the gulf of Tonquin. They vaunt their ancient descent as compared with their neighbours in Cambodia to the south of them. Colonel Yule (*Transactions Royal Geographical Society*, Nov., 1882) considers that Baron F. Von Richtoven has proved that for "some centuries before" B.C. 111, Annam had been incorporated with the Chinese Empire, though subsequently it was separated from it. It is quite contrary to the nature and usage of the Chinese to incorporate any but those of their own race. How the greater part of the present empire was peopled by them is a subject which has not yet been fully investigated. That the eastern part has been entirely taken up by them is very well known, but recent travellers have shown that many semi-independent and mixed tribes still maintain their individuality in the mountainous regions to the west and south-west to a much larger extent than had previously been supposed.

The history of Ancient China deals however almost exclusively with the ruling powers in the north. After the departure of those who found their home in Annam, the remainder of the horde settled on the banks of the Hwang-Ho. They found there a large tract of that deep "loess" deposit—a soil which seems to be practically inexhaustible—

and it may fairly be assumed that this most prominent part of the Chinese nation first learnt the arts of agriculture and developed a settled government under these favourable conditions. There are curious indications of yet earlier migrations of the Li and Kwei tribes of Aryan origin, who had carried with them a knowledge of the higher arts of life as then known. A *modus vivendi* was apparently found between the two peoples, and the earlier settlers eventually became absorbed in the larger nation.

More exact history begins with the age of the great sage and lawgiver, Kung-foo-tze, known to the West as Confucius. The date assigned to his life is from B.C. 550 to B.C. 478. His ideal was a certain Prince Chow, who had flourished several centuries before, and whose virtues were held up for the imitation of the turbulent feudatories and corrupt officials of his own time. Little success attended his efforts during his life, though his works must have sunk deeply into the minds of the people. After a while the independent chiefs fell into three distinct parties, and one of these, after an interval of between two and three centuries, succeeded in obtaining the mastery over its rivals. The successful chief, Tsin by name, founded a dynasty in B.C. 255, the limits of which, however, probably did not extend much beyond the river to the south. Partly from that insatiable pride which is so marked a feature in the Tartar races, and partly also because the books of Confucius countenanced and supported that *quasi* feudal system which he had broken down, he ordered the destruction of the whole of these classical writings. Nothing was to be antecedent to himself or to his will. The edict was carried out with the most ruthless energy; but though feudalism was never restored, the truer instincts of the nation at large were too strong for the tyrant in the long run. The books so highly prized were

carefully restored, it is said with little or no loss, for even where no perfect copy of a manuscript could be discovered, the memory of faithful scholars was fully adequate to supply the deficiencies. They were preserved as the Vedas are preserved in the present day in the minds of the faithful. During this dynasty the Great Wall of China was made, against the incursions of predatory Tartars from the north.

Notwithstanding its warlike vigour the dynasty did not last for long. It was succeeded by one which forms one of the brightest, if not preeminently the brightest, in Chinese history. It bears the name of Han, and lasted for 423 years, from B.C. 202 to A.D. 221. The peace of the Augustan era was felt in the far east. The majesty of the Roman Empire is acknowledged, and the "trustworthiness" of their people, both in their political and commercial relations, meets with due appreciation in the records of the period. The civilization of much of Central Asia was indeed relatively, if not actually, higher at that period than in the present day, and well known routes of traffic, running to the north of the Himalayas, were evidently kept open. Intercourse by sea also extended as far as to India and Persia. Still, the great line of history concerns the north. The accounts of minor contemporaneous dynasties are confused and uncertain to the last degree. It seems not unlikely that emigrant bodies of their kindred to the south were left very much to themselves. The forms of government of these "provincials" were no doubt shifting and unstable, but meantime the race was extending its occupation of territory with a persistent vitality which eventually rendered possible the great extension of the Empire when the period for consolidation arrived in the due order of national development.

Tang was the name of the next noticeable dynasty. Li Chimin, the son of the founder, has been compared to

Haroun al Raschid. His name is dear to scholars, for he was a great supporter of learning, and ordered accurate and complete editions of all known classical works; but the age was rather one of *learning* in its narrower sense than of thought or of investigation. Mr. T. T. Meadows fixes the date of the institution of the system of literary examinations, which has ever since been so marked a feature in Chinese administrative policy, as A.D. 736. The influence of the Empire was also felt abroad. At about this time the districts now known as Kashgar and Yarkand were annexed, and the frontier extended to Persia and the borders of the Caspian. India, Nipal, the Western Emperor Theodosius, and the Nestorian Christians, sent ambassadors to the court of this potentate. The Empire shrunk to the territory occupied by its own people with the decay of this dynasty, which finally came to an end in A.D. 907, after a duration of 287 years.

This brings us very nearly down to the time when Jenghis Khan appears on the scene. His name has been chiefly known by the fearful slaughter committed by him and his lieutenants on cities in India, and the accounts which have been known to us have chiefly been from Indian and Arabic sources. Professor Douglas lately published a small volume containing what has been recorded regarding him in the annals of China. The Mongols had been tributary to a Tartar tribe named Kin, or Golden, which came as far south as the Yellow River in the twelfth century, and imbibed something of Chinese civilization and methods of government. The Mongol Jenghis, who in early days was called Temuchin, rebelled against them, gradually waxed strong, and ultimately obtained the mastery, breaking their power effectually and insuring his own independence. His expeditions to India and Persia were not all conducted in person, and the great massacres at Nisapoor and Herat are attributed to Tulaq, a

general serving under him. Bad faith on the part of the defeated is alleged in extenuation of the ruthlessness of the punishment inflicted, and those commanders who had surrendered in bad faith to their own sovereigns were put to death as traitors in grain in whom no trust could be reposed. There is a marked difference however in his attitude towards the Chinese, or those of Tartar origin. Wang Khan, one of those with whom the somewhat mythical "Prester John" has been identified, was evidently regarded with respect. Good faith was observed to cities of China which had submitted, owing it is said to the representation of his generals that if this course were not followed no others would thus place themselves in his power. He had acuteness enough to desire to avail himself of the facilities of civilized government, and it is related that he forcibly dispossessed the wife of one Hushuha, a chief who had been slain, of the official seals, which he placed in the hands of officers of his own, and further made appointments of others, using this symbol of authority to control and carry on, rather than to destroy the existing institutions of the country which he desired to possess.

Jenghis died A.D. 1227. By driving out the intruding Kins he had brought the Mongols face to face with the recognised dynasty of the *Sungs*, who themselves had been driven to make their capital at Kai-fung, to the south of the Yellow River, but whose authority extended to all the southern parts of China. It had, however, by this time fallen into decrepitude, and became an easy prey to Kublai Khan, a grandson of Jenghis, whose symbol of the owl's feather obtained so terrible a significance. The peaceable inhabitants of the southern provinces appear to have suffered grievously in these wars, and Marco Polo, the well known Venetian traveller, relates fearful accounts of their indiscriminate slaughter. He was, however, much impressed by the

barbaric magnificence of Kublai's Court. His course, as given by Marsden, was by way of Khorassan, Balk, Belor, Lop Kobi and Tangut to Shensi. After some detention at Kancheu, on the Yellow River, he was permitted to proceed to the capital, where he was very well received, but the Emperor demurred greatly to his leaving it. Why should he wish to leave the Court, except for gain? An opportunity at last arose of effecting his return which throws an interesting light on the condition of affairs in Asia. A Moghul Tartar Prince, Arghun, grandson of Hulagu, who ruled in Persia, sent an embassy craving a princess of the royal stock to supply the place of his deceased wife. The request was granted. The Tartar's ambition is world-wide, and the advantages of a distant alliance would be fully recognised. The expedition to Persia was however stopped, owing to the disturbed state of the country, and the princess had to return. Marco Polo, who had just returned from a seafaring expedition, at this juncture proposed the route by sea, and a fleet of fourteen vessels, some with four masts and as many as 250 men, was equipped and provisioned for two years. It went by way of Amoy, Java, Cambodia, Bantam, Ceylon, up the Malabar coast to Ormuz, apparently waiting for the monsoons favourable to the voyage, and finally arrived in 1291. The princess arrived in safety, though the mortality among the crew appears to have been very great. Marco Polo found his way back to Italy four years later.

Kublai founded the *Yuen* dynasty, but it was not of long duration. Not only his oppression, but the disregard of all Chinese methods and prejudices raised so general a revolt against the Mongol power, that it had to give way in A.D. 1368 to the Ming (or bright) dynasty of native origin. The founder, Hung Wo, made Nankin, on the Yangtszi, his first capital, and the tombs of his race still remain there,

but political exigencies soon led to the transfer of the seal of Government to Pekin. This line, beginning with a period of prosperity, went through the usual process of decay and came to an end after a duration of 276 years in 1643.

The successful aggressors on this occasion were the Manchus, a Tartar race whose original home was to the east of the Mongols. They had become partly agricultural, and were fully conscious of the moral and social strength of the people over whom they sought to rule. Numerous rebels aspired to the throne, with whom the Manchus intrigued, and ultimately Shunshi, the founder of the present Tsing (pure) dynasty, baffled or conquered all his competitors.

This vigorous Tartar seems to have established a more efficient rule over the southern and central provinces than any which they had before experienced. Tartar garrisons were established in all the principal towns and central rule became a very practical reality. Shaving the head except the "pig tail" was required as a sign of loyalty; those who did not grow a "tail," *ipso facto* forfeited their heads as rebels and malcontents. Hence, in recent days, the growth of the hair was an outward and defiant sign of rebellion against Tartar domination. His son Kanghi, who reigned 61 years from A.D. 1661, was also an able and indefatigable administrator. It was he who made the grand Canal, connecting the inland navigation of the great river with Pekin to the north, and the great trading city of Ningpo to the south, though the making of canals in China dates from a much earlier period.

But "After prosperity comes decay" was a favourite maxim of the late Emperor, and there is some apparent reason in the common Chinese opinion that 200 years is the natural limit of a dynasty. In the early part of the eighteenth century we hear of a great rebellion in Kweichow, one of

the Central provinces, and of an unprovoked attack upon Burmah, which met with signal repulse. On the other hand, the Tibetans having applied for aid against the Nepaulese, the astute Court of Pekin contrived to found an armed protectorate over the former, which is still maintained. We know that early in the present century the Chinese brought the kingdom of Nepal on our own borders to submission, though we hardly yet know the passes by which they approached from the east to the high levels and across the Tibetan plateau.

To more recent events space will not allow me to refer, except in very general terms. On the whole the Imperial power has probably gained more than it has lost by European interference. No doubt the capture of Pekin was a heavy blow to its prestige, but long before that the whole country was honey-combed with rebellions, and falling to pieces by its own weakness and corruption. In one sense the government was absolute, and probably if it insisted on any one specific edict being carried out, even in the most distant province, the thing specifically commanded would be done—nominally at all events. But the eighteen provinces of China, fifteen under eight several Viceroys and three under Governors, though theoretically subject to minute regulations laid down in Pekin, were all practically autonomous and so far in a state of passive rebellion that they habitually starved the Imperial Government by sending excuses instead of revenue. The Imperial Custom House, established nearly five-and-twenty years ago under European supervision, at all events has secured that great source of revenue to Pekin, and thus afforded a fulcrum which must have been of the greatest practical use to the Court there. The direct recognition of the Imperial power, by insisting upon the responsibility of the Emperor, while refusing to treat with subordinate or provincial officers, though at first most obnoxious to its pride,

has nevertheless afforded the most efficient support to the administrative rights of the Imperial Government.

Taking the present boundaries of the Empire, it extends from the sea coast to the great Tibetan plateau, with a northern boundary along the wild steppes and mountainous regions of Siberian Tartary. Kashgar and Yarkand, which for a time seemed likely to make good a barbaric kind of independence, are again under Chinese rule. In the west and south the recent travels of Baber, Colquhoun and others show that (as has been already mentioned generally) there is still a considerable admixture of foreign population which is as yet either in passive opposition or actively hostile to Chinese civilization. The "black flag" of rebellion has not yet been struck in these regions.

Still, there is far more light in the future than was visible twenty years ago. Whatever may be the abuses of Government, especially in certain provinces, however infatuated may be the pedantry, which is still the great obstacle to reforms urgently required, there is yet a strength and solidity in the people which commands respect. They are not imitative, like their versatile neighbours in Japan, but it by no means follows that they are not in their own way assimilating all that Europeans have to teach them. They will move when they feel they have the control of their movements within their own power, but will not put their fortunes and interests under the control of foreigners. They are not an aggressive people, though they are one which has largely developed, especially through the attention shown to industrial arts. My hope and belief is that future pages of their history will show them filling a great place in the history of the world, from which no form of civilization can now remain isolated.

ROWLAND HAMILTON.

REVIEWS.

ENGLISH AND GUJARATI SONGS FOR GIRLS' SCHOOLS. By L. R. COLLETT, Lady Superintendent Ahmedabad Training College, Surat. 1883.

THE publication of this little book of action songs shows that the value, in little children's training, of movements connected with imitation and fancy, is beginning to be practically recognised in India. Miss Collett has done well in giving to the public the exercises and tunes which she has by experience found useful in the Training College and Practising School at Ahmedabad. Her collection is small, but she expresses a hope that it may lead to further efforts in the same direction, and we trust that this may indeed be the case. The following names of some of the songs will indicate their character:—"The Trees," "Play Time," "Oh, we're all weaving," followed by "hewing," "sawing," &c., "Marching Song," "The Streamlet." To each song a tune, generally a well-known one, is appended, and a description is given of the accompanying action. For instance, to illustrate the weaving, the children all swing their arms regularly from right to left, and afterwards extend the forefingers of both hands, the other fingers being closed, while the hands are alternately jerked to and fro, representing the motion of the shuttle. For the "engine" song, they imitate the moving of a piston, and its hissing sound. All the letterpress of the book is both in English and Gujarati. The Preface states that Miss P. Sorabji, Miss Collett's First Assistant, gave her much help in arranging the music and action.

In English Kindergartens a variety of song games similar to the above are usually interspersed with the occupations

that fill the children's happy morning, and even older pupils often enjoy taking part in them with the little ones. The use of imaginative play in the development of infantine faculties was much insisted on by Froebel, the German educationist. He observed the joyous mimicry of children's ordinary games, and thence saw the importance of letting their activity and fancy be utilised in his rational system of infant education. Thus while aiming at the cultivation of the observing powers, of manual skill, and of the moral nature, he also gave scope by movement games to the physical powers, and to inventiveness and dramatic feeling. Those who have seen children engaged in Kindergarten games can hardly fail to be convinced of their educative value, and it is satisfactory to find that in some Indian schools the benefit of this natural and enlivening stimulus has been realised. When the meaning of the word education has been duly extended, children will be allowed to spend their school hours in a more varied way than at present, with the result of brighter faculties and fuller growth.

One difficulty at present in respect to the adoption of Kindergarten games in India is that our ordinary ones relate to associations so different from those that are familiar in that country. Miss Collett has felt this difficulty, and refers to the need of selecting only such English school songs as are "in keeping with the surroundings of native girls." If the life illustrated in the games is not a part of the children's daily round of being, the use of them becomes meaningless, and they lose the very educating power which forms their value. It is indispensable that English songs should not only be translated but adapted, and it would be better still if native poetry with healthy sentiment, and suited to action, were composed. We regret to learn that a Tamil poet has lately died, who by his knowledge of Hindu music and versification would

probably have given valuable aid in this line. Native gentlemen interested in the progress of education and acquainted with English could do much good by forming a collection of songs, with the help of such poets, founded on the sights and sounds of nature, on social life and home affections. Such verses would be certainly responded to by the children's imaginative instincts. Some useful suggestions in regard to this subject were made by Mr. Kristnama Chariar in his late lecture on girls' education, reprinted in this Journal, which we are glad to find has been translated into Tamil and Telugu. We shall be grateful for information as to all attempts to carry on the labour which Miss Collett has helped to begin by her useful little volume. Children's nature is alike in all parts of the world, and those therefore who make discoveries from experience in regard to their development, whether in East or West, may be sure that, with the needful variations, their methods will prove suggestive and valuable everywhere.

AN EPITOME OF HYGIENE, OR EASY LESSONS ON THE ELEMENTARY PRINCIPLES OF THE LAWS OF HEALTH. Especially designed for popular use and the use of Vernacular Schools. By S. AROKEUM PILLAY (Madras Civil Medical Service). Second Edition, 1,000 copies. Bangalore. 1883.

THIS Handbook was published first in 1871. The writer's object has been to prepare an elementary work for general use among the Kanarese population, stating the physical facts which underlie sanitary rules and precautions, and giving practical directions as to the ordinary means of preserving health. The first edition was favourably received by the Mysore medical and educational authorities, and the book had

a good circulation in the Vernacular Schools, and generally in the Kanarese speaking districts. A second issue would have been arranged earlier, but for pressure on the writer's time. The first four chapters deal in a popular scientific manner with Air, Water and Food, showing the hygienic importance of pure air and water and of suitable diet. Then follow chapters on Bathing, Exercise, Sleep, Building Sites, Drainage, &c. The latter part of the book refers to various matters connected with the progress of sanitation, as, infectious diseases, epidemics, a good water supply for towns, the removal of burial grounds, the sanitary improvement of Jails, the dangers from crowded fairs, and the importance of training native nurses and midwives in local Hospitals and Dispensaries. In a small compass the author seems to have succeeded in presenting to his readers much important information and valuable advice.

"SUGUNA BODHINI." A Tamil Bi-monthly Magazine for Hindu Women. Madras, 1883.

WE have received the first few numbers of this new Magazine which is intended for the reading of the native ladies whose language is Tamil, and is edited by a Graduate of the Madras University. It contains histories of eminent women, descriptions of various countries, articles on elementary science, moral essays, as well as news, correspondence and conundrums, &c. The Madras newspapers have expressed themselves in praise of the matter and style of the Magazine. Entertaining and instructive reading for Hindu homes is very much needed now that education is making progress. We welcome this fresh attempt to supply such a pressing want, and wish much success to its promoters.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 550.)

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XIV.

THE ACCOUNTS ARE PASSED.

It has already been said that Sasibhusan's wits were keen. His sharpness was the cause of his great prosperity. Beginning on a salary of five rupees a month, he now had twenty-five. Besides that he was a sort of Dewan. It was rumoured that the actual Dewan would soon be deposed to make room for him.

The Babu was greatly delighted at Sasibhusan's cleverness. He thought that by trusting the conduct of his affairs to Sasibhusan they would prosper without any trouble to himself. What tiresome work it was looking through accounts! The Babu never had a moment's rest, not to speak of taking any pleasure. He could not imagine how his forefathers had found time to get through so much work, especially as there was not in their time a staff of booking clerks. The Babu concluded that those old-fashioned people who had been able to get through so much were not men of refined intellect. Refined intellects are not capable of

great physical exertion. This is an arrangement of Providence. The marvel is that people envy each other's prosperity, but are not seen to envy another's intellect or learning. You hear many say, "Such a man has more land or money than I;" but where has any one been heard to say, "That man has more intellect than I have?" To have brains is to be able to secure wealth and lands, nevertheless no one is heard to say, "I wish I had the brains that man has." What the Babu's forefathers, with their evening meal of only partially husked rice, and their lean frames, had been able to do, the Babu with his three fish and flesh meals a day, and the aid of strengthening stimulants, was unable to accomplish. Was he deficient in intellect? Not so; then the old fashioned people must have had more endurance. The Babu had not the same power of endurance nor the same physical strength.

Sasibhusan had intellect, strength and endurance; he had also the gift of a persuasive tongue; was it then matter of surprise that he should rise to the highest post? Sasibhusan had now seven or eight clerks under him, they were all trustworthy, he more trustworthy than any. In anything that he looked over there would remain no error. All the expenditure was in his hands. With a sheaf of papers in his hand Sasibhusan went to the Babu and said, "Babu, the accounts in the matter of the temple to Shiva and its consecration are all prepared. Will you look into them?"

Babu (surrounded by his friends): Have you examined them? Are you sure there are no errors?

Sasi: I don't find any. So far as I see there is not an error of a pice. But if you do not examine them, how can I answer for it?

The Babu was greatly delighted. He was a better accountant than Sasibhusan. Sasibhusan himself admitted it. He said, "What is the need for me to examine them? If you have done so that is enough." Sasibhusan had come accompanied by one of his subordinates to get the accounts passed. On hearing the Babu's words the two exchanged a glance; the subordinate smiled a little. Sasibhusan alone perceived this smile; his eyes in return expressed angrily that that was not the place or time for such a smile. The subordinate remained with his eyes cast down.

One of the Babu's friends said in English, "If the business is finished, is there any reason these people should not go?"

The Babu, desiring his friend to be silent a little, said, "Is there any other matter needing attention?"

Sasi: No, sir, I see nothing else at present. Then shaking the papers in his hand he went on, "Will it not be well to look at the totals in these accounts?"

The Babu, seeing the mass of papers in the hands of Sasibhusan, thought, "If I once begin I shall not soon come to an end of all that." His anxiety was the greater because there was an unstoppered bottle underneath the wooden seat from which the goodness was evaporating. What had been poured into the glass had become quite flat. He asked aloud, "What is the total?"

Sasi: The estimate was for Rs. 24,000, but the total cost is Rs. 31,313.

In saying this Sasibhusan's lower lip trembled a little. Even the Babu was a little astonished, but he thought it unbecoming to show concern about money matters among his friends, so he was silent. One of his visitors said, "The cost always does exceed the estimate." The Babu, partly from pride, partly because of his friend's words, took the papers from Sasibhusan and signed his name in English. The accounts were passed.

Sasibhusan took the papers and returned to the office. Then from beneath the wooden seat the bottle and glasses were produced, and the Babus began to enjoy themselves.

Sasibhusan going home divided the spoil with his subordinate clerks.

CHAPTER XV.

WHAT SHALL SASIBHUSAN DO WITH HIS OLD HOUSE?

Since the arrival of Pramada's mother and brother, and the appointment of Sasibhusan as Dewan, his house was found to be too small for the needs of the family. The Boitakhana had remained half built. Sasibhusan thought that with a little further expenditure it might be completed, and that it ought to be done. But Pramada did not assent cheerfully to this. If the Boitakhana were finished, then in course of time Bidhubhusan must come in

for a share of it. Could there be anything more unjust? Sasibhusan could not make light of Pramada's objection, therefore it was necessary for him to buy another site on which to build a Boitakhana. But in the appropriation of a new site there was a difficulty, in whose name must it be taken? Sasibhusan could not buy it in his own name, for if he did Bidhubhusan might go to law to secure his own share, and on the same account he could not buy it in Pramada's name. At length after much cogitation it was bought in the name of Gadadhar Chandra, whose delight thereat knew no bounds.

At first only a Boitakhana was spoken of, but by degrees arose a handsome mansion. Sasibhusan removed with his family to the new house. Sarala, Shyama and Gopal remained in the old one. Now Sasibhusan had to consider what to do with his share of the old house; it was not to be supposed that he could let it to any one in the village, and if it remained untenanted it would go to ruin. He sought the advice of Pramada, who, smiling sweetly, replied, "Utter your own thoughts first, then I will tell you what I think." Sasi Babu answered, "No, you speak first." But Pramada, sitting down near her husband with a coaxing smile, returned, "Until you speak, I will not."

Sasi, looking into the face of his wife, said, "I think of giving the whole to Bidhu," but seeing a cloud come over her countenance he added, "That is my idea; but what do I ever arrange without consulting you? Tell me your opinion."

Pramada: Will you act on my opinion? it is your house, do as you choose with it.

Sasibhusan, comprehending the meaning of those words, and becoming much alarmed, said, hastily, "Let the matter rest now, we will speak of it again. The house won't become much worse by waiting a day or two."

CHAPTER XVI.

NILKAMAL SHOWS HOW IT IS IMPOSSIBLE TO ESCAPE DESTINY.

The reader will remember that we left Bidhubhusan and Nilkamal in the house of a grocer. They spent the night there. Rising early on the following morning they again set forth on their

way to Calcutta. After a while they sat down to rest at the foot of a tree. The day before Nilkamal had been constantly singing, but to-day he did not open his lips. When a talkative person is silent the companions generally feel anxious. Bidhubhusan felt uneasy, but fearing to provoke a repetition of the singing, he had refrained from remark. Now as they sat smoking Bidhu asked, "What are you thinking of, Nilkamal?" He received no answer, and after awhile repeated the question. Nilkamal giving no reply to the question said, "Dada Thakur (from this time Nilkamal always addressed Bidhubhusan by that name), is all that missionaries say true?"

Bidhu: What do they say? unless I know I can't answer you,

Nil: That if you become a Christian they will give you an English wife. Is that true?

Bidhu: Why? if it is true, would you become a Christian?

Nil: I should like to, but should I lose caste? Suppose I were to become a Brahmo (Theist), would the Brahmos give me a wife?

Bidhu: That I cannot say.

Nil: In becoming a Brahmo you don't lose caste, therefore that would suit me. But if the missionaries would give me an English wife I would become a Christian. When a Bengali wants to marry it is well to marry an Englishwoman, is it not so, Dada Thakur?

Bidhu: That is a matter of taste. If you married an Englishwoman, how would you feed or clothe her?

Nil: That is no matter for anxiety; I have thought it over. If I go to a strange place I go; we must submit to what fate has in store for us.

Bidhu: There is no doubt of that.

They proceeded on their way. Still, Nilkamal did not chatter as he done the day before. After a silence he said, "Dada Thakur, there is no escaping one's fate. I know a story about that. If I am fated to marry an Englishwoman I shall do so."

Bidhu: What is your story?

Nilkamal related the following:—In a village there dwelt a Brahman; he had a wife and a son. One night the Brahman was lying down with his family, when from the crossbeams of the roof

he saw a rope swaying. Turning on his side he tried to sleep, but failed, and again the rope caught his eye, but it seemed longer than before. The Brahman thought a rat was pulling at it; as he looked the rope became a snake. He thought of rousing his wife, but ere he had done so the snake descending bit her and the child. This sight astonished and alarmed the Brahman. His wife and child died instantly, and the snake escaped through a hole in the door of the room; the Brahman went after it. At dawn the snake, assuming the form of a tiger, killed a husbandman, and a little later, becoming an ox, destroyed a boy. The Brahman, now ran after the ox, who changed into an old man. The Brahman, falling at his feet, asked who he was. At first the old man refused to say, but being importuned answered, "I am Destiny; that is to say, by whatsoever death a man is destined to die I am the executioner." The Brahman asked, "In what manner shall I die?" The old man said, "Fool, that is not to be told;" but as the Brahman would not release him, he was compelled to answer, "An alligator will destroy you in the Ganges." On hearing this the Brahman, not returning home, travelled towards the East, because in that country there is no Ganges. At last he settled down in a country the Raja of which had no children. Learning this fact the Brahman went to him and said, "Maharaj, I am acquainted with a very powerful prayer, which if I repeat you will obtain a child." The Raja desired him to repeat the prayer in the forest. This having been done, in the course of a year the Raja had a son, and appointed the Brahman to dwell in the palace, in due time making him preceptor to the Prince. The studies being finished, the Prince was to set out on his travels, and the Raja desired the Brahman to accompany him. The Brahman answered, "I will go everywhere else, but I will not go to the Ganges." The Raja asking the reason, the Brahman told the story, whereupon the King, smiling, said, "You will not have to go to the Ganges." The Prince, accompanied by his preceptor, visited many places, and at length announced his intention to go to the Ganges; the Brahman refused to go with him, but the Prince said, "The alligator will not attack you on the road; what is there to fear?" So perforce the Brahman consented. On a suitable day the Prince, going to bathe in the Ganges, required

the Brahman to accompany him, saying, "You will remain on the shore and recite prayers; that will not bring you into peril." The Brahman, with great reluctance, obeyed. Seeing thousands of people bathing, his courage rose. The Prince went into the river, the Brahman, remaining on shore, recited prayers. But the Prince, unable to hear the prayers on account of the noise of the crowd, called out, "Make a circle of my people round me and come into the midst of it to recite." Immediately the Prince's people formed themselves into a circle round him, and the Brahman, stepping within, went on with his prayers. These being over the Prince said, "Mahashoi, I am Destiny." With these words he assumed the form of an alligator, and leaping upon the Brahman plunged with him into the depths of the stream.

Bidhubhusan was somewhat startled at Nilkamal's story, and became thoughtful. Presently they stopped at a shop by the roadside. Nilkamal entering, asked, "Have two Brahmos come hither?" Bidhu said, "Why do you ask? What business is that of yours?" Nilkamal answered, "If they are here I shall enquire of them about what I was asking you on the road." The shopman said, "No Brahmos are come here." Nilkamal's face became downcast; he had made sure of meeting there the two Brahmos they had seen the night before. Being much fatigued with their journey they passed the night in that place.

CHAPTER XVII.

THE PLEASURES OF TOWN.

Early next morning they resumed their journey. The nearer they approached to Calcutta the greater was Nilkamal's delight. What Calcutta was like he had no idea, therefore he inquired of Bidhu, who said, "How can I tell you what sort of a place it is? I do not know whether you are asking about its size, its water, or its air."

Nil: I want to know all about it, is the ground the same as that of our country?

Bidhu (laughing): Can there be any other kind of land than that of which our country is made?

Nil: Very good. They say Calcutta is a big city. What is a city like?

Bidhu: A city contains a grand bazaar, numberless shops, numberless people.

Nil: As many people as there are at our *hát* (market).

Bidhu: Where is your market? There are more people in Calcutta than at any other place in the country.

Nil: How often do market days come round?

Bidhu: There are no market days. Every day you can buy whatever you want. There are hundreds of shops. A market is held daily in hundreds of places.

Nil: But for a daily market and for so many shops, where are the customers? Our market is a grand one, but it is not held daily, you can only make purchases one day in four.

Bidhu: Where the customers come from you will see later. I cannot talk any more just now.

They walked on in silence; after awhile Nilkamal said, "Now, tell me, Dada Thakur, where the customers come from." Somewhat annoyed, Bidhu exclaimed, "Did I not say this is not the time? and again you ask? I won't talk at all." Again a silence; but as they got nearer to Calcutta, the crowd becoming thicker, Nilkamal asked, "Dada Thakur, where are all these people going? I think there must be a *jatra* (theatrical performance) somewhere near."

Bidhu: There is no *jatra*, but I think there is something amiss with your brains. Don't you see we have almost arrived at Calcutta? If there would not be a great crowd in this place where would there be?

Nil: Are all these people going to Calcutta?

Bidhu: Yes.

Nilkamal was again silent for a while. They approached Sham Bazaar when, on seeing a hackney carriage, he exclaimed, "Dada Thakur, see what is that!" Bidhu, laughing, "Nilkamal, have you never seen a carriage?"

Nil: Of course I have seen Rahim Gharami's carriage and many other peoples' carriages.

Bidhu: Those are bullock carriages; have you never heard of a horse carriage?

Nil: Is this called a horse carriage?

Bidhu: Yes. Did you never go to Krishnagar? There are horse carriages at that place.

Nil: I thought that bullock carriages and horse carriages were the same, only that to one you harnessed bullocks, to the other horses. But this resembles a palanquin; how should I recognise it?

Thus talking, the two crossed the Sham Bazaar Bridge. Nilkamal, observing the number of vehicles, exclaimed in much delight, "Dada Thakur, look forward to the right; how many horse carriages there are! Wonderful!" His eyes were no longer on the road. Looking hither and thither he was nearly run over by a hackney carriage. The driver howling, "Out of the way," struck him with his whip. Looking up, Nilkamal saw that the carriage was close upon him. With an exclamation he went to the side of the road. Bidhubhusan said, "This is not your own village, nor your village market; if you don't look where you are going you will be killed. Now, where are you going?"

Nil: Dada Thakur, henceforth I will hold on by you.

Thus saying he seized Bidhu's hand, who said, "If you hold me the result will be that we shall both be killed. Don't do that, but keep just behind me and look well about you. Don't keep staring, like an idiot, at one thing."

Though Bidhubhusan had never seen Calcutta, he had been accustomed to visit Krishnagar, and he was not so stupid as Nilkamal. Presently he said, "Nilkamal, it will be very troublesome to stay in Calcutta. Let us go to Kalighat; we can bathe in the Ganges and see Mother Kali."

Nilkamal was not so anxious as he had been to see Calcutta. The stroke from the whip still smarted; therefore he was quite willing to go to Kalighat on hearing that there was less confusion there. But he asked, "Dada Thakur, are these people happy? Such dreadful smells come from all sides, and if you walk the streets you must either get the whip or be driven over."

Bidhu replied, laughing, "Yes, those are the pleasures of living in Calcutta."

Nil: I don't care about such pleasures; let us go to Kalighat. Can we ever get there? look at the crowd of carriages.

Bidhu: I do not know the way thither; but I have heard that Kalighat is to the south of Calcutta, so we will go in that direction.

CHAPTER XVIII.

THE FRIENDS ARE SEPARATED.

On arriving at the Bhowanipur bazaar, Bidhubhusan said, "Nilkamal, I think this must be Kalighat; ask someone where Kali's temple is."

Nilkamal obeyed. The man he addressed was a rice merchant of Dacca, trading in Calcutta. People from East Bengal seldom give a straight answer to a question. To ask five questions in return for one is the custom in that part of the country. On hearing Nilkamal's question the merchant asked, "From what part of the country are you come?"

Nil: From Krishnagar.

Mahayan: Have you not been to Calcutta before?

Nil: If we had, why should we inquire of you?

Mahayan: Where are you going?

Bidhubhusan became annoyed. Walking in the sun had affected his head; he was giddy with hunger. He answered, "We are going to the dogs."

The merchant, incensed at this reply, observed, "He looks a very rich man, as though he were the grandson of Raja Bullub Sen. Find Kali's temple for yourself; I shall not tell you."

Bidhu: I don't care. Come along, Nilkamal; we will find it.

But after going some distance, Bidhubhusan came to the conclusion that it was very foolish to stand in his own light by taking offence at passengers. At this moment a Brahman approached, having a cloth round his neck, a vermilion spot on his forehead, and a wreath of flowers in his hand. Bidhubhusan said to him, "Mahashoi, in which direction must we go to Kalighat?"

The Brahman seized the hand of Bidhubhusan as if he were an old acquaintance, saying, "Do not trouble about that; come

with me; I am going thither." The Brahman was a priest attached to the service of Kali. In the two travellers he had found that of which he had come in search. Beguiling the road with pleasant converse, he conducted his companions to Kalighat, which they reached in the afternoon. The travellers proceeded at once to bathe in the sacred stream. At sight of the Ganges (at this place an insignificant creek) Nilkamal became disenchanted. "Dada Thakur," he exclaimed, "is this the Ganges of Kalighat? Is this the river of such mighty fame? Why, ours at Henskali is half as big again, and is not nearly so muddy." To which Bidhubhusan answered, "This Ganga has been the salvation of so many, and yet it won't suffice for you and me!"

In such talk they completed their bathing and went to the temple of Kali, conducted by the priest. Nilkamal was not greatly struck by the temple, but the goddess herself he held in utter contempt. "Dada Thakur, at a distance all things are greatly praised; you won't believe my word, but I assure you, on the strongest oath that I could take, that our village, Ram Kumar, could make a better god than this."

"That may be so," returned Bidhubhusan, "but now let us discharge our business."

At the door of Kali's temple one of her attendants was standing. As Bidhu and Nilkamal arose from paying their devotions, the attendant demanded their fees. Bidhu asked the amount. The attendant answered, "There is no rule, but not less than half an anna, and the more you can give the better for you." Bidhu gave the fourth of an anna; Nilkamal walked away without giving anything, but was checked by a fresh demand, to which he replied, "I am the Babu's servant; how can I give anything?" As the two went out the priest extended his hand, saying, "Do you not give me something?" Bidhu said, "What more am I to give? I have already paid once." "That was for worship. Is not as much as a lakh of rupees given for worship? but that is no gain to me. Am I not to have a present for showing you the way, and the flowers and the vermilion?" Bidhu extracted another coin from his purse, paid it to the priest and was going; but the people of Kalighat, if they once perceive that a man has money, do not easily let him go. Seeing coppers in the hand of

Bidhubhusan, about twenty-five people of both sexes, with wreaths in their hands, surrounded the two strangers. There was no getting away; if they tried to go forward their garments were pulled from behind, if backward they were attacked in front; whichever way they tried to go, three or four people pulled them about. Such a profusion of blessings and of noise was scattered about as it would be useless to detail to those who have not visited the place, for they would not believe it. Annoyed, Bidhubhusan was about to give a coin to each person to get rid of them, but the trouble and the wonder was that he could not find his purse. He called out in a loud voice, "Nilkamal, what has become of my purse?" Nilkamal said, "Why, I can't take care of my own head; how can I say where your purse is?" In fact, Nilkamal had much ado to save his head; whichever way he turned, someone aimed at his forehead with a daub of vermilion, which would alight on his cheek, his ear, his nose, and even in one of his eyes, while wreaths were heaped upon him until he had become a stack of flowers. At length he called out, "I have no money; what is the use of your taking all this trouble?" With much difficulty the two extracted themselves from the crowd, but even when outside they found others ready to attack them. Nilkamal refused to stay there another moment. "Dada Thakur, here is someone else. I am off. Who knows what we may have to encounter?" Thus saying he fled.

Bidhubhusan followed slowly. It is no easy matter to take to your heels in Calcutta. A number of people ran after Nilkamal, calling out, "Seize him! hold him!" The further he went, the greater the crowd. After running some distance, Nilkamal gave in; he had been travelling three days, and on this day had had no food. As he was turning a corner he fell. Then all made a circle round him, but for what cause they had followed him no one knew. As in the hour of death men give up the delusions of the world, so now Nilkamal, lying on his back, called out, "Give, give, however many wreaths, however much vermilion you may have, give it all. One eye is still free; by all means make it also blind." From these words the people took Nilkamal to be out of his mind, so with a little laughter they went their way.

In his trouble tears came to the eyes of Nilkamal. He shook the

dust off his person and tried to regain Bidhubhusan's side, but he no longer recognised the road. When evening arrived he still had not found his way back to the temple. Exhausted by hunger he could do no more. His fall on the brick-made road had grazed the skin in several places. Alone in a strange place, where could he go? what could he do? Thinking over his miserable condition, Nilkamal sat down in a doorway and wept. The master of the house at the door of which he sat, returning from office, noticed his miserable appearance and asked, "Who are you?" Nilkamal gave his name. "Why are you weeping?"

Nil: I am lost.

Babu: How can that be? how did you lose yourself?

Nilkamal related the whole from beginning to end. The Babu was much troubled. Going into the house, he took off his office dress and then gave food to Nilkamal. Eating restored him to his usual self; he thought, "This is the time to make my skill known." So he said to the Babu, "I came here to get engaged in a troop of musicians; I can play well on the violin."

Babu: Let me hear.

Nilkamal, taking out the violin, perceived it to be broken in four or five places. His whole wealth was in his violin; at sight of its broken condition he burst into tears. The Babu asked what was the matter. For sole answer Nilkamal placed the broken violin at the feet of the Babu, who was much grieved and said, "Do not weep; I will buy a violin for you."

Nil: You may give me one, but there will never be another like this.

Babu: Go with me to the shop, and select the one you like best.

Nilkamal was consoled and wiped his eyes. When he had supped he lay down to sleep in the Babu's house.

All the wealth that Bidhubhusan had possessed had been in his purse. His trouble when the purse was stolen was inexpressible, and he was yet more overcome at seeing Nilkamal pursued by such a crowd of people. He began to think he had done a stupid thing in coming alone to this strange place. He sat on the banks of the stream, thinking over his troubles, overcome by hunger and weariness. As he sat he again saw his new acquaintance, the priest, who was once more out on a hunting expedition. Bidhubhusan

asked where he could get a little food. The priest replied, "There is no difficulty about that; come with me, and I will give you some of the offerings." Bidhu, accompanying the priest, received a portion of the food offered to Kali, and, it being night, he was permitted to sleep in a corner of the dancing hall of the temple. In this manner he passed some time, sitting speechless in a corner of the temple, occasionally moving about among the crowd, but holding intercourse with no one, eating of the offerings from the altar, and sleeping at night in the dancing hall.

(To be continued).

THE BRISTOL INDUSTRIAL SCHOOL.

The *Western Daily Press* contains an interesting account of the origin and work of this school. It was founded in the year 1859 by the indefatigable exertions of the late Miss Mary Carpenter, and was one of the first schools certified under the Industrial Schools' Act. The school is intended to practically illustrate the principle that "Prevention is better than cure" by removing young boys whose surroundings are such that they would probably become criminals from the temptations which beset them; and by teaching them that honest work is the proper means of livelihood; to which end they are trained in habits of industry and instructed in the rudiments of various trades.

For three years Miss Carpenter managed the school unaided, after which an influential Committee was formed, with Miss Carpenter as Corresponding Secretary. The general system of the school was, as far as possible under the circumstances, that of a family, of which the master and matron were the heads. In all respects the welfare of the boys and their industrial development, physical, intellectual and spiritual, were to be made the primary objects, and care of them was not to be limited to the period of their detention in school, but should extend to their entrance in life, that is to say, they were, on leaving the

institution, to be placed, whenever possible, in a suitable situation, and supervision was still to be exercised over them, and help given occasionally when needed.

The school premises are admirably adapted for the purpose, and have received from time to time important additions through the liberality of Miss Carpenter, Mr. Mark Whitwill and other friends. The house is a very old and interesting one, and contains some fine woodwork, which is worthy the attention of archæologists. It is a commodious building, commanding excellent views of the city and neighbourhood, and the gardens and play-grounds at the back are spacious and cheerily and healthily situated. The dormitories are roomy and well arranged, and throughout the institution there are traces of good management and careful supervision. The garden at the back is in an excellent state of cultivation, and is well worthy of inspection, if only to see the remarkable growth of vegetables. In this work the sewage of the house is utilised, and evidently with very satisfactory results. There are at present about eighty inmates, and these are trained in industrial pursuits as well as scholastic work. The industrial work comprises gardening, tailoring and shoemaking, washing and mending clothes, baking bread, and firewood cutting. The clothes and shoes are made for the use of the inmates only, but on an average a profit of about £200 a year is made on the industrial occupations. The school routine is as follows:—Six o'clock in the morning, rise and prepare for school; 6.30, school instruction for all; 7.45, morning prayers and singing; 8, breakfast and play; 8.35, gymnastics and drill; 9 till 10.30, industrial work for all; 10.30 to 12.45, school instruction for junior boys and industrial work for senior boys; 1 till 2, dinner and play; 2 to 5, industrial work; 5 to 6, tea and play; 6 to 8, school instruction for all; 8, evening prayers and retire to rest. There is no work after one on Saturdays, the afternoon being occupied by a country walk. On Sunday mornings the boys attend service at St. Michael's Church, and the afternoon is occupied with reading and recreation. After that there is Biblical instruction, singing, &c. One great object of the industrial training is to make each boy a handy boy, so that when thrown on his own resources he

can earn an honest livelihood, and help both himself and others. Each boy goes through every industrial class in rotation, and though of course some boys show special aptitudes and inaptitudes for certain work, every boy has, on leaving the school, a general notion of all these things, and those who have emigrated or gone to sea specially feel the advantage of the varied training. The scholastic training does not occupy more than three to four hours daily. The assistant master has the chief charge of this, aided by a system of mutual instruction among the boys. Several of the elder lads have been in the habit of successfully competing in examination with lads from other schools in Bristol for scholarships yearly offered by trustees of one of the Bristol charities. Each boy receives a small allowance of pocket money as a reward for work done, which accumulates in the master's hands, and of which he is taught to keep an account. Every boy on entering the school is expected to begin with a new character—he must, as much as possible, forget the evil of his past life, and on no account ever converse with his companions respecting any of the circumstances attending it. All irreverent use of God's name, low and vulgar language, slang words and nick-names are absolutely forbidden; order, neatness and cleanliness are especially to be attended to, and diligence and activity in the work appointed are expected from all. The system adopted at the school, and the manner in which it is carried out, have at various times elicited warm commendations from visitors, not only from our own country, but from different parts of the world. The visitors have included the celebrated Parsee judge, Manockjee Cursetjee, of Bombay, and the impression made upon his mind may be gathered from the following entry:—"Here is a noble institution, noble in its conception, noble in its object, and noble in its effect. Those who have conceived it, designed it, carried out its object, and watched its effect by God's blessing, deserve commendation. Let their inward satisfation be their own reward, next to pleasing their Maker, the master, the conceiver, the designer, and helper of and in all and everything. May His name ever be blessed."

Miss Carpenter lived to take an active interest in the school, in common with other philanthropic works which she had

initiated, until the 15th June, 1877. Two days before her death she was present at the usual monthly meeting of the Committee.

The report for last year furnishes the following statistics as to the number of inmates and discharges:—On the 31st Dec., 1881, there were under detention in the school 80, on license 15. The number admitted in 1880 was 20, making the total number for that year 115. The discharges in 1882 numbered 17, of whom 7 emigrated, 8 returned to friends, and 2 were placed in service; and on 31st December, 1882, 84 were under detention in school, and 14 ditto on license. The total number of boys sent to the school under magistrates' orders from the time when it was certified, in 1859, till December 31st, 1882, was 431, and the number discharged during the same period was 333. During the three years 1879, 1880 and 1881, there were 46 discharges, and of these 43 were known to be doing well. One had been convicted of crime, and two were unknown. Of the discharged, 2 had gone to employment or service, 19 returned to friends, 21 emigrated, and 3 sent to sea. The general results of the boys now living are summarised as follows:—Known to be doing well, 93.48 per cent.; unknown, 4.35 per cent.; and convicted of crime, 2.17 per cent.

Gratifying instances have been furnished of boys who have left the school having turned out well in after life, and the report furnished by Mr. Mark Whitwill of his visit to some of the former inmates who had gone to America is very interesting. Mr. Whitwill mentioned the case of a young man who is now farming 160 acres of land in Montreal, and has several boys from the Park Row Industrial School working on his farm. The result of Mr. Whitwill's inquiries were most encouraging, and led the Committee very earnestly to wish that they could extend this branch of their work; but the finances of the school, unless supplemented by voluntary contributions, will not permit of such extension. Mr. Whitwill's report was concluded as follows:—"What I saw and heard only confirmed the opinion I formed in 1879, that the best way in which to help poor lads who are industrious and desirous of getting on, but whose associations if they remained in England would tend

to keep them down, is to send them out to the country districts of either the Dominion of Canada or of the United States, where there are plenty of homes waiting for them, where temptations are very few, where the people, as a rule, are strictly sober and industrious, and where the English boys are taken into the house to live with the farmers and treated in all respects as though they were the farmer's own sons." A boy who was "picked up" by Mr. Langabeer in Maryleport Street, and trained in the school, has become the captain of a ship, and another former inmate is a captain in the Salvation Army. Enough has been written to prove the efficiency with which the work of the institution is carried out under Mr. Langabeer's superintendence, and it only remains to be said that the premises throughout present a clean and orderly appearance, and that a walk through the institution can hardly fail to prove both interesting and instructive to the visitor.

INDIAN INTELLIGENCE.

In addition to the list of subscriptions to the Ripon Scholarship Fund, founded by the National Mahommedan Association, published last month, further subscriptions have been received amounting to Rs. 4,410. The two principal donors are Prince Mahomed Furrokh Shah and Hajee Noor Mahomed, who have given Rs. 1,000 each.

The anniversary of Patcheapah's Educational Institutions, Madras, was held on August 18th, under the presidency of Raja Sir T. Madava Row, K.C.S.I. We shall give the Raja's valuable address next month.

We are glad to learn from the *Indian Spectator* that a Female Training College is to be established in Kattywar, to which the principal States have contributed Rs. 5,000 each.

Miss Ellen d'Abreu, one of the two lady students from Bengal at the Madras Medical College, has passed the Preliminary Scientific Examination of the University of Madras.

An Oriental Philharmonic Society has been established at Madras, the inaugural meeting of which was held on August 18th,

in Patcheappah's Hall, the Chief Justice, Sir Charles A. Turner, in the Chair. The Society is in connection with the Poona Institute for the same object, called the Poona Gayau Samaj. A Paper was read on the occasion by M. Balwant Trimback, of Poona. We shall refer to the meeting further next month.

The *Hindu*, a well-known Madras newspaper, is to be issued three times a week instead of weekly.

PERSONAL INTELLIGENCE.

Mr. N. P. Sinha, M.R.C.P. (London), M.R.C.S., and L.M.S. (Calcutta), has been appointed a Resident Clinical Assistant in the Hospital for Consumption and Diseases of the Chest at Brompton, London.

In the late Examinations at the Royal Agricultural College, Cirencester, Mr. Syed Mohammad Hossain, in Class II., stood first and obtained Certificates of Honour in the following subjects:—Agriculture, Zoology, Physics, Veterinary and Surveying. He also stood first in Practical Chemistry.

Pandit Shyâmaji Krishnavarmâ was selected by the Secretary of State to be the delegate for India at the Oriental Congress at Leyden. His brother, Mr. Ramdas Chubildas, has also attended the Congress. The Pandit had the honour of reading an important communication prepared by Professor Monier Williams on the application of the Roman alphabet to Indian languages, the Professor being unavoidably prevented from attending the Congress.

Arrivals.—Mr. Jamsetjee Framjee, medical graduate, and Mr. N. Framjee, merchant, both from Bombay.

Departures.—Mr. Otool Churn Mullick, M.A., B.L. (Calcutta), Barrister-at-Law, Mrs. Mullick and three sons.

We beg to acknowledge The Report on Public Instruction in the Madras Presidency for 1881—1882.

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MEDICAL WOMEN FOR INDIA.

WE shall give next month a report of the Meeting of the National Indian Association, on the above subject, held at 1 Adam Street, Adelphi, on Monday, October 29th, when Surgeon General W. G. Hunter, M.D., took the chair, and the names of Dr. Frances Hoggan, Mrs. Garrett Anderson, M.D., Mr. Kittredge, of Bombay, Miss Beilby, and others interested in the movement, were among those expected to address the meeting.

At another Meeting, on the 30th November, to the advertisement of which we call the attention of our readers, a Paper on Medical Women for India will be read by Dr. Frances Hoggan, and Surgeon-General E. Balfour will preside.

MEDICAL EDUCATION OF NATIVE WOMEN IN INDIA.

In the February number of this *Journal* I dwelt upon the great advantage to the community (and probably to themselves) of skilled and suitable European ladies settling as medical practitioners in India. During the past few months

the scheme, initiated by Mr. Kittredge and several native gentlemen in Bombay, of establishing well-qualified lady doctors in that Presidency town for a term of years, guaranteeing to them an income with a passage there and back, and outfit, has, so far, succeeded admirably. Under the auspices of an influential Committee subscriptions have flowed in freely. A lakh of rupees for building a hospital for women and children has been offered by a liberal Parsee gentleman. Mr. Kittredge has come to England to confer with those interested in the movement, and to make it better known. A willingness to co-operate has been manifested at some of the chief centres of education in England and India, and our sympathising Queen herself has bid the cause "God speed!" Miss Mary Edith Pechey, M.D., authoress of a useful work on "Egypt as a winter residence for invalids," and formerly house-surgeon at a hospital for women in Birmingham, has abandoned her bright prospects in this country, and goes to occupy the senior post in Bombay in connection with Mr. Kittredge's scheme. Mrs. Scharlieb, a student at the Medical College in the so-called benighted Presidency (in this instance more enlightened and liberal than her *lucus à non lucendo* sister), having completed her medical education in England, has returned laden with University honours to practise in Madras; and the Lieutenant-Governor, Mr. Rivers Thompson, has thrown open the doors of the Medical College in Calcutta to the native women of Bengal. And, so, in the three Presidencies of our Eastern Empire, as well as at home, the tide, in favour of European medical ladies settling in India and of native women being medically educated there, may be said, after some thirty years of effort and discouragement, to have fairly set in.

In the article referred to I have spoken of the prospects of the lady doctors: and, now, I would say a few words on

the creation of a body of medical native women who, taking the place of the superstitious and ignorant *daees*,—the cause of the high death-rate in childbirth in India,—shall be distributed over the country as village practitioners; for this is, in truth, the position occupied by these *daees*, who are the medical advisers, generally, in the zenanas; and they know less, perhaps, of medicine than of midwifery. They who do not see the necessity for sending skilled medical ladies to India, unanimously agree that really efficient midwives for the zenanas are amongst the most pressing needs of the country. The native medical men of India will have nothing to do with obstetrics, which they do not always learn; therefore, the women lose but little by their exclusion from the female apartments. It may be well to consider the subject under two heads. (1) What is the state of medical and surgical knowledge in India, *now?* (2) How can we best create a community of female general practitioners upon the Western model?

(1) Native medicine and surgery are primitive and simple enough. There are two distinct races of medical practitioners —Mahometans and Hindoos. The former, called hukeems, follow the Yunani, or Greek school, of medicine; and use as text-books works that were published 1700 years ago; amongst which are sometimes to be found others of a more recent date. The hukeem's pathology is that of Galen, who believed that health depended on an harmonious blending of the four so-called general elements—heat, cold, dryness, and moisture: sickness being due to some disproportion of the humours—blood! phlegm, bile and black bile; which results in a putrefaction. The hukeem is essentially a physician. He will, however, on occasion perform venesection, of which he is not sparing, and other minor operations, if necessary. Some are oculists. They do not, however, extract the lens in

cataract, but only depress it. Being itinerant, they rarely see the ultimate results of their work; and these are not always satisfactory. The hukeem does not use powerful mineral drugs, but prefers remedies from the vegetable kingdom.

The Hindoos have surgeons called jarrahs, and physicians termed baids or koobiraj-es; and specialities are more cultivated amongst them than by the Mahometans. Thus, there are bone setters, cuppers, inoculators, men who apply leeches, lithotomists; and oculists, who are itinerant and couch like their Mussulmen brethren. Lithotomy is practised upon the principle once enunciated by an eminent French surgeon in reply to an admiring English student, who presumed that the surgeon's successful operations depended upon the profundity of his anatomical knowledge. "Ah! non, monsieur," said the operator; "c'nest pas ça, c'est *l'audacité!*" The crude nature of the surgical art may be estimated when we see a cow's horn used for exhausting the air (the mouth being applied to the smaller end) in cupping, the skin being scarified with a kind of lancet. A broken bone is set by enveloping the limb in a mass of potter's clay; sometimes, bamboo splints are used. These bone setters, who are also expected to reduce dislocations, often do a deal of mischief. The Hindoo physicians do not bleed, as a rule; but are fond of using powerful mineral drugs, as mercury, arsenic and sulphur, &c. They are especially attached to mercury, and prescribe corrosive sublimate with a freedom which would astonish the European physician. Cases of profuse salivation are consequently not uncommon. Herbalists also practise medicine (I once saw the greater part of a man's thigh sloughed away from using one of their applications); as do, sometimes, even pundits.

The oldest Hindoo professional work is the *Ayur Veda.* It was a compendium of the medical art, but it is now quite out

of date, the name even of the author not being known; though many attribute to it a divine origin, and maintain that it was transmitted to mortals by Brahma. The works held in most esteem, and which embrace the modern system of Hindoo medicine, are those of Charaka and Susruta, who flourished 900 B.C. There are several other medical books of more or less repute, but all are based upon the writings of Charaka and Susruta. Prescriptions—some treatises even—are in MSS., and are handed down as heirlooms, which are much reverenced in the physician's family. It is believed that the practitioners of the past were superior to those of the present day, who have no medical colleges nor hospitals of their own; nor any practical means of making any progress in the art of healing. Neither hukeems nor baids have any acquaintance with anatomy and physiology; and their pathology is of the most fanciful description. They are very deficient in diagnostic skill, and the drugs which they use—the vegetable portion more particularly—are often inert, partly from being badly prepared and partly from age. Speaking generally, however, the native system of medicine, especially as practised by the Mahometans, is not without a certain merit. It is commonly believed amongst the natives that, whilst European surgery is unrivalled, their own physicians are best for themselves. There is, doubtless, some truth in this, though I believe the reputed excellence of these gentlemen consists mainly in the lessons of abstinence which they inculcate, and in following nature. Where nature requires a pilot their capacity is but doubtful. Many of the bazaar drugs would, if better prepared, be found to possess greater virtues than they do at present. Vast sums of money are expended annually by Government in importing remedies from England, whilst the country abounds in indigenous products which require only skill, labour and patience to develop them. Here is a field of enquiry almost

uncultivated. A knowledge of botany, analytical chemistry, and practical pharmacy would well repay the medical practitioner, male or female, intending to settle in India.

(2) How shall we educate the native women to become physician accoucheurs? Let us first enquire what has been done for the medical education of the men. In the earlier part of the century a medical institution was established in Calcutta for the purpose, more particularly, of educating youths, Mahometan and Hindoo, who, when found qualified after their three years' training, were to be sent, under the title of native doctors, to native regimental hospitals as assistants to the regimental surgeons.* In 1835 Lord William Bentinck, the Governor General of the day, anxious to extend the benefits of European medical and surgical skill to the masses, and stimulated thereto by Dr. H. Goodeve and

* The class is composed chiefly of young Mahometans, the sons of non-commissioned officers in native regiments. In former times these lads—those who were considered sufficiently apt—were taught to be assistants in the hospitals by the regimental surgeons themselves; and excellent subordinates they often became. Assistants to medical officers holding European and other charges are also thus educated; and, when "passed," enter the service as apothecaries and stewards. Formerly, there was a distinct class of these young men in the Medical College, where they attended lectures and the Hospital practise; and where they were systematically trained. Eurasians chiefly availed themselves of this opening for entering the Government service; but the class has been done away with, and the lads are now prepared for their important duties in the haphazard sort of way that I have stated. It is of the utmost consequence that the future apothecary should receive a sound professional education, for he is occasionally sent—sometimes when only a mere boy—in sole medical charge of European detachments. The Eurasian is especially well-fitted for the duties of apothecary or steward; for, as a rule, he is a "total abstainer," is acclimatized, and does his work with care. As much cannot always be said for the European; and yet the former are discouraged from entering this particular sphere of Government service because (as I understand it) the soldiers prefer men of their own colour. I very much doubt the existence of this preference where the Eurasian is a thoroughly good man; and it is manifestly unjust to the Eurasian body. The Madras apothecary, on the other hand, receives a good education, and is a very superior man.

others, established the Medical College of Calcutta, in which a superior class of young men were to be professionally instructed in English, and afterwards placed as sub-assistant surgeons, now called assistant surgeons, in subordinate charge of dispensaries under the superintendence of the civil medical officers. A site and money for a hospital were given by native gentlemen, and the present lordly structure was built, to become a haven of refuge for the sick and needy, and a valuable means of instruction for the embryo medical practitioners of India. Native youths receive in the Medical College of Calcutta, and within the wards of the adjoining hospital, a professional education equal to any in the world. Similar institutions have been established in Madras and Bombay, and through their several alumni it was hoped that the masses of India would enjoy the inestimable blessings of European medicine. The theory was good, but, owing to its own short-sighted policy, the benevolent expectations of the Government have not—in Bengal at any rate—been fulfilled to the anticipated extent. In the course of years the young men have become dissatisfied with their position as compared with that of their contemporaries, who, entering the service of Government in other departments, receive higher pay and have better prospects. Consequently, whenever their means, &c., will admit of it, they come to England; and, obtaining English and Scotch diplomas or degrees, return to India in view to either settling in private practise, or to obtaining appointments under Government somewhat higher than the charge of a dispensary. This is all very well, and those who can afford to pay for it receive superior professional treatment; but the dispensaries to which the *poor* come, and through which *and the highly educated young native surgeons* attached to them it was expected that the country would be largely benefited, are in many cases officered by men of an inferior,

yet self-sufficient, stamp, who probably are unable to use the surgical instruments with which they are intrusted.* There are, of course, brilliant exceptions to the above, and some sub-assistant surgeons, doing excellent service at the dispensaries under their charge, and disseminating amongst the people the full blessings of these institutions, have been subsequently appointed as teachers in Government colleges and schools, and so enjoyed the most favourable opportunities for private practise. But, speaking generally, the dispensary system in Bengal has not been a uniform success.

On the establishment of the Medical College the class for regimental hospital assistants was transferred to it from the medical institution before spoken of, their teachers being some of the eminent sub-assistant surgeons to whom reference has just been made. The best of these hospital assistants, on arriving at a higher grade in their own department, are nominated to the subordinate charge of dispensaries,† partly because they (the hospital assistants) are cheaper, and partly as an inducement to others to behave well and learn English. But their education, which has been in the vernacular, has not fitted them for these charges; and, even if they were fit, there are positively no books to enable them to keep up their knowledge, their acquaintance with English being, as a rule, far too slight for anything beyond preparing the reports in that language.

* I acted, for the six years before I retired in 1875, as Deputy Surgeon General in three separate circles of superintendence, and annually inspected nearly every dispensary in my sphere. I can therefore vouch for what I have written. I have also recently inspected the Bengal Dispensary Reports published since the above date, and find the same remarks made by successive inspecting officers. I am speaking especially of Bengal proper. The hospital assistants in Bombay are, I believe, a superior class, and, as a body, better fitted for independent posts. They are instructed in English.

† Branch dispensaries are frequently situated in remote localities, when the subordinate charge becomes practically independent.

In view to providing assistants to civil surgeons in medical charge of jails, another class has been established at the Medical College, known as the *Bengalee Class.* The students are mostly Bengalees, and they, too, are taught in the vernacular. They have displayed a remarkable aptitude for acquiring professional knowledge, and in them the Medical College has proved a great and unexpected success;* for many of the young men, after obtaining their diplomas, settle down to private practise in their own villages: and, thus, two important objects are fulfilled — the masses are skilfully treated, and the women, *being Bengalees,* would have no hesitation in consulting the man doctor; for it is not so much on the score of sex that male medical aid is objected to, as on that of religion and caste.

What has been brought about for Bengal we must now endeavour to effect for the zenanas of India generally. In such mixed communities as those which inhabit the country it would be impossible to provide native medical *men* who, on the score of religion and caste, shall be acceptable to all. We must therefore educate the women. A beginning in this direction has already been made, notably at Bareilly, Umbala, &c. The native midwives have been encouraged to come to the dispensaries, and there learn something of midwifery under the superintendence of the civil surgeon. But these women are also consulted as general practitioners. We must therefore go a step further and educate accordingly. Now,† the *daee* is generally very ignorant, professionally and otherwise, and she is of low caste; her aptitude, moreover, for learning is not always encouraging. The question therefore arises, "Shall

* These students are now (the class having become very large) instructed in the Campbell Medical School, and give great satisfaction to their examiners.

† The authorities of the Medical School at Lahore have recently arranged to give instruction to the regular *daees* in the elements of Medicine and Surgery.

we make use of the indigenous nucleus, unpromising as it is, and develop it? or shall we only train apter pupils, from *any* source, who may be ready to come?" I unhesitatingly advocate the development of the *daee* element, for I believe that we shall thus be more likely to secure the introduction of European skill into the zenanas without fear of opposition. And, if taken in hand early enough, the *daee* class will probably be found as capable and apt as we could wish. As the Lieutenant-Governor of Bengal has very wisely decided that female students in the Medical College must, like those of the opposite sex, show evidence of having had a good general education, so would I strongly recommend that the girls, whom it is intended to educate as physician accoucheurs, should first go to a school for a term of years, and *then* undergo their special training at the dispensaries. The tone of the profession would thus be raised, and the native public would learn better to appreciate its practitioners. Mr. Woodrow, when Officiating Director of Public Instruction, told me a good story, showing how much the Bengalee appreciates the pecuniary advantages of an English education. Two peasants were conversing on the subject of a matrimonial alliance. "No," said one, "I shall not give my Luchmee to your son, who has only been to the village school and is ignorant of English; whereas the son of Gopal has had his schooling in Calcutta; and, as he does know English, can get from Rs. 100 to Rs. 150 a month in an office. I shall marry my daughter to him." By all means encourage native ladies of all classes to receive the higher education at our colleges and central medical schools. These will eventually settle down and do good service in their own particular sphere. But, for the poor of the country and for those in remote districts, develop the native *daee*. Small lying-in hospitals, such as already exist in some places, might be attached to the dispensaries

and be made schools of instruction for the diseases of women and children. At present there are not a sufficient number of medical women in India to be nominated to this branch of the dispensary work, which must therefore be undertaken by the civil surgeon; but when the paucity no longer exists, these are the appointments for which they would be well fitted, though the nominees should be carefully selected; and amongst other qualifications, they must have a good knowledge of the vernacular. Manuals in the *lingua franca* of India—Hindustani—are essential desiderata, and the more original—the more they are adapted to the disorders of the country—the better. *Mere translations* of European works in such subjects as medicine and surgery will not suffice. When he was Lieutenant-Governor of the N.W.P., Sir W. Muir offered a prize of Rs. 1,000 for the best literary treatise in English, and a valuable essay was the result. Similar inducements might be held out to qualified persons to write *professional* treatises; or someone might be *selected* for the purpose. It is not, perhaps, to be expected that the Government would incur *much* expense in the matter—at any rate not until it has been abundantly proved that skilled female practitioners are decidedly appreciated in the zenanas. Government has always been ready to furnish and pay the medical officer in charge of a dispensary, provided the people would supply the building. This has been the test which might be applied with regard to the lying-in hospitals. But it would be well if native gentlemen could be induced to adopt the Russian system, under which a female serf was selected and sent to a medical school to be trained for the duties of a midwife in her own district, though the Russian plan of curtailing a year of the woman's studies is not to be commended. In India the native gentlemen might defray the entire cost of their *protegée's* education.

In a brief paper like the present I can only give a mere outline of the proposed scheme. If approved of and adopted, the details can be readily filled in hereafter. There are many, doubtless, (though I venture to say they will only be found amongst those—even residents of India—who are not well acquainted with the subject), who see no necessity for making any effort to absorb the *daees*. But, independently of the probable opposition that such a negative step would engender —and this amongst a superstitious and credulous people is no light matter,—it would hardly be generous. In introducing our Western systems we can, I venture to think, only hope to succeed by manipulating the indigenous element. The surest way, in my opinion, to give a check to the present movement, and to cause disappointment, would be to send out from home, or obtain elsewhere, as has been gravely proposed, a definite number of qualified midwives and distribute them over the country. We must begin from the beginning and have patience. We wish to do more than leave countless millions of the proverbial broken bottles as evidences of our sojourn in India. We wish to leave a firmly rooted, ever spreading, banyan-like tree of useful knowledge in a soil hitherto, not only fallow and unproductive but, covered with a jungle-growth of dangerous ignorance and superstition.

C. R. FRANCIS
(Formerly Principal of the Medical College, Calcutta).

PROFESSOR MAX MÜLLER ON RAM MOHUN ROY.

On the 27th of September, the fiftieth anniversary of the death at Bristol of Raja Râm Mohun Roy, Professor Max Müller delivered an address on that great reformer in the lecture hall of the Clifton Museum. The Rev. Canon Percival presided, and opened the proceedings by referring

to the well-known reputation of the lecturer, which rendered an introduction on the occasion unnecessary. To no educated audience either in England, France, Germany or the United States—indeed he might almost say any other civilised State —did Professor Max Müller need to be introduced. The Chairman referred then to the subject of the lecture, remarking that it must often have occurred to many present how sad it was to think of the number of great men of the world who had died apparently alone, and with all the circumstances of failure around them. Among these pathetic instances was that of the Rajá Râm Mohun Roy. If any prevision was granted him to think of the kind of meeting to be held there fifty years after his death, it must have been a source of pleasure to him in his last moments.

Professor Max Müller began his address with a statement of the bare facts which connected Râm Mohun Roy with the city of Bristol. He arrived in England early in the year 1831; he spent nearly a year and a half in London and Paris, and in the beginning of September, 1833, came to Bristol to pay a visit to Dr. Carpenter and his friends. He died the 27th of September, and was buried on the 18th of October at Stapleton Grove. In 1843 his remains were removed to the cemetery of Arno's Vale, where a monument was erected to the Raja by his friend and follower, Dvarkanath Tagore. The inscription on that monument was as follows:—"Beneath this stone rest the remains of Raja Râm Mohun Roy, a conscientious and steadfast believer in the unity of the Godhead; he consecrated his life with entire devotion to the worship of the Divine Spirit alone. To great natural talents he united a thorough mastery of many languages, and early distinguished himself as one of the greatest scholars of his day. His universal labours to promote the social, moral and physical condition of the people of India, his earnest endeavours to

suppress idolatry and the rite of Suttee, and his constant zealous advocacy of whatever tended to advance the glory of God and the welfare of man, live in the grateful remembrance of his countrymen. This tablet records the sorrow and pride with which his memory is cherished by his descendants. He was born in Radhânagore, in Bengal, in 1774, and died at Bristol, September 27th, 1833."

In interpreting these facts Professor Max Müller first endeavoured to explain the historical antecedents of the Raja's journey to England. He showed that in language and religion Râm Mohun Roy was an Aryan—that his ancestors and our own had once spoken the same speech and worshipped the same gods before they separated into two branches —the North-Western and South-Eastern—and that in Râm Mohun Roy they might recognise the best representative of the South-Eastern branch returning north, and completing once more the world-wide circle through which henceforth, like an electric current, Oriental thought could reach the west, and western thought return to the east.

Then followed a sketch of the Raja's life, chiefly taken from autobiographical notices and letters from or to the Raja. Râm Mohun Roy was born in 1774. When sixteen years of age he was banished from his father's house on account of his heterodox opinions. After spending six years travelling through many parts of India, and even beyond its frontier to Thibet, he returned to his father's house about 1796. After some years, however, his continued opposition to every form of idolatry and his determined advocacy of several social reforms, such as the abolition of the burning of widows, produced a new breach between him and his family. His father died in 1804, and Râm Mohun Roy became still more outspoken in his heretical opinions. He entered the service of the East India Company, and acted for a number of years as

a dewan to a Mr. Digby. When he had gained an independent fortune he retired from the service and settled at Calcutta. This was in 1814, and from that time his house became the centre of the social and religious reformers of the time. The number of his followers grew from year to year, and in 1830 he founded a prayer-hall in Calcutta, where the members of the Brâhma-Samâj have ever since performed their religious services. From that year dates the history of the Brâhma-Samâj in its various branches. In the same year, 1830, Râm Mohun Roy sailed for England, and after spending nearly a year and a half in London he went to Bristol to confer with Dr. Carpenter and some other distinguished theologians who were to meet him, and died there on the 27th of September.

The learned Professor then proceeded to examine some of the statements of the older biographers of the Raja, and showed that several of them were untrustworthy, expressing a hope that they would soon have a more critical biography from the pen of Miss Collet. The scholarship of the Raja seemed to have been creditable, but his chief work in life was that of a religious reformer. He thought that the old religion of the Brahmins was pure monotheism, and that all that was really required was to throw off the later corruptions of that religion and to return to its original form as preserved in the Veda. The Veda was, according to Râm Mohun Roy, infallible, and had as much right to claim the authority of divine revelation as any one of the sacred books of the East. He was not, however, accurately acquainted with the Veda, except with its modern portions, the Upanishads, and even these, as they knew, contained many passages which taught by no means that pure monotheism which Râm Mohun Roy preached as the foundation of his own religion. The leading idea which took possession of the Raja's mind was that all the great religions of the world were monotheistic,

and that the God worshipped by the ancient Hindus was really the same as the God of the Old Testament, the God of the New Testament, the God of the Koran. He studied Hebrew and Greek in order to be able to form an independent judgment of the Jewish and Christian religions, and in 1830 he opened a house of prayer in which members of all religions might meet if only they discarded all idolatrous notions and professed their belief in one God.

This was the foundation of the Brâhma-Samâj, a movement which had been continued ever since, and which to the present day was supported by the best minds in India. The lecturer then gave a short account of the later history of the movement initiated by Râm Mohun Roy and carried on by Debendranâth Tagore and Keshub Chunder Sen, and he represented their differences of opinion not as schisms but as later ramifications of the seed sown by Râm Mohun Roy. Finally, in answer to some critics who denied to Râm Mohun Roy the title to rank as a great man, the lecturer showed that his true greatness consisted in unselfishness, honesty and boldness—that nothing required greater honesty than to doubt and to surrender the religion of our childhood, and nothing greater boldness than to face the reproaches of our best friends, nothing greater unselfishness than to risk, as Râm Mohun Roy did, his social position, his paternal property and his caste for the sake of convictions which many held but few confessed. "The world," he said, "may be richer in good and great men than we suppose, but why should we grudge them their greatness and their fame? Go into a great library if you wish to know the value of the immortality of a name. Go into Westminster Abbey if you wish to know the value of a monument. True immortality is the immortality of the work done by man, which nothing can make undone, which lives, works on, grows on for ever. It does good to ourselves

to remember and honour the names of our ancestors and benefactors, but to them, depend upon it, the highest reward is not the hope of fame, but their faith in themselves, their faith in their work, their faith that nothing good can ever entirely perish, and that right and reason must in the end prevail."

At the conclusion of the lecture a cordial vote of thanks was given to the learned Professor.

SIR MADAVA ROW'S ADDRESS ON EDUCATION.

The Anniversary of Patcheapah's Charities, Madras, was held August 13, and Raja Sir T. Madava Row, K.C.S.I., presided on the occasion. The proceedings were opened by some remarks from the President, Mr. Somasundrum Chettiar Avergal, in reference to the death of Mr. John Bruce Norton, the news of which had just been received. The Secretary then read the Report, and the prizes were distributed; after which Raja Sir T. Madava Row delivered the following address, amid much applause from the large audience.

Explaining that he had tried to decline the urgent request of the President that he should give an address at the Anniversary of Patcheapah's Charities, but had yielded to his importunity, Sir Madava began with some observations on the Report which had been read, as follows:—

The Reports which have just been read speak for themselves. They give the salient facts in a short compass; and there is little matter for any special comment. The financial statement appears satisfactory. This is an important criterion of good management. There was a balance in hand of nearly Rs. 80,000; and in what shape this balance was held, how much in cash, how much in notes, and so forth, and in what way safeguarded,—these particulars are

found in the appendix of the Report. I observe that the Trustees get the money accounts audited by experts. This is a proper course to maintain.—The results of the University Examinations constitute a fair, though not an infallible, test of the efficiency of a school. If, in any year, and in any respect, these results are unsatisfactory, the Trustees do well to demand explanations, and to subject the explanations to close scrutiny. The remarks and suggestions which the Government Inspectors make from time to time, receive, no doubt, the best attention possible from all concerned. The grants-in-aid accorded by Government will, let us hope, be more liberal hereafter. I am quite sure that Government feel a sincere interest in these purely native institutions. What we want is that the pecuniary aid should be commensurate with that interest. The Trustees have recorded "their warm acknowledgments of the great zeal and ability with which the Principal, Mr. Cruickshank, has conducted his important duties;" and the labours of the other teachers are also favourably noticed. It is needless to observe how very largely the success of these educational institutions depends on the thoroughly conscientious manner in which the teaching agency performs its sacred functions. Let every teacher, from the top to the bottom, constantly keep in sight the best examples of his profession, and strive to come up to them. On the whole, the schools appear to be doing work fairly. And it is a noteworthy fact that the good done by them is more than local, for the pupils come from nearly all parts of the Presidency. The public owe their best thanks to the President and Trustees for gratuitously devoting so much of their time and attention to the administration of the important trust in their hands.

The President has already alluded to the sad loss we have sustained in the death of Mr. Norton. He spoke feelingly about it, and at the very outset, because the melancholy topic was naturally uppermost in his mind. This place, this occasion, and this audience must always forcibly recall the name of one who was, for years, closely connected with this institution as its patron, and closely connected with this community as its benefactor. With unfeeling rapidity and abruptness has the telegraph brought us the sad intelligence of his death in England. Who in this large assembly—who in this large community—is not familiar with the

honoured name of John Bruce Norton? Who is there with philosophy frigid enough to regard this loss with indifference? Whatever may have been sometimes said to the contrary by occasional ill will, or by excusable ignorance, gratitude for disinterested benefits is a prominent characteristic of the native heart. John Bruce Norton cannot be forgotten. He will live in the grateful memory of this community much longer than his form will be borne by the canvas which adorns these walls. I knew Mr. Norton in the plenitude of his ability, of his energy, and of his benevolence. A European, and therefore an alien, though he was, he sincerely loved the natives of the land. His was not a barren feeling occasionally paraded for merely conventional purposes. It operated steadily—it operated incessantly—it bore substantial fruits. It was the offspring of a large heart and of a deep conviction. In the very hall in which we are now assembled, he said of himself and of his European fellowmen, "We must drop the habit of regarding ourselves as mere exiles, whose first object should be to escape from a disagreeable climate, with the greatest possible amount of the people's money in the shortest possible time. We must look upon the land as that of our adoption; and each of us, according to his means and opportunities, must help on the welfare of the natives in that station of life to which it has pleased God to call him." Keeping this, his own high ideal, constantly before him, he worked on, honestly, vigorously, and, as we all know, with remarkable success. He took a warm interest in the cause of native education. He took a prominent share in settling the broad lines which State education should not fall on. He earnestly pleaded for the enlightenment of the people as the fundamental condition of the advancement of their welfare. This was not all. He freely met the educated natives of the day, afforded them generous sympathy and useful advice, and, in not a few instances, he exercised his personal influence to enable them to start or get on in life. I am glad I have this public opportunity of acknowledging the large debt of gratitude which I myself owe to Mr. Norton in these respects. Many friends here will still remember the highly encouraging words which often fell from him in this very hall regarding my career in Travancore. Words coming from such a man, addressed so publicly, and often in the presence of the

ruling authorities, carried to me near Cape Comorin a solace and a strength which it is difficult for me to enable you fully to realise. His indefatigable exertions extended over the whole area of native interests. He was an ardent advocate of native interests and native advancement in the most comprehensive sense. He spoke, he wrote, he acted in their behalf so earnestly, so disinterestedly, and so constantly that he succeeded in no small measure in elevating the ideal of Government itself in regard to its duties to its subjects. His favourite maxim was (to quote his own words), "India must be governed *for* India, *in* India, and, in the main, *by* India." It is the loss of such a man that we now deeply deplore. It is a loss which, as the President has said, cannot but cast a shadow on the proceedings of this day.

As we must not permit ourselves to dwell too long on the sad and irreparable event, let us now turn to pleasanter topics. My memory easily and vividly recalls the period when Mr. George Norton, Mr. John Bruce Norton, Sreenivassa Pillay, Hyder Jung Bahadur and Lutchminarasu Chettiar were conspicuous figures. When, on the eve of my leaving for Travancore, I called on Mr. George Norton to take leave of him, he affectionately placed his hand on my head and gave me his blessing. He had always taken a great interest in me, and was chiefly instrumental in my obtaining a footing in the Travancore service. As for Mr. John Bruce Norton, I have just told you how he encouraged and strengthened me in my career in that native state. Hyder Jung was also one of the Governors of the Madras University, and gladdened me with an occasional present of books while I was yet a student at school. Lutchminarasu Chettiar was the great patriot of the day, and made immense sacrifices for the good of the country. But among these native gentlemen I remember Sreenivasa Pillay the best, because he used not only to give me books, but to favour me with an occasional kiss! The kiss was, no doubt, given with true educational affection. But I rather disliked the masculine compliment, for it entailed the friction of an unusually luxuriant moustache! All those prominent figures of the period are gone—gone for ever. I have referred to them here, chiefly to identify the period I have in view. From that period education has made great progress in Madras, and, indeed, in all parts of India. The

results are generally striking and gratifying in a high degree. Numbers of fairly educated natives are met with, employed in various pursuits, usefully and honourably. We see excellent specimens of them as Government servants, as court pleaders, as doctors, as engineers, as merchants, and as general members of society, such as would do credit to any nation. The progress of education has decidedly raised the moral tone of the community. It has created an intelligent native public opinion. It has brought into existence a number of reformers in the various departments of native life, who are striving to improve the existing state of things in various respects. From what has been thus far proved, it may be legitimately inferred that the native intellect is capable of indefinite development under favourable circumstances. We need not be oppressed with any suspicion that nature has constituted us a race appreciably inferior to any on the face of the earth. Our intellectual capabilities being such, all will depend on the way in which they are developed. Nor is this diffusion of education confined to British India. It is a matter of the greatest congratulation that education has already considerably penetrated important native states, and will more and more penetrate all of them. Instances may be pointed out of native states which cheerfully maintain costly and well managed colleges. And an additional feature of great interest and auspicious significance is, that there are examples of native princes themselves being well educated men. You know that I am naturally a warm friend and well-wisher of the native states, I ardently desire that they should exist in perpetuity, as so many sources of usefulness, of strength, and of honour to the British Government. If they are to exist as such—if they are to exist at all for any long period—their rulers should cease to be ignorant despots, and their subjects should cease to be ignorant men. Indeed, education is even more necessary to a Native State than to a British Indian province, inasmuch as the highest functions of Government in native states are performed by natives, whereas British Indian provinces have the benefit of European supervision. The expansion of education, which has already thus taken place, though as yet falling much short of the requirements of the vast population, has already done an amount of solid good which it is difficult to estimate.

But one circumstance should be noted here, and again and again. The vast amount of good which has thus been effected is due to high education, and nearly to high education only. Elementary education, I do not deny, has important uses of its own. But mere elementary education cannot supply power enough to overcome the inertia of ages—cannot supply power enough to break through the barriers placed on the path of progress by ignorance, by prejudice, and by superstition. For this purpose a certain amount of power is required. Knowledge being power, we must impart knowledge to that degree which yields no less than the power required for the purpose. It is therefore to be earnestly hoped that nothing will be done to retard high education even on the plea of accelerating elementary education. I cannot let this opportunity pass without offering a few remarks regarding a suspicion which has been more or less haunting the minds of our rulers—at least some of them—a suspicion that highly educated natives are prone to become disloyal to the British Government. Having had very intimate intercourse with many highly educated fellow-countrymen,—having had access to their inmost thoughts,—I have no hesitation in avowing my belief thus publicly that that suspicion has no real foundation. On the contrary, I feel sure that, as a rule, highly educated native gentlemen realise and appreciate the blessings of British domination far better than the great mass of the people, whose knowledge is limited to their own personal experience, and who can hardly recall the frightful misgovernment of the past. Of all the people of India, those who have had the benefit of high education are the most interested and most earnest in wishing for the continuance of British rule. They are convinced that British rule is absolutely necessary for the peace, the prosperity, and the future development of India. They are convinced that no other power on earth would govern India so justly, so wisely, and so beneficially. There should be no doubt about these facts. But the educated natives are—for the very reason they are educated—disposed to criticise Government much oftener, and much more, than all the rest of the population. They have learnt a high ideal of Government. They have treasured up the noble principles which great English statesmen themselves have enunciated and advocated. They regard the Queen's Procla-

mation of 1858 as their great charter. 'Whenever, therefore, the action of Government in any of its departments appears to them to fall short of the standard they have thus formed, they are apt to complain, a circumstance which perhaps makes them seem less grateful, less loyal, than the mute millions. Now, criticism, thus arising, ought surely to be tolerated, if not encouraged. The object of such criticism is to improve the existing Government—by no means to overturn it. To make the matter clearer by analogy, let me remind you that many a wife complains of the husband with the object of obtaining better treatment, and certainly without the object of bringing about a divorce! Many a good lady, whether native or European, will, I am sure, corroborate the truth of this homely illustration! I do not overlook the oft-quoted fact that some of the native newspapers are too often unmeasured in their political criticism. It is an evil sincerely to be deplored. In this connection I would invite attention to a few considerations. In the first place, all the violence exhibited is not to be attributed to the highly educated natives. On the contrary, the violence too often proceeds from half-educated men who, unable to find other employment, take to newspaper writing. There is then the effect of occasional bad example set by some organs of Anglo-Indian opinion. Something is also due to youthful folly or indiscretion or immaturity, such as exist in every community. Again, the native writers are necessarily too theoretical, not having had the benefit of sobering experience in the actual management of affairs. Even the frisky and bellowing Indian bull often subsides into a quiet plodding animal under the actual pressure of the yoke! The more the natives are associated in the higher work of administration, the better will they realise and appreciate those many circumstances which compel material modifications of theory in actual practice. On the other hand, Government also should recognise the fact that the progress of education necessitates the gradual elevation of the standard of administration. What satisfied fifty years ago will not satisfy now. This is an important truth; but it is so obvious as to need no demonstration. Again, when the public journals question the justice or wisdom of any action of Government, Government should condescend to afford explanations oftener and more fully than heretofore. Such expla-

nations would, in many cases, clear up matters and obviate dissatisfaction. A good and strong Government ought not to hesitate to take the people into its confidence. In what way Government may offer explanations to the public is a question of detail. Very often, and oftener than heretofore, it may lay on the editor's table such records as contain the necessary explanations. But I would strongly recommend some recognised system of putting questions to Government and of eliciting replies. The time has come for introducing a moderate system of the kind, carefully guarded against abuse and embarrassments. It would have a marvellous effect in keeping public servants on the alert, in enabling Government to vindicate itself in the eyes of the public, and in averting misapprehensions and dissatisfaction on the part of the people. Again, Government might well arrange for the more extensive employment of the educated natives by the heads of its various departments. I speak from positive personal experience when I aver, generally, that an educated native, when he has had some practical training, makes a far more useful and far more trustworthy official than a man of the old school. The educated native works with an intelligent appreciation of reasons and principles—an appreciation without which work cannot be done thoroughly well. The educated native has a character to maintain; he is actuated by good motives. He is therefore trustworthy, a quality so necessary in every post wherein anything more than merely mechanical duties has to be performed. In this connection, I may assure all concerned, that I should not have been able to put the administrations of certain important native states in a fair order, but for the valuable assistance and co-operation of well-educated fellow-countrymen. I acknowledge this with equal gratitude. Let no apprehension be felt by the head of any department that an educated native is more difficult to manage than one of the old school. The educated man is, of course, not given to flattery and blind subservience; but, under fair treatment, he is as amenable to discipline, and as willing to work diligently and cheerfully as any other. The secret of getting him to work to the utmost of his power lies in treating him with the courtesy, the consideration and the sympathy which are due to educated gentlemen. In these circumstances it is obvious that the accession of every educated

native to the public service is calculated to contribute to the elevation of the character and quality of administration in general. Make the best laws; frame the most elaborate rules; issue the most stringent circular orders; they would all be of little use unless ignorance and corruption are eliminated, and intelligence and probity are substituted.

It may not be irrelevant here to say a few words on the subject of social intercourse between the higher classes of Europeans and the educated natives. Every one admits the desirableness of promoting such intercourse, and yet matters in this respect appear to be almost standing still. It has been sometimes said that so long as the natives decline to dine with Europeans such intercourse is hardly possible. I confess I doubt the validity of this argument. Just recollect that the Brahmans do not dine with the Sudras, nor the Sudras with the Mussulmans. There are sects of Brahmans who do not dine with each other; and yet cordial intercourse between them is by no means wanting. It is therefore to be hoped that earnest men on both sides will do something to bring Europeans and natives closer together, because it is one of the best means of creating mutual sympathy—a sympathy which must be of great political value in a country situated as India is.

Now let me turn to the students assembled before us and address them a few words of simple and practical advice. My young friends, while you are eagerly pursuing your studies remember that good health is more essential to happiness than anything else. Let then your studies be prosecuted consistently with good health. Do not overwork your brain. Do not deprive yourselves of sleep. Eat well, sleep well and study well! Do not neglect physical education. Bodily exercise is quite necessary to health, which, I have said, is of inestimable value. In carrying on your studies, work moderately, regularly and uniformly. Do not be idle for some time, and then try to make up for it by over-exerting yourselves. In other words, avoid spasmodic activity. Try to find out things yourselves as much as possible, rather than shirk labour and get others to do what you ought yourselves to do. The exertion involved in doing the thing yourselves improves you and strengthens you, whereas the habit of dependence upon others must weaken you. For instance, if you want to know the meaning

of a word, refer to the dictionary yourselves and get the meaning, rather than ask a friend or teacher for the same. Do not pass over a thing which you do not thoroughly understand. You should grapple with it, and be at it till you thoroughly understand it. It is only in this way you will make sound and solid progress. It is not enough simply to take in knowledge, you should digest and assimilate it. In other words, avoid what is called cramming, cultivate the reasoning and judging powers. These are called into requisition in every career, and almost at every step. They make the main difference in the value of men. Cultivate the habit of giving exclusive attention to any given subject, of concentrating the mind upon it. This habit constitutes the foundation of intellectual excellence. Acquire correct pronunciation. It requires much and constant attention to succeed in this. Acquire a simple and correct style of composition for the ordinary purposes of life. It would be very awkward—indeed discreditable—if an educated man were not able to draw up a decent letter, official or private. Be sure that your handwriting is fairly good. It is a great mistake to suppose that a bad hand denotes a good scholar. Do not leave school before completing your education according to the prescribed plan. You must at least reach some of the higher stages in the educational career. Do not consider that your education has ended when you have left school. What a man learns at school is a very small part of his education. When school education ends, self-education begins, and self-education must go on through life and to the end of it. English being a foreign and difficult language, it is apt to slip away from us unless we take special steps against such a contingency. Make it a rule to read aloud every day some book or periodical, written in the best current English. You should also keep up the habit of speaking and writing in that language. These precautions are all the more imperative if you settle in the Mofussil. Have a settled plan of life. Consider well, consult friends and well-wishers, and decide upon the walk of life you are to enter. Then steadily adhere to it. Frequent and fanciful changes in the plan of life are unfavourable, and sometimes fatal to success. Having settled what business you will undertake in life, strive to learn that business as perfectly as possible. Let much of your reading be directed to this end. Study

both the theory and the practice of your business. Get advice and assistance in this respect from those who have already achieved success in that business. Remember that competition is the great differential characteristic of this age. Keen competition you will meet with everywhere. Unless, therefore, your special education is really good, you will be outstripped in life. Your general education will not save you from failure. I warn you thus early. Depend mainly upon your own merit and honest exertions for advancement in life, rather than upon personal recommendations and personal influence. In every part of your conduct maintain a high character. Never do wrong knowingly or carelessly. Your truthfulness, your trustworthiness, your uprightness in every respect, should be quite above the reach of suspicion. So arrange matters that your business may afford you pleasure. If you do your business with a sense of trouble or pain, you will sooner or later become tired of it. You should feel a lively interest in your work, you should be proud of it. Whatever you do, do it to the best of your power. If you fall short of the perfection you are capable of, you do yourselves injustice—you appear to be inferior to what you really are. A slovenly habit of doing work mars success in life. Maintain uniform good temper. Be courteous and obliging. Judge men and measures charitably. Do not take offence, unless it is gross and deliberately meant. These are among our old national characteristics. Let English education improve, not impair, them. Be good citizens. Do as much good as you can to all around, and scrupulously abstain from evil. Let your lives, as educated men, be examples to others, and reflect credit on the school which has educated you and sent you forth into the world. Whoever fails in this respect is a traitor to the sacred cause of education. Be contented with whatever lot Providence assigns to you. Contentment is more valuable than the philosopher's stone! Spare some portion of your time to be dedicated to the good of your country. As educated men, you are among the guardians of public welfare and the promoters of public progress. Accordingly, take interest in matters of public importance, whether political or social or any other. By the exercise of care, of judgment and moderation make your influence felt.

The advice I have thus rapidly given you is, by no means, ex-

haustive. But I may venture to think I have given you a somewhat useful though imperfect summary. It is something like this little compass attached to the chain of my watch. Little as it is, it pretty clearly shows the cardinal points. I trust you will accept my advice with confidence as I have some right to offer the same to you, for I am one of yourselves, and have had some experience of the world. But perhaps the best of my credentials is that I am one of the earliest pupils of that great man who is now peacefully resting on his laurels in his distant home. The name of Mr. Powell is a household word here. His long and arduous labours in the field of education are well known to you, and will be well known to generations yet unborn. You will not be surprised to learn that I love him, I respect him, I admire him, I reverence him as my great "Guru." Such feelings on the part of the pupil towards his teacher are peculiar to the Hindu, and I am, in this respect, a Hindu to the very core. I became Mr. Powell's pupil the day his career here began, and was the object of his affectionate solicitude for a number of years. How he laboured for us! What singular devotion—what rare enthusiasm was his! He made our study literally a pleasure. It seems as if it were only yesterday; yet nearly forty years have rolled away. I vividly remember how heartily he joined us in our sports after school hours. How he then took us to the open terrace of his house and familiarised us with the solar system and the sidereal heavens. He made me take the altitudes of certain stars with his sextant and mercurial horizon, and, whenever I see those stars, I remember Mr. Powell, I remember those pleasant days we learnt applied mathematics so far that we were able to calculate eclipses, and to follow those beautiful processes by which the distances of celestial bodies are calculated. Demonstrated truths took such a firm hold of our minds that a number of popular errors and superstitions connected with astronomy were dispelled like mists before the sun. After leaving Mr. Powell's school I have run a long and prosperous career in life. At every step of it I have gratefully felt the beneficial influence of Mr. Powell's teaching. Even in the repose I am now enjoying, I feel that influence no less than ever. And it must be a matter of great gratification to Mr. Powell that the influence he exerted on his pupils has, through them, extended to

larger areas and wider interests; for all the good that has been done by such native gentlemen as my friends, the Hon'ble Rama Iyengar, the Hon'ble Sashiah Shastri, the Hon'ble Muthusawmi Iyer, Mr. Sadasiva Pillay, Dewan Bahadur Raghuna Row and the late lamented Runga Charlu is ultimately traceable to the influence of Mr. Powell's teaching. But we have a much nearer example. Has not my friend, Mr. Lovery, faithfully reflected the virtues of his great master in connection with this very school, the anniversary of which we are now assembled to celebrate? Who can assign an arithmetical value to the intellectual and moral effects of the long and indefatigable labours of Mr. Lovery as Principal of Patcheapah's School? As I am addressing you in the presence of my friend, and as I know how extremely modest he is, I will say no more of him than this, that if I were a real, instead of a titular Rajah, I should have gladly conferred on him a Jaghir, and never afterwards thought of resuming it! It is time now to bring this interesting ceremony to a close by renewing our tribute of honour and gratitude to Patcheapah Mudeliar, the noble and munificent founder of this and connected institutions, which will ever be objects of the greatest interest and pride to the native community.

THE ANCIENT LITERATURE OF INDIA AND THE INNER LIFE OF THE HINDUS.

PART III.

THE two previous papers on the subject were with special reference to the Ramayana and the Mahabharata. Now we may notice a number of miscellaneous sayings from both, and from other works of antiquity.

"*Trisanku Swarga.*" Trisanku was a King of Ayodya. Vasishta was his high priest. The King addressed him as follows:—"Sire, I have been long desirous of reaching *Swarga** in this mortal guise. Will you ordain some sacrificial rite that will enable me to accomplish my object?" The sage declined to do so, arguing that it was beyond the

* The Elysium of Indra.

power of man. The King appealed to the one hundred sons of the sage, and they gave him the same reply. Thereupon the King said, "The holy Vasishta and his sons having declined to help me, I have to seek some one who will put me in the way." The sons of Vasishta said, "Well, herein you have proved a traitor to your spiritual preceptor and guide. As a penalty for the offence you shall henceforth be a *chandal!*" * Instantly "Trisanku underwent a strange metamorphosis. The insignia of royalty disappeared; the colour of his person turned to black; his only clothing was a piece of rug, and his shoulder bore a hatchet." With deep mortification the King repaired to Visvamitra, the great opponent of Vasishta, and complained bitterly against the treatment he had received at the hands of the sage and his sons. Visvamitra said, "Trisanku, fear not; I shall perform a rite which will lift you up to the world of the gods in your present form," and issued notices inviting the sages in the neighbourhood to attend the ceremony. The sons of Vasishta rallied, saying "This is indeed a very pious attempt—to send a chandal to swarga!" The irate sage pronounced the dreadful imprecation that the sons of Vasishta, who had thus treated his invitation with disdain, should themselves be chandals feeding on dog flesh for ages to come! Then he performed the sacrifice, and in conclusion said, "Trisanku, all the righteousness I have till now attained I transfer to your account; with its aid and the aid of the potent rite I have now performed, ascend to the happy world above." Trisanku went up accordingly. But Indra and his Court, being surprised at the entrance of a sinful chandal into the world of bliss, hurled him down. Trisanku fell headlong, exclaiming "Save me, O save me!" Visvamitra from the world below cried, "Stop, Trisanku!" So Trisanku stopped midway

* A man of the most degraded class in India.

between the two worlds with his head downwards. Visvamitra set about creating quite a little universe for the special purpose of making Trisanku feel at home in his precarious position. The gods intervened, and a kind of treaty was arranged, by which Trisanku kept his position in mid-air under the name of Trisanku Swarga, or the Elysium of Trisanku. Hence, when a person has striven to attain a certain position and has failed in a manner, that leaves him midway between his former condition and the one he sought, the Hindu would generally say, "He is in *Trisanku Swarga*." And hence, anything spurious or apparently against the order of nature has been generally known as "Visvamitra Sristi," or "The creation of Visvamitra."

"*Sūrpanakha*." The sister of Ravana, the King of Lanka, or Ceylon, bore this name. She saw Rama at the hermitage of "Panchavati," or "The Five Banians," on the Godavery, and expressed herself in indecorous language. This brought about her chastisement at the hands of Latchmana. Instantly she called forth to her aid a contingent of Ravana at some distance from the river. But this contingent and its leaders were destroyed by the prowess of the great solar hero. Sūrpanakha fled to the court of Ravana "like a torch," as the great Valmiki graphically observes, and incited him to repair to the hermitage of Rama and carry off Seeta. The King adopted her evil advice, and gave rise to events which ended in his death and the installation of Vibhishana, his younger brother, on the throne of Lanka. Hence, a woman who without exercising due self-control leads to disastrous events has often been characterised as "Sūrpanakha."

"*Marīcha Vésham*." When Sūrpanakha incited Ravana to carry off Seeta, he went to an old friend and follower of his, named Marīcha, "the resources of whose cunning were inexhaustible," and said, "My friend, I want you to help me

in this enterprise. You must assume the form of a beautiful gazelle, of the colour of gold with spots of silver, and present yourself before Seeta. She is sure to ask her husband to catch you for her. You will then flee from the hermitage pursued by Rama. While you are at a great distance from the place, exclaim in the voice of Rama, 'Ah Secta! Ah Latchmana!' On hearing this, Latchmana will be compelled to go in quest of his brother. That will be my opportunity to carry off the lady of whose charms I have heard so much from my sister." Marīcha tried his best to dissuade the King from his purpose, saying, "Sire, I know the valour of the man whom you wish to wrong. I have been living here like a recluse ever since that fatal day when his arrow, at the hermitage of Visvamitra, so worsted me as to render all attempts at retaliation ineffectual. In fact, in every tree in this wood I fancy I see him with his bow and arrow, like Death with his dart! Go back to Lanka and be happy with your kindred and friends." But Ravana was resolute. So Marīcha, with a sad heart, went to "The Five Banians" like a gazelle of gold with spots of silver, and the events anticipated by the King happened. Hence it has been the custom in India to denote deceit, dissimulation and other phases of the fraudulent tendencies of man by the general expression, "Marīcha Vesham," or "The Guise of Marīcha."

"*Ravana Sanyasi.*" When Ravana presented himself before Seeta he was in the guise of a Sanyasi or holy mendicant. Hence, a person who endeavours to conceal his evil character and intent under the cloak of sanctity generally goes by the name "Ravana Sanyasi."

"*The fortune of Kuchéla.*" Kuchéla was an early companion of Krishna. But during a long interval, while Krishna was in the plentitude of his power as King of Dwaraka, Kuchéla had passed into obscurity with a wife and a good

many children, who seemed to increase in number in proportion to his poverty. They lived in a hut beset by the one thousand and one difficulties incidental to indigence and continued failure of endeavours to succeed in life. In the midst of his harrowing cares and troubles, Kuchéla kept up a wonderful equanimity of temper, and often tried to console his wife and children, who expressed their bitter discontent whenever they compared their own condition with that of more prosperous people around them. Kuchéla would say, "Wife, be of good cheer; we have till now somehow weathered the tempest. I believe we are approaching a haven of joy. We shall be there ere long. Once there, perfect happiness will ensue." But many a day came and went, and yet the promised haven did not appear. So his wife said, "I know Krishna was your friend while young; why do you not apply to him for aid?" Kuchéla replied, "Dear wife, it is true he was my early companion; but now he is a King, and I am what I am. I do not think it possible even to obtain an audience. The guards will expel me from the palace grounds when they see my rags." The wife said, "But you must try to see him; he is our only hope at present. Should he not recognise you we shall give up all ideas of holding up our heads in this world any more, and sink in that slough of despond in which we have till now been struggling." Accordingly she prepared a small quantity of rice, which was the only commodity she could obtain for the purpose, to be carried as a present. Thus equipped, Kuchéla presented himself at the gate of the palace. The guards conveyed his name to the King, who was then in the Queen's apartments, and were instantly ordered to lead him to the presence, where His Majesty gave him a cordial greeting. A long conversation ensued on various topics of their early days, in the course of which the King noticed a small parcel under the arm of

Kuchéla. "What is it, my friend?" said the King. "Sire," said Kuchéla, "it is a present that I have brought to your Majesty." "By all means let us have it," said the King, and helped himself to a handful or two. Before he could take more the Queen held his hand, and carried off the parcel from the presence. This was a mystery which Kuchéla could not unravel. He returned home, taking leave of His Majesty. But what was his surprise when he found in lieu of his hut, a noble mansion, and the poverty and misery of his surroundings replaced by opulence and splendour. His sons were like valiant little princes, and his daughters like charming little princesses. His wife received him at the gate in the midst of her children and a brilliant retinue of attendants. She was no less surprised at what had happened than her husband. They compared notes together, and came to the conclusion that the handful which the divine King of Dwaraka had taken out of the parcel had wrought the change, and that the Queen, who was the impersonation of mercy, had prevented further handfuls being taken lest more wealth and greatness than they could conveniently sustain should fall to their lot. Hence, "the fortune of Kuchéla" is a proverbial expression among Hindus when they refer to a poor man who has risen to a better position by the aid of some magnanimous friend. With the more religiously disposed among them it is indicative of the fact, that when all earthly resources have failed heaven is sure to help a man, even as Kuchéla was relieved by his early friend, the divine King of Dwaraka, who has been regarded in India as an incarnation of Vishnu, or the preserving influence of the Trinity. The story of Kuchéla has been presented to the Indian public in various forms of composition from time to time, and is highly appreciated by the masses.

P. V. Ramaswami Raju, B.A.

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 615.)

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakurun Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakravarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XIX.

BIPRODAS BABU'S WILL.

Hem's prediction as to Shornalata's progress in reading and writing was fulfilled. Without any further assistance Shornalata learned to read very quickly, and succeeded in writing the promised letter to Hem, who read it with great delight. When the next vacation came round he bought a silver flower for her hair, and immediately upon reaching home called his sister, saying, "Shorna, I have brought the answer to your letter." Shornalata came running at the sound of his voice and seized his hand. He gave her the ornament with the words, "Here is your flower; now have I not kept my promise?" With a smile of delight Shorna fixed the ornament in her hair.

Biprodas Babu now appeared. When he knew that Hem was to be expected he never went far from the house, or if he went, did not stay long. Now, at the sound of Hem's voice, he came in with beaming eyes. Shorna ran to him with outstretched arms. Biprodas took her up. She, showing him the ornament, exclaimed, "See, father, my brother has brought this flower for me." Biprodas did not speak, but the tears came into his eyes, at sight of which Shorna's also became tearful. Hem bowed to the ground before his father. That the dwellers in a household where such tears do

not fall must be truly wretched, there can be no doubt. After a silence Biprodas began to question his son on different matters.

Shornalata resumed her studies under Hem's guidance. Her daily progress astonished him. At times Biprodas would recline on the bed within hearing of the reading, which brought tears of pleasure into his eyes. Holidays always pass quickly; Hem's vacation slipped insensibly away. As the time for departure drew near, Biprodas said one day, "Hem, this time I shall go with you." Hem asked the reason.

Biprodas: Well, I get older, not younger. There are some writings I must get done; if not, and I should die, you will be cheated out of your rights.

Hem Chandra had smiled at the idea of his father going to Calcutta, but on hearing the reason his face became downcast. Biprodas, understanding his thoughts, smiled, saying, "What harm can there be in getting one's will made? It won't cause me to die, will it?"

Tears streamed from the eyes of Hem Chandra. Biprodas, wiping them away, exclaimed, "Fie! it is not lucky to weep. How many boys make wills, and when made how often they are altered!" Hem dried his tears.

On the day appointed (by the astrologer) they started for Calcutta. Binai Kristo Ghosh, from the same village as Biprodas, was a vakil (pleader) of the High Court. After staying a day or two with Hem in his Calcutta home, Biprodas went to the house of Binai Babu, at Bhowanipur. Binai Babu gave him a hearty welcome, and after some talk inquired his purpose in coming.

Biprodas: Brother, we are getting old; how much longer we have to live we cannot tell. Thinking of that, it has occurred to me that I had better make a will, else they may be robbed after I am gone.

Binai Babu: That is a good idea. Making a will need not cause anxiety. I will draw it up whenever you please. Have you decided how to leave your property?

Biprodas: I will divide what I have equally between Shorna and Hem Chandra; why split it up further?

Binai: That would be unjust to Hem. Remember that if Shorna marries she will take away half the estate.

Bipro: What you say is true, Binai Babu; but who can be sure that Shorna will marry well? Besides, Hem is a boy; if he lives he will make money for himself. My father did not leave me anything.

Binai: Altogether, how much have you to leave?

Old-fashioned people are communicative on most subjects, but they do not care to tell the amount of their property. Biprodas said, "I have not much, but as you are to make my will, what is the use of keeping it secret from you? On the day the will is drawn up you will know." Thus saying, Biprodas took leave and returned to Hem Chandra.

The will was prepared with suitable stamps. Biprodas had Rs. 30,000 in Company's paper. Of this he gave to Hem Rs. 15,000, to Shorna Rs. 15,000; to Hem on coming of age, to Shorna on her marriage.

CHAPTER XX.

GADADHAR AND SHYAMA.

Gadadhar confided to no one the treatment he had received in the police office, but he was constantly revolving in his mind how he could be revenged upon Sarala and Shyama. Pramada also awaited such satisfaction. She had supposed that Sasibhusan on coming home would have censured Shyama severely, but finding he did nothing resolved herself to punish the woman. They were however afraid to attack her openly.

One night after supper Shyama and Sarala had retired to rest, leaving the door of their chamber standing open. Pramada stealthily entering the house, stationed herself at their door to overhear their conversation. Sarala was speaking.

"Shyama! nearly three months are gone, yet I have not had a single letter. Where can he (Bidhubhusan) have gone? what can have happened that I do not hear of him? I am becoming quite thin from anxiety."

Shyama: Why be anxious? imagine that you have had a letter. Remember he is gone to a strange country where everything he sees and hears is strange. Until he is a little used to things he can't settle down to write a letter.

Sarala: That is true, but three months is not a very short time.

Shyama: How can we tell that he has been three months in one place? Musicians do not remain in one spot. They are here to-day, elsewhere to-morrow, and have little convenience for writing letters.

Sarala: Our money is nearly at an end. I am wondering what we shall do after that.

Shyama: Do not be troubled. What we have will easily last us another six months.

Sarala: Shyama, it is not wise to keep your money in that broken trunk, some one will be taking away the whole of it.

Shyama: No one knows that it is broken. You or I may steal it, there is no one else to do so.

Pramada having listened thus far went away. She was greatly delighted. At first she thought of stealing the money that very night, but fearing to be caught should she take it with her own hand, she refrained. The next morning when Sasibhusan had gone to office she took her mother and brother into council. Gadadhar, in ecstasies of delight, exclaimed, "Didi, you need do nothing more, I will manage it alone, but shall I find the door open?" His mother answered, "No fear. I have observed during the last five days that they keep the door open. But be careful, Gadadhar Chandra, not to attempt this thing while Shyama is awake." "Don't be afraid for me, mother, I will smear my body with oil, so that if she seizes me I can get away with a single wrench."

Pramada, who was standing in the doorway, saw Shyama approaching and said, "Hush." Gadadhar became silent. Then Pramada said in a loud tone, "Gadadhar, were you not going home to-day? why don't you go?" Her brother replied in equally loud tones, "It is too hot now, I'll go in the evening." Late in the afternoon he dressed and set forth, but came back about ten or eleven o'clock. Pramada had left the house door open so that he could enter without noise. Because of the heat Sarala and Shyama slept with their door open, Gopal between them. Gadadhar stealing in took the money and carried it off to his own home. About seven the next morning he returned, his mind full of fear, but all was as usual when he arrived. In villages money is not wanted

daily as in cities. Sarala had no need of money, and Shyama had not that day been to the chest, so there was no disturbance. The next day as Gopal was about to go to school he said, "Ma, to-day I must pay the school fee. Guru Mahashoi told me to take it yesterday, but I forgot it." Sarala was at that moment busy, so she called out to Shyama to give Gopal the money. Shyama searched in the spot where she kept her coins, but finding none, it occurred to her that Sarala might have removed them in jest, so she said, "Khuri Ma, you have played me a trick."

Sarala: What are you saying, Shyama?

Shyama: As if she did not know what I mean!

Sarala: Shyama, truly I know nothing about it.

Shyama looked into Sarala's face, and seeing that she spoke the truth, said, "Have you not put the money anywhere?"

Sarala: I have not been to the chest for several days.

Shyama: Then, indeed, the money has been stolen.

In great anxiety both searched the chest, but in vain. Sarala became very pale, the perspiration stood on her forehead. "What is to be done, Shyama?"

Shyama: There is nothing left, that villain Brahman has taken it. This is Gada's work. He has been here so long without going home, why did he want to go home the day before yesterday all of a sudden? He took the money and left it there. Now I remember, they were all whispering together that day, and when I went near they began to talk very loud. I'll go to the police station and see whether his being a Brahman will save him.

So saying, Shyama came out of the house.

Pramada, Gadadhar and their mother had been on the watch these two days, but without seeing a sign of any discovery; now, on hearing the noise in Sarala's dwelling, the three smiled at each other. Shyama, from outside, said, "I have discovered who stole the money, it is all Gadadhar's work that day he went home that no one might suspect, what else? Now, you had better give up the money else I shall give notice to the police. I will tell all the neighbours, and I will give in charge every one in the house, young and old."

Gadadhar: Who are you talking about? who has taken your money? If you again use the word thief, I'll take you to the station.

Shyama: It is not you who will take me to the police. Did you not go there once? what did they do to you?

Gadadhar thought that Shyama had discovered how he had been served, and that if he said more she would let it all out, so he left off quarrelling and went in doors. Shyama continued, "Now I am off, I won't listen to any remonstrance. I won't stop till I have had the police in to search every corner of the house." As she spoke Sasibhusan came in from Kacheri for his morning meal. Hearing talk of the police, and of having the house searched, he asked, "What has happened to-day again?"

Shyama: Gadadhar has stolen our money. If you wish for peace you had better repay us, otherwise I am off to bring the police.

Sasibhusan: Shyama! come in with me, I will inquire into the matter, you can go to the police afterwards.

Shyama went in.

When Sasibhusan had changed his dress he demanded the whole story from Shyama. At the conclusion he made no comment, but gave to Shyama the money for Gopal's fee, and bade her wait till he made further inquiry. The account that he received from Pramada filled his mind with suspicion. He made no remark to his wife, but before returning to office said to Shyama, "Who has taken the money is not clear, but there is no need for calling in the police, I will repay you what you have lost." On returning from office in the evening he brought the money.

CHAPTER XXI.

GOPAL'S TWO MOTHERS.

Gopal attended the school held in the house of Ram Chandra Ghosh, not far distant. There were from sixty to seventy lads seated in rows. The Guru Mahashoi (teacher) sat in the midst with great dignity, furnished with a huka and a cane. Every now and then, striking the table with the cane, he would roar, lion fashion, "Recite and write, recite and write." The boys raised their voices as loud as they could, some bawling the simple letters, some the compound letters, some the first sentence of a legal document, as if they were great Zemindars and bankers disposing of lakhs of rupees on an insignificant bit of paper. Some granting

leases and sub-leases of various kinds, not particular as to the amount of rent or the exact measure of the land.

A late comer, Nidhiram, appeared with palm leaves* under his arm and the ink bottle dangling from his hand. His late arrival had angered the Guru, who called out mildly, "Come this way Nidhi," and therewith began to flourish the cane. Nidhiram's tongue clave to the roof of his mouth at the sight of these preparations, but not venturing to disobey, he slowly approached. Swaying the cane in his right hand, the teacher asked, "Why are you so late to day, Nidhi?" Nidhiram's eyes turned up, he felt as though his last hour had come. With a gulp he answered, "There was no tobacco in the house, I had to wait for some." Guru Mahashoi's anger abated. Handing his huka to the boy, he said, "Put some of your tobacco in this, if it be good I will pass over your fault, if it be bad I will take the flesh from your bones." Nidhiram breathed again. Throwing off a deep sigh and putting down the palm leaves he went to prepare the huka. Having filled the bowl he took a whiff or two to test it, and carried it to the Guru. Nidhiram had but recently become a worshipper of tobacco, therefore all sorts were equally good to him. As it was pleasant to his taste so he thought it would be to that of the Guru, so with a light heart he delivered the huka and went to his place. Guru Mahashoi, after a pull or two, again called, "Nidhiram!" Nidhiram thought, "Alas! what inauspicious face did I meet when I rose this morning? what will my fate be to-day?" But what was the use of thinking? With trembling limbs he presented himself before the teacher, who said, "You have dared, you scamp, to bring me such tobacco as this?"

Nidhi: How am I to blame, Guru Mahashoi? I have brought the tobacco which my father got at the market.

Guru: Yes, I see what sort of tobacco your father has!

With these words he made the cane resound on poor Nidhi's back. In this action the Guru displayed his heroism. "Give me my dues on account of the Dol festival," he bawled. He expected gifts for every festival in the calendar. If the parents were unwilling he taught the boys to steal money and bring it to him. If they could not get at money, they were to sell some article in

* The junior classes write on palm leaves.

the house and bring him the proceeds. To please Guru Mahashoi and to please the gods were in the eyes of the boys the same thing. Those who had brought money on account of the Dol festival gave it in. Gopal was unable to give any. When the Guru demanded it he promised to bring it the next day, but he knew not where he should get it.

Guru: This is the third day you have promised to bring it, if it does not come to-morrow I will serve you as I served Nidhi.

When school broke up and Gopal was about to go home, he said to a boy named Bhuban, "If you could lend me a few pice it would save me, if not, I shall lose the skin from my back to-morrow."

Bhuban: Why can't you get it from your mother?

Gopal: My mother has no money, else why should I borrow from you?

Bhuban: Then why don't you take it from your allowance* for sweetmeats?

Gopal: I don't get any allowance. If I did I would not borrow.

Bhuban: If you have no allowance what do you eat? what will you have to-day?

Gopal: I can't tell you. If there is anything my mother will give it me, if not I shall not eat.

Bhuban: When you go home, won't you ask for food?

Gopal: No.

Bhuban: Why?

Gopal: If I ask, and there is nothing in the house, my mother weeps bitterly. I can't bear to see that, so I do not ask. One day I went to Bipin's house. He was eating, but my mother could not give me anything, and there was so much talk about it. So now I wait till he has done eating, and then I go to play with him. If my mother has anything she gives it to me, if not I don't eat.

Thus talking, Gopal's tears began to flow. The simple heart of Bhuban melted at the sight. He asked, "Does not Bipin share his lunch with you?"

Gopal: Bipin wishes to do so, but his mother will not let him. She makes him eat in her presence lest he should give some to me.

* Schoolboys generally receive money to provide their own lunch, which consists of sweetmeats.

Bhuban: Come to our house; we will share my lunch, and I will ask my mother to give me a pice for you.

Gopal: If you ask your mother she won't give it. If you give it I will go with you.

Bhuban: Very well, I will give it you. Come along.

With saddened hearts the two went. Gopal sat outside. Bhuban going to his mother related all that Gopal had told him. At her desire Bhuban ran to the door and brought in Gopal. Bhuban's mother was much affected at the sight of Gopal's sad face and tearful eyes. Taking his hands she said, "Gopal, when you came from school with Bhuban, why did you remain outside?" But Gopal gave no answer. Bhuban's mother gave them both food to eat and water to drink. When Gopal had drunk what was given him, he held out the cup for more water. Bhuban's mother, laughing, said, "From whom do you want water!" Gopal, somewhat ashamed hung his head, saying, "From you."

"And who am I? if you don't say I wont give you any."

Gopal hung his head, but did not speak. His friend's mother continued, laughingly, "If you say, ma, give me a little water, I will, otherwise not." Gopal stammered out the prescribed words. Bhuban's mother caught Gopal up in her arms, kissed his head and gave him water. For some moments Gopal could see nothing for tears, nor were the eyes of Bhuban's mother dry.

Gadadhar, you have a mother! Pramada, you have children!

Bhuban's mother kept Gopal a long time on her lap. At length, putting him down, she held his hand and said, "Gopal! unless you promise that you will come here every day on leaving school, I will not let you go." Gopal promised. Bhuban's mother put a rupee in Gopal's hand, saying, "Now, you two go and play, and mind, Gopal, you don't go home without first speaking to me."

CHAPTER XXII.

NILKAMAL WITH THE MUSICIANS.

Nilkamal remained in the house of the Babu at Kalighat. A good violin had been bought for him, and when all had dispersed to the business of the day, he used to play upon it. If any visitor to his patron inquired who he was, he would reply, before the Babu had time to speak, "I am a professional singer, I play and

sing to the Babu, and live in his house." The truth was that Nilkamal discharged the office of a servant, but the Babu only smiled at his words without contradicting them. Nilkamal, standing at the Babu's door, would call to the pedlars in the street hawking their wares, and on their approach would inquire if they knew of any one giving a theatrical performance in the neighbourhood. Any pedlar whom he had once summoned took care not to obey his call a second time. He did not make inquiry of any other description of persons, because he believed that pedlars visit every house and must know what was going on. A month, two months passed, but Nilkamal heard nothing of any *jattra*.* He could not sleep at night, nor could he remain a couple of hours in one place in the day time. Let him go where he would he found no ground for hope, and the worst of it was that he was haunted by a fear of being lost should he go far from the Babu's house, so that even had he heard of a *jattra* he would not have known how to venture there. He rose one morning early and indulged in a smoke, thinking on the one subject. The Babu called him, but he was so absorbed he did not hear. The call was repeated, and looking up he perceived the Babu standing dressed for going out, his walking staff in his hand. Nilkamal said, "Where are you going, sir, did you not call me?"

Babu: Yes, come with me, I am going to a *jattra*, are you not anxious to hear one? When we return I shall go to business.

Nilkamal did not delay. Putting down his huka and throwing his garment over his shoulder he followed the Babu, who took the road to the temple at Kalighat, whereupon Nikamal asked, "Where is the *jattra?*"

Babu: Near Kali's temple.

Nil: Very near?

Babu: Yes.

Nil: Then do you go, sir, I cannot.

Babu: Why not?

Nil: Mahashoi, that first day a whole market full of people came running after and threw me down, all for the purpose of putting vermilion upon me for the second time. I will go there no more. I nearly lost my eyes, had I remained longer they would have gone altogether.

* Theatrical performances.

Babu (laughing): If you go with me you have nothing to fear.

Nil: So the Dada Thakur said, but when the misfortune came upon us he could not protect himself. A boatman tells you he will carry you safely, but when the storm arises he leaves it all to God. Had it been my own village I would have broken the heads of those who attacked me in that way.

Babu: If your Dada Thakur is such a citizen as you are, how could he save you? In my company you have nothing to fear.

Nil: Dada Thakur is not a bad specimen of a citizen. What a number of carriages he saw at Krishnagar.

Babu: Does seeing carriages make a citizen? If you are coming, come, if not, say so, and I'll go alone.

Nilkamal stood hesitating for a time, then said, "You assure me there is nothing to fear in going there now?"

Babu: How often shall I say so?

At length they arrived at the place. Nilkamal looked first at the chandeliers, then at the musicians, then at the people; but whatever he looked upon he pestered the Babu with questions, which after a time became very annoying. It was also late, business hours were at hand, therefore the Babu said, "It is time to go." Nilkamal replied, "As I have come I will stay until the *jattra* is over." Whereupon the Babu rose, but before leaving he said, "Will you be able to find your way back?"

Nil: I don't know the road, but if I ask some of these people can't they tell one?

Babu: What will you ask for?

Nil: For the Babu's house, of course."

Babu: Which Babu?

Nil: The Babu that goes to office.

Babu: Do you think you will find my house in that way?

Nil: Why not? why do you laugh? Is there any one else who goes to office? How many offices are there in this place? there is not more than one in my village.

Babu: I can't stop to speak of that now. When you wish to go ask for the house of Rameswar Babu. Do you understand?

Nilkamal began to repeat, "Rameswar Babu, Rameswar Babu," to fix it in his memory. He was also desirous to find out who was the manager of the *jattra* company. He twice asked the

question of one who sat next him, but receiving no answer gave him a pinch, and not a gentle pinch either. The man pinched turned round with a sharp exclamation, and looked into the face of Nilkamal, who put his mouth close to the man's ear and asked, "Who is the manager of this troupe?" The man replied, "Could you not ask that without pinching?" Nilkamal said, "Why are you so angry, brother? if the pinch hurt you, can't you give me one?"

"Less noise there! Less noise!" exclaimed an up-country man who was standing up. Nilkamal had not the courage to ask any one else. Every now and then a song was sung. Nilkamal's neighbour said to another man, "Govinda Adhikari's troupe has degenerated, it is not what it used to be." To Nilkamal it was as though he had attained the seventh heaven. "Now," he thought, "I shall obtain speech with Govinda Adhikari, I am already acquainted with him, and if I could but catch his eye he would call me, and I should sit amongst the singers. This man is angry because I drew his attention by pinching him, but when I take my seat amongst the singers he will see I am not an ordinary man." So thinking Nilkamal glanced this way and that, but in vain, he did not catch sight of Govinda Adhikari, yet it would not do to go away without. The *jattra* broke up as Nilkamal stood looking about. Every one went away, and the noise subsided. Nilkamal obtained his wish, he could sit in the place that had been assigned to the singers.

CHAPTER XXIII.

THE MIRAGE OF HOPE.

After staying sometime at Kalighat, Bidhubhusan also began to look out for a musical troupe, but wherever he went he heard that no musician was wanted, or else that the salary for a good musician could not be given. While he stayed at the temple he did not lack food, but his clothes became so soiled he could not leave the place. His priest friend advised him to take up his own profession, but Bidhu being a stranger did not admire the way of the place. To remain at Kalighat continually telling lies and cheating he regarded as the most sinful of lives, and he declined to receive the priest's instructions.

One day Bidhubhusan sat alone meditating upon his condition.

"How happy was I formerly, how different am I now! I have not even bodily strength, wherever I may be sitting there I desire to stay, nor is there any sign of energy in my mind. Looking at my clothes no one would call me a Brahman. I receive no news from home, if I write I get no answer. Even my companion of the road, where is he? My destiny is so evil that any one who comes in contact with me takes leave of happiness. If Sarala had been married to some one else, then, whether she had been happy or unhappy, at least she would not have starved." At the thought of Sarala tears streamed from the eyes of Bidhubhusan; later, the words of Sasibhusan and of Pramada coming into his mind, his countenance changed, his eyes became inflamed, his face took a frightful expression, his right hand closed as in menace. Yet later, the thought of Gadadhar Chandra and his mother produced a smile.

The countenance is the mirror of the heart, every passing thought is reflected in the face. Are the thoughts sorrowful, the face becomes melancholy; joyful, the countenance expands. When anger disturbes the heart, the eyes become red, the lips tremble, there is grinding of teeth. In fact, in whatsoever juice the heart is steeped may be discovered in the face. Consequently the human countenance is constantly changing its expression, What is the natural face cannot be known till after death. (?)

Observing sorrow, anger and amusement follow each other so rapidly in the face of Bidhubhusan, his priest friend said to him, "What is the matter? are you going crazy?" Sunk in thought, Bidhu had not noticed the approach of the priest. Startled by his voice, he exclaimed, "What do you say?" The priest said, "Don't you wish to hear the *Pawchali?*—(improvisatori)—a troupe of them have arrived this morning from my part of the country. They are to sing to-day. Come and hear them."

Bidhubhusan was always ready. He went at a word. When they had gone some distance the priest said, "You said you wanted employment with musicians, why should you not join this troupe?" Bidhu asked eagerly where it was to be found. The priest replied, "In the place where we are to hear the *Panchali*. I have seen the master of the troupe, his home is in my village. The musician they have does not know his business, more than that he drinks.

It is a new troupe, if they cannot get a good musician they will not make a name. So he told me if I knew of any one I might bring him. One thing must be understood, at present he can give no salary, but is willing to share the profits."

Bidhubhusan's mind swayed between receiving a salary or sharing the gains. Before he had decided they reached the singers. In two hours' time the performance was to begin. The priest said to the manager, "I have brought you a man." At sight of Bidhubhusan's clothing the troupe-master was disposed to think slightingly of him, but making no remark upon his appearance he handed to him a pair of drums, and called for a specimen of his powers. The manager was delighted with what he heard, but would not show it lest a high remuneration should be required. He said only, "That will do," and turning to the priest asked, "Have you said anything of the terms?" The priest replied that he had, that Bidhu consented to them, and was ready to join as soon as he was required. He was engaged immediately, and from that hour the destiny of the troupe was changed. In a short time it made a name, and money came in from various parts of the country to secure its services. It is a true saying that money changes the countenance. Bidhu's receipts were now large, his rags a thing of the past. His face filled out, but his mind was not careless as before. In this world few people become wise simply by increase of years. The greater part attain wisdom suddenly, as may be seen everywhere. To day will be seen a young man immersed in pleasure, without a thought of care or sorrow, and from his appearance you would predict that so would his life be passed, but one day his father, his mother or his elder brother dies. You see that smiling face no more, you cannot believe it is the same merry being, all is changed, in a night he has become old. From the time of the separation this change had fallen on Bidhu.

As soon as he had some money Bidhu wrote to Sarala and sent her some. Not being a very good hand at the pen he destroyed much paper ere he could accomplish his task. First he could not form the letters, that sheet was spoilt; next, he could not find the right words to express his meaning, another sheet went; thirdly he spilt the ink, which cost another sheet; but, finally, a fair copy

was produced, and with glad heart he read it through. How delighted Sarala would be to get it! Tears of pleasure rolled down Bidhu's cheeks at the thought. He registered his letter at the post office. At the same place he knew he would receive the answer. That post office became a place of pilgrimage to Bidhubhusan, he went thither daily. He remembered that Sarala could not write, but Gopal must by this time have learned to do so, he would write the answer. Each day he went thinking, "To-day there must be a letter," but no letter came. Hope! blessed are your delusions, blessed your power of enchantment What can you not effect? who can comfort as you can? You can make the dying strong, the blind to see, the lame to leap over hills, the unlikely to become probable. But there is no one so treacherous as you! at sight of your form all is forgotten, no one searches into your character. Even those who by you have been often deceived cannot escape from your net. Daily Bidhu went to the post office in hope, to return in despair; no letter came. One day the postmaster said, "The receipt has come for the letter you sent." Bidhu said, eagerly, "Where is it? let me see it." Opening the book the postmaster showed it to him. There was the signature, "Gopal Chandra Chatterjee." With beaming eyes Bidhubhusan gazed long upon this name. Presently he said, "Can you let me take away this piece of paper?" The postmaster answered, "This is our receipt. It would be against orders to give it to any one." Bidhubhusan gazed for some moments longer upon the signature, then wiping his moist eyes with his garment left the post office. From that day he felt somewhat comforted.

(To be continued.)

A FEW SPECIMENS OF A PERSIAN FORM OF VERSE.

I believe the reader remembers that in the course of my essay on the poetry of the Urdoo language, written under the title of "Indian Poetry," which appeared in the May and June numbers of this *Journal*, I had occasion to speak, at

pages 375-76, of a verse-form called Tāzmeen.* I endeavoured then to notice as clearly as possible its main features and chief characteristics, and was so fortunate as to procure in a subsequent article printed in the July number of this *Journal*, an example or two thereof, quoted from the exceedingly able and extremely interesting book of Mr. E. J. W. Gibb, M.R.A.S., on "Ottoman Poetry." Nevertheless, I was anxious to give to the reader, if possible, a more vivid conception of the verse by ingrafting two lines of mine on three of some English poet, keeping steadfastly to the rules which regulate its composition either in the Persian or in the Urdoo language. The great encouragement and assistance which my esteemed friend, Mr. Gibb, gave me in writing the lines, fully realised what had appeared to me at first, a wild dream, a sheer absurdity. By his help and support I successfully trampled down the great and many barriers which stood in my way of putting that verse into English; and to him I therefore owe, and with me the reader too owes, a debt of gratitude which it is not easy to repay. A couplet of Pope, borrowed from his Canto II. of "The Rape of the Lock," which is given here in italics, has been made with three lines prefixed to it to play the part of what is termed a mutlā, or opening rhyming couplet. The composition runs as follows:—

Parted for ever, to enjoy no more
Her sweet companionship—what anguish sore,
I mind me in those happy days of yore,
On her white breast a sparkling cross she wore,
Which Jews might kiss, and infidels adore.

* It will be better to remind the reader that a stanza consisting of five lines of poetry, the last two of which are as a rule taken from some other poet, is called "Tāzmeen." If these two borrowed lines be a rhyming couplet, all the five have as a matter of course a monorhyme throughout, as will be seen from the verse containing Pope's rhyming couplet: otherwise only the first four rhyme together, of which each stanza comprising Goldsmith's couplet will serve as an instance.

The following composition is made on the lines of Goldsmith, taken from his famous ballad called "The Hermit:"—

Oh! monarch of this lovely vale,
Most noble, with long vigils pale;
Save, leave me not to mourn and wail,
Turn, gentle hermit of the dale,
And guide my lonely way

To where yon fountain tells the tale
Of things untold, with which each gale,
Sweet, soft and mystic, floods the dale,
To where yon taper cheers the vale
With hospitable ray.

I pause here to re-state what I have said in my first article on this subject, that the repetition of a certain rhyme in one and the same stanza of five lines is not sanctioned by authorities—a fault which has been carefully avoided here. I may add that where the sense of the first two lines runs into the succeeding two, as is the case with these lines of Goldsmith's, it is somewhat hard to separate the four lines and yet to connect them all by a link of meaning and signification. The following is also beset with the difficulty just mentioned:—

Erst was I in abundance bred,
Naught lacked I then, of goodlihead;
But, ah! those happy days are fled;
For here forlorn and lost I tread
With fainting steps and slow.

Where desert-regions lone and dread,
Whence e'en the beasts for fear are fled,
Where the sun strikes the wand'rer dead,
Where wilds unmeasurably spread
Seem length'ning as I go.

Far lower down in the same piece Goldsmith's lines are thus "tāzmeened:"—

Full many a year I've wander'd, bound
To seek if love be on earth's round,
At last the world gave back the sound
On earth unseen or only found
To warm the turtle's nest.

Offering a thousand apologies to the reader for trespassing on his patience and time, I conclude with the following stanza:—

Heiress to villages and farms,
At home I lived, nor knew alarms,
My father kept me from all harms:
To win me from his tender arms,
Unnumber'd suitors came.

HAMID ALI.

REVIVAL OF HINDU MUSIC.

A meeting was held in August at Madras to form a Society, in connection with the Poona Gayan Samaj, for cultivating Hindu music, Sir Charles A. Turner, Chief Justice, in the chair; and among those present were Mr. Justice Muthusawmi Iyer, Mr. H. J. Tarrant, Sir T. Madava Rao, the Rev. Mr. Gibson, Dr. Drake Brockman, Mr. Walker, Dewan Bahadur R. Raghoonatha Rao, Rai Bahadur T. Gopala Rao, M. R. Ry. P. Chentsal Rao, M. R. Ry. V. Bashyam Iyengar, M. R. Ry. P. Yetherajulu Naidu and M. R. Ry. P. Ranganatha Modelliar. A learned paper on the subject of ancient native music was read by Mr. Bulwant Trimback, of Poona, of which the following is the abstract given in a Madras newspaper:—

Relying upon the testimony of works of great antiquity lying around us, some 4,000 to 8,000 years old, we can safely affirm that Hindu music is of very ancient origin, and was developed into a system and science when Hindu Rishis resided and meditated in

primeval forests. If an Englishman, Frenchman or an Italian, without any knowledge of Hindu music, were to sit in judgment upon the merits of the same, he might be disappointed at not finding something in it which he is accustomed to, and which he has from childhood learnt to look upon as the best. But European gentlemen versed in the general science of music, and who have studied Hindu music, do find a great deal to admire in it. It may, however, be hoped that a closer and more correct study will induce a greater taste for it, and show beyond doubt that it is worthy of being rescued from oblivion. Although the theory of Hindu music may be learnt without difficulty, it would be impossible to know its delight-producing value without habituating the ear to it. Close observation of the habits of the different members of the animal kingdom showed the ancients that a growl and a shriek were respectively the two sounds between which all others must fall, and in order that our children might accustom themselves to high, low and middle sounds, they advised them to repeat Vedic lessons in the morning in the low tone, which proceeds from the chest, and resembles the growl of a tiger; in the afternoon in the mid-tone, which proceeds from the throat, and resembles the cries of the chakra or round bird; and at all other times in a high tone, which proceeds from the head, and resembles the cries of the peacock and others of its kind. They divided sounds into three classes, viz., Mandra (low), Madhia (throat voice), and Tar (high). These are also designated as Udatta, Annudatta and Swarita. In Udatta are recognised the notes *eki* and *ga*, corresponding to the English notes E and B; in Annudatta *ri* and *sha*, or D and A; in the Swarita *sa*, *ma*, *pa*, or C, F and G. It is also mentioned that E and B are semi-tones, D and A minor tones, and C, F and G major tones. The ancients also discovered that each animal produces a certain set of notes and no more. The peacock, ox, goat, crane, blackbird, frog and elephant uttered certain distinct notes, and in this way the seven musical notes were fixed upon. Measures of time were also fixed upon in the same way; the mongoose uttered half measure, the chass bird one measure, the crow double measure, and the peacock treble measure. Writers in music also discovered that these seven notes had peculiar missions to the human mind—that certain notes were peculiar to certain sentiments.

The lecturer here indicated the sentiments which the several notes of birds represent according to the Hindu books on music.

The seven notes thus fixed from the natural scale are called by Sanscrit writers a *shadja grama*, or a scale in which C is the key-note; but a musician may start with any keynote, and the several succeeding notes will be affected consequently. The limited scope of European keyed-instruments does not admit of the beautiful airs of Hindu music being played on them. Hindus have a musical notation which they claim as their own, but it is not sufficient or elegant enough to mark the various graces of Hindu music, perhaps through want of the lost key. The English system of notation cannot suit Hindu music.

The lecturer further said that the Poona Institute has been warmly appreciated and supported by both natives and Europeans. Amongst natives might be mentioned the Maharajah of Travancore, the Rao of Kutch, the Thakoor Sahibs of Wadhwan and Palitana, Sir Jamsetjee Jeejeebhoy, Sir Manguldoss Nathubhoy and many others. Amongst Europeans, Lord Ripon, Sir James Fergusson, Gen. Hardinge, Gen. Lord Mark Ker, Sir R. Temple, Sir Chas. and Lady Staveley, Major-Gen. Sir John Ross, Brigadier-Gen. Annesley, the Hon. E. W. Ravenscroft, the Hon. L. R. and Mrs. Ashburner, the Hon. Dr. W. Hunter and many others. The following is a copy of a letter to the Secretary (Mr. Bulwant Trimback) from the Acting Under Secretary to the Government of Bombay:—

"Sir,—In continuation of my letter, No. 3586, dated the 8th September last, I am directed to inform you that their Royal Highnesses the Prince of Wales and Duke of Edinburgh have been graciously pleased to consent to become patrons of the Gayan Samaj of Poona."

Sir Charles Turner expressed the thanks of all present to Mr. Bulwant Trimback for the exposition he had given of Hindu music, and said—

That although the art had been much neglected for some generations there was no reason why it should not be revived and improved. The first elements of the art were no doubt, as the Sanscrit writers informed them, derived from the observation of the

cries of animals, and how much men were affected by this was known to most of those present. In one of Charles Reade's novels, *It is Never Too Late to Mend*, mention was made of some miners in Australia travelling many miles to hear a bird sing which had been brought from England; it was the English lark. The incident was no doubt founded on fact, and it was perfectly true to human nature. It was well known how the sounds of music lifted one's thoughts to the great Creator of all, in whose perfect wisdom men hoped to find the harmony they could never find on earth. As to the opening of a branch in Madras of the Poona Society, Sir Charles thought it might perhaps be better for Madras to have its own society, but since "unity is strength," it would be a great deal better to have one strong society under such auspices as the Poona Society, and there was nothing in this that necessitated any sacrifice on the part of Madras. Madras was willing to associate with Poona in the cultivation of that art which all admired. It was quite possible to have various societies in Bombay, Madras and other places, but there ought to be one principal society, and that should be the Society of India. Sir Madava Rao was pretty confident that the association of Madras with Poona would be conducive to the interests which the Societies sought to advance. Speaking of musical instruments in England, Sir Charles said there was first of all the shepherd's pipe—the humble reed which the shepherd cut in the meadows; some wiser shepherd put these reeds together, and eventually some great musician developed it into the organ. As to the origin of stringed instruments, the Greeks held that a man was once walking along the sea shore and found the shell of a turtle, the sinews of which had dried, and the wind passing through them made music. The greatest possible improvements had been made in musical instruments during the last 150 years in Europe. But the improvement of musical instruments was not the only object of the Poona Society. The Society desired that the people should rescue popular melodies from oblivion. Sir Charles was not aware that there were any popular melodies in India, but Sir Madava Rao informed him that the shepherd might still be found in the villages about Madras playing popular melodies on his pipe. The national airs of Madras were, Sir Charles thought, certainly worth preserving. He had heard

that the founders of the Society had succeeded in getting hold of two very old works on music, and the association with the Poona Institution would enable Madras to bring these works to light, and to introduce and promote the cultivation of music as a domestic amusement amongst the Hindus, who were now passing their B.A.'s in the educational movement of the nineteenth century. They had now arrived at the time when they asked for something of the refinements of life, and by becoming members of the Society they would very likely achieve that object. Sir Charles then declared the Madras Branch of the Poona Society opened.

Four native musicians then ascended the platform with their instruments, which consisted of two violins, the vina, the tamboor, the sarbat and a drum, and played a few airs, after which a native gentlemen read out the English translation of the Mahratta Commemoration Anthem, composed by a member of the Poona Society.

Mr. Rai Bahadur T. Gopala Rao, on behalf of the meeting, then thanked Sir Charles Turner for his kindness in presiding, after which the meeting dispersed.

SCHOOLS AT BANGALORE.

We have received from Mr. V. C. Moonesawmy Moodeliar the following Report of three Schools at Bangalore which he lately examined.

NATIVE REGIMENTAL GIRLS' SCHOOL.—This school I inspected on the 23rd May. The pupils gave great satisfaction in their Tamil and Telugu lessons. The number of girls on the rolls was 60, of whom 54 were present. The management of the school is systematically and fairly conducted by the Secretary and the Directors of the institution. I selected 11 girls for your prizes. These and the school prizes, consisting of valuable cloths, dolls and useful books, were distributed to the girls by Col. Griffiths, of the 4th Native Infantry, at the anniversary of

the school, which took place on the 27th of May, when there were several European and native gentlemen present.

THE HINDU BALICA PATASALA.—On the 28th June Mr. V. Kristnaswamy Moodeliar and I inspected this school. There has been a slight falling off in the number of children on the rolls, the present strength of the school being only 140, of whom 125 were present. The pupils of the highest class answered satisfactorily in prose, poetry and Tamil grammar. We have selected 18 pupils for your kind prizes. On the whole the school has well maintained its former reputation. But we are constrained to remark that in arithmetic and geography, subjects on which we lay so much stress, the pupils have not made satisfactory progress. The reason is not far to seek. The teachers are generally men of the old school who are themselves not well acquainted with these subjects. In arithmetic the girls of the highest class could hardly work a sum in compound addition correctly. This contrasts very unfavourably with the Maharanee's Caste Girls' School in Mysore. This is a school only in the third year of its existence, and yet we learn from the second year's Report that the girls of the first class work G.C.M., L.C.M., vulgar fractions and simple problems. Speaking of the progress in geography the Report says—"In geography their progress was marked. No text-book is used in the classes; they proceed from familiar objects and places to distant and unknown ones. They are taught by maps, dry figures and details being left out. Special attention is paid to the historical geography of India." But the staff of teachers employed in that school appear to be capable of teaching such subjects; and we also learn from the Report that in addition to the male teachers the services of two ladies of the Convent of the Good Shepherd have been kindly placed at the disposal of the school by the Lady Superior of Bangalore. This we pointed out to Messrs. Varadaraja Pillay, V. Shunmoogum Moodeliar and Balakristna Pillay, the trustees of the Hindu Balica Patasala, who were kindly present on the day of our examination. We have no doubt that if one or two ladies of the Convent of the Good Shepherd will kindly undertake to give instructions to the girls in some of the subjects in which the male teachers are deficient,

the status of the school will be considerably improved. Before concluding our Report concerning the Girls' Schools in the cantonment of Bangalore, we beg to bring to your notice a very encouraging fact regarding female education in Mysore which we came to know only the other day. On the 31st ult. J. B. Lyall, Esq., Acting British Resident, presided at the annual distribution of prizes of the Wesleyan Mission High School in Bangalore. In his speech he remarked that in the Punjab and other places with which he was acquainted it was only the girls of the lower classes that received education. In this respect we are proud to find that we in Southern India, and especially in Mysore, are far ahead, as even the highest classes girls are receiving instruction. But female education in this part of India is still in its infancy, and what is needed is to see that the tender plant is well nursed till it grows into a large tree.

THE JUVENILE SCHOOL AT THE CENTRAL JAIL.—With the kind permission of Dr. J. Henderson, I and Mr. T. Narrainswamy Moodeliar, a member of the Local Committee, inspected this school on the 10th July. The number on the register was 14, against 15 during the past year. The pupils answered satisfactorily in Canarese Padyasara (4th book), grammar, geography, Indian history and arithmetic. They were also taught carpentering, printing and agriculture at their option. This is very well managed by Dr. Henderson, our popular Superintendent of the Jail. It is a great pleasure to notice that His Highness the Maharajah of Travancore, G.C.S.I., C. G. Plumer, Esq., Captain Macintyre, L. Ricketts, Esq., and others had also visited the institution during the year.

INDIAN INTELLIGENCE.

It is expected that H.R.H. the Duke of Connaught will be present at the opening of the Exhibition at Calcutta, and that the Governors of Bombay and Madras, and the Lieutenant-Governors of Bengal, the North-Western Provinces and the Punjab, and most of the native Chiefs will attend the ceremony. The Committee have invited the Chiefs and Nobles to pay par-

ticular attention to the display of specimens of purely Indian art, ancient and modern. One of the objects of the Exhibition is to encourage the best class of work, and to set specimens of good art before workmen. It is hoped that the taste of the public and of workmen will in consequence be improved.

We understand that Professor Monier Williams will visit India this winter, at the invitation of the Viceroy, and will be the latter's guest at Government house, Calcutta.

The *Times'* Correspondent states that at a late meeting of the Bombay University it was proposed by a Brahmin, "that the pronoun 'he' and its derivations when these words appear in Regulations should be deemed to denote either sex." The motion was seconded by an Englishman, and carried without a division. Many Hindus, Parsees and Mahommedans were present on the occasion. This will have the effect of throwing open the learned professions to women in the Western Presidency.

The Mahrati translation of the Hibbert Lectures of Professor Max Müller has been published, and it contains his portrait. The translator is Mr. Govind Wasudeo Kantikar, B.A., LL.B., Pleader, High Court, Bombay. The book has been dedicated to His Highness the Gaekwar of Baroda. The Sanskrit translation will be ready soon for publication. It is interesting to learn that a Bengali translation of Professor Max Müller's Cambridge Lectures on "India, what can it teach us?" is in course of being prepared. We are informed that in America more than 50,000 copies of that book have been sold.

The *Hindu Patriot* states that Raja Sourindro Mohun Tagore, Mus. Dr., C.I.E., has received honours from Sweden, having been appointed by the King of Sweden a Commander of the Wasa Order, Class II.

Dr. Rajendra Lal Mitra has been elected an Honorary Member of the Italian Institute for the Advancement of Knowledge.

Hon. Sir Jamsetji Jejeebhoy, Bart., has for the third time been appointed a member of the Bombay Legislative Council.

H.E. the Governor of Bombay made special mention of the work done at the Poona Fine Arts Exhibition by native ladies, which he pronounced as worthy to hold a place in any competitive Exhibition.

We learn from *Bengal Native Opinion* (till lately *Brahmo Public Opinion*) that the Calcutta Society for the Prevention of Cruelty to Animals is actively promoting its objects. The number of prosecutions during last year were 4,627, ending in 4,540 convictions.

The *Tribune* states that the Punjab Government has requested the Director of Public Instruction to arrange for the examination of girls schools by lady Inspectors. A fee of Rs. 20 a day, as well as travelling allowances, has been sanctioned.

Sir Theodore Martin's "Life of the Prince Consort" has been translated into Bengali by Gopaul Chunder Mukerjee, and the book includes extracts from Her Majesty's "Journal in the Highlands." The *Hindu Patriot* gives a favourable notice of translation.

One of the visitors to Philadelphia on the occasion of the opening of a Woman's Medical Congress was Mrs. Anandaibai Joshee, a Hindu lady studying medicine in America. Mrs. Joshee is eighteen years of age, the wife of a Brahmin. It was supposed that she would lose caste in crossing the sea, but in a recent letter she stated to a friend that she had as yet retained it, arrangements having been made for her so that she could prepare her own food. She also kept her national dress. She is spoken of as a young woman of remarkably fine intellect, and as determined to devote her life to the interests of her fellow-women in India.

PERSONAL INTELLIGENCE.

Mr. Ashutosh Mitra has passed the Examination for the License of the Royal College of Physicians and Surgeons (Edinburgh), and has obtained two special diplomas for Midwifery from the same College.

Mr. D. A. D'Monti, of Bombay, has passed the L.R.C.P. (London) Examination.

Mr. A. K. Ray, Bengal Government Student at the Royal Agricultural College, Cirencester (1883), in the last Sessional Examination stood first in his class and obtained certificates in Chemistry, Mathematics and Veterinary Science, and prizes for Zoology, Estate Management and Physics.

Mr. N. B. Gandevia, L.R.C.P., has been appointed Resident Medical Officer in the Great Northern Hospital, King's Cross, London.

Mr. Lowji M. Wadia, Mr. Inayat Ullah and Mr. Aziz Ahmad have joined the University of Cambridge.

Arrivals.—Mr. Rustamji Byramji Colabavala, for Law, and Mr. Edulji Hormusji Mistry, both from Bombay.

T. W. Brookes, Esq. (late M.L.C., Bengal), has become a Life Member of the National Indian Association.

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MEETING OF THE NATIONAL INDIAN ASSOCIATION ON MEDICAL WOMEN FOR INDIA.

We are able this month to give a full report of the Meeting of the National Indian Association, held on October 28th, in reference to Medical Women for India, which we could only briefly mention in the last number of the *Journal*. The chair was taken by Surgeon-General Hunter, M.D., M.R.C.P. The Meeting took place at 1 Adam street, Adelphi, and the good attendance showed the genuine sympathy which the movement has excited. The interest of the proceedings was added to by the fact that the experiment to be made by Mr. Kittredge, a native gentleman at Bombay, is now on the point of commencing, as Miss Pechey, M.D., and Miss Hitchcock, the ladies selected for the senior and junior posts respectively, will shortly arrive at the place of their future labours. The steps, too, which have been taken by the authorities in India towards enabling women to obtain medical training in that country were felt to be very encouraging, and a practical tone was taken by all the speakers, whose various experiences placed the subject in many different lights.

The CHAIRMAN, in opening the proceedings, said it would be in the memory of all who sympathised with the movement set on foot for providing Medical Women for India that barely a year had elapsed since the agitation had begun. Those who were assembled that day had met for the purpose of hearing from Mr. Kittredge and others the progress which the movement had made, and which he felt sure would be cause for congratulation to all. This Association, naturally, warmly sympathised with the efforts which had been made in Bombay to promote so good a cause, and was prepared to render every assistance in its power to extend the movement to other parts of India. With these few words he would call on Mr. Kittredge to favour the Association with an account of the remarkable progress which the movement had made in Bombay.

Mr. KITTREDGE said it was a great pleasure to him to be present at the Meeting on two accounts; first, because he was glad to see the interest taken in England in this movement—a circumstance which would encourage those who were at work in this direction in India, and would justify him on going back, still in the character of the daughter of the horse-leech, to cry, "Give, give, give." Another reason for gratification was, that the explanation he was about to make might be the means of inducing others in India to take up the work of introducing female doctors from England. About a year ago his attention was called to the matter by an article in one of the Magazines by Mrs. Hoggan, who suggested that Government should introduce ladies into the Medical Service in India. He felt that it would take much time to secure this, but that something might be done at once if a guarantee fund was raised sufficient to start some ladies in practice, giving them opportunity to add to their salary by fees for treating private families. He thereupon corresponded with

Mrs. Hoggan, and spoke to a number of native friends about the matter, and elicited a large amount of sympathy. To one especially a debt of gratitude was owing—Sorabjee Shapoorjee Bengallee, with whose assistance between 40,000 and 50,000 rupees had been obtained as a guarantee fund. Beyond this, too, there was an offer from Mr. Cama, of Poonah, of a lac of rupees—£10,000—to build a hospital in Bombay, on the understanding that the Government should carry it on and meet all expenses. The Government had been longing for a new hospital, and they gladly accepted the proposal, and agreed to put the hospital in charge of the lady doctors from England. Mr. Cama had since increased his donation to £12,000, and they hoped to have as the result a very substantial building. He (Mr. Kittredge) had obtained the services of Miss Pechey, M.D., who was admirably suited to the position of senior officer, and he trusted that when the members of the Government met this lady they would make no difficulty in giving her complete control of the hospital. In order to meet the objections of the women of India to being attended by those of another sex, it was essential that this hospital should be placed entirely under the charge of a lady. So much then for the hospital arrangements. Other steps had been taken. In March last he applied to the Government in Bombay to have women trained as apothecaries in hospital. This was granted. An application was also made to the University to allow women to enter their classes on the same footing as men, and thus obtain the M.D. qualification. This, too, had been granted, and more speedily than he had dared to hope. Thus an important point had been gained, and it would in time be the means of mitigating much suffering prevailing among the women of India. The movement would also be of social and moral importance in the effect it was likely to produce on the

women of India when they see those of their own class qualifying themselves and competent to take such high positions.

The CHAIRMAN then called on the Hon. Sec. to read the following letter which she had received from MARY Lady HOBART in regard to the subject of discussion at the Meeting.

"I am sorry not to be present at your meeting to-morrow. I am glad to see that the movement for Medical Women for India is receiving so much encouragement and such substantial support. The evil condition to which women in India have been subject in consequence of their having no proper medical care proves the urgency of the need, and the opening for work for Medical Women which this need creates seems as if the response must eventually prove successful in every respect. But though the Guarantee Fund is liberally supported in the outset, I feel very anxious that the Committee should be decided and determined in their effort to obtain remuneration on such a scale as to secure an inducement to medical women for India whose capabilities may be above the average. The Guarantee Fund is a great encouragement, but I wonder whether besides this a grant might not be received in certain *localities* for Medical Women? I think it might be just possible that the Municipal Funds might recognise such an appointment in the large cities, and that in addition to such a grant it might be possible to obtain for the Fund subscriptions from the resident native gentlemen on the understanding that by such subscriptions their own particular ladies or their families would receive the regular attendance of the resident medical women. I fancy that if this was well managed the native gentlemen would delight in showing that they individually encouraged such a valuable movement. A payment from such a Fund might leave possibilities for larger payments in cases of special illness, and it

would, I think, put the question of sufficient remuneration in its proper light in the different localities chosen for beginning the experiment. You may remember that from the first I felt anxious about the financial prospects for English Medical women, and if the work prospers for Native Medical Women it must be the result of success among some few English pioneers."

Dr. FRANCES HOGGAN moved the first Resolution, as follows:—"That this Meeting hears with satisfaction of the steps taken to open the Medical Colleges in India, and of other proposed plans for facilitating the medical training of women in that country." She said that it was a source of deep gratification to her to have to speak only of the success of a great movement for the welfare of women in a country the female population of which, according to the last census, exceeded 118 millions. She spoke of help given by the medical profession, the Government and the press. Eleven months ago a meeting was convened by the National Indian Association to consider the first letters received referring to the Bombay scheme, together with other letters from medical men in India and persons of note in this country. Since then many and great events had been crowded into short space:—

1. The Bombay scheme organised and developed;

2. A proposal of the Medical Faculty of the Punjab University (published May 12th) to train women up to about the same standard as native doctors or hospital assistants, giving them, however, special instruction in Midwifery and the Diseases of Women and Children;

3. The Bombay Government Resolution, commented on in the *Bombay Gazette*, June 19th, approving a proposal of the Director of Public Instruction and of the Principal of the Grant Medical College, to admit women to an examination similar to that of the apothecary class;

4. The Resolution of the Lieutenant-Governor of Bengal (June 29th), admitting women to the full curriculum of medical study at the Calcutta University;

5. The Resolution passed by the Senate of the Bombay University (September 17th), that the pronoun "he" and its derivatives be deemed in the regulations to denote either sex.

In commenting on the above events, Dr. Frances Hoggan pointed out that progress had been made all along the line. She briefly alluded to the change of front of some of the leading organs of the press in this country, and to the warmth of approbation evinced by the leading Indian papers, dwelling especially on the fact that native ladies showed so much readiness to prosecute medical study, in spite of the backwardness of their education generally and the restraining tendencies of their whole mode of life. She said no medical education would be satisfactory that was not thorough, and that, to meet the needs of the country, a cheap and at the same time complete medical training must be made available for women throughout India. The importation of qualified medical women from England, while it would give a great impetus in the right direction and effect much good, would never solve the question; that could only be done by the women of India. Dr. F. Hoggan pointed out some specially encouraging passages in the Resolution of the Lieutenant-Governor of Bengal, as, for instance, the hope expressed by Mr. Rivers Thompson, that "at a not distant time Calcutta hospitals shall be partly officered by lady doctors," a hope identical with the one Mr. Kittredge had just expressed in connection with the new hospital for women at Bombay. Some reference was then made to the opinions of the liberal minority in the Council of the Medical College of Calcutta, a minority which only a few short months ago had designated itself "a hopeless minority," but whose arguments in

favour of "an effort which, whether it succeed or fail, is a noble effort to find employment for native ladies, and at the same time to benefit a class which suffers terribly for want of proper medical advice," were so cogent as to make the Lieutenant-Governor feel that "all the force of facts and arguments" lay on the side of those three gentlemen, hopeless as they deemed their case to be. Dr. Frances Hoggan communicated, in conclusion, some passages from letters containing promises of help to medical women in India, and expressed her satisfaction at the part native rulers seemed disposed to take, and the readiness with which they conferred appointments on women qualified to hold them.

Dr. FRANCIS, formerly Principal of the Calcutta Medical College, seconded the Resolution, and said it was very gratifying to find qualified ladies willing to go out and practice in India, as it was to see women of that country ready to avail themselves of the opportunities now offered of acquiring a professional training in the Medical Colleges and Schools there. Such practitioners would convey the blessings of European medical skill to a large section of the Indian female community; especially in the larger towns where the patients would be better able to pay for it. The time would doubtless come when the people generally, appreciating the superior qualifications of the European taught accoucheur, would seek the latter in preference to their own ignorant *daees* (native midwives), who did well enough in ordinary cases, though their skill was limited to the rudest manipulation, the closing of every possible opening in the lying-in chamber, and the invocation of fanciful deities, and who charged three or four rupees for their services. European ladies could not possibly enter into competition with these women. Dr. Francis then dwelt upon the paramount importance of developing this native medical element. We had great encouragement, he

said, in some of the results of the education given at the Medical College in Calcutta. Two classes were formed there for the training of future hospital assistants for the regimental hospitals and for civil work. The class comprising the latter was known as the "Bengalee Class." But many of these young men, seeing a better opening in private practice than in Government employ, have settled in their own villages as medical practitioners. Similarly, we should so educate the native women of India that *they* may become intelligent village doctors, possessing medical and surgical as well as obstetrical skill. A step in this direction has just been taken by the medical faculty of the Punjab University, who have recommended that a three years' course should be given to women whose education when completed would be about the same as that given to hospital assistants; and their work would be especially amongst the masses. Dr. Francis believed that the dispensaries might be utilized for the instruction of this second class of practitioners. A lying-in hospital might be attached to each dispensary in certain suitable centres, as has already been done in some places, in connection with which hospitals the native daees might be professionally trained. If properly officered, these dispensaries are of great value to the people; and here would, in course of time, be openings for the College educated ladies, who could thus relieve the Civil Surgeon of this part of his work. Dr. Francis strongly advocated the education of the daee, for although the women now practising may be stupid and past teaching, their youthful relatives, if begun upon early enough, might prove to be material as capable as any. As landed proprietors in Russia have sent some of the most intelligent of their female serfs to the University, in view to returning as skilled midwives to their own districts, so might native gentlemen in India send *protegées* first to school and then to

the lying-in hospital, paying for their education from first to last. In the past Government has in many cases given stipends to students. Instances will sometimes occur where the plan may be desirable, but it is objectionable as a rule. Government will doubtless help to some extent, but it must first satisfy itself that the people are willing to co-operate. Dr. Francis considered it a point of *great importance* that the daee element should not be neglected, as, independent of the fact that, if it was, opposition might ensue, it would hardly be generous. The whole scheme required great care and thought. Our object was not to scatter the proverbial forest of empty bottles over the country, *leaving them* only as emblems of our rule, but to establish a fragrant and flourishing tree of useful knowledge, the possession of which would cause future generations to bless the English name that, thus associated with a far-seeing philanthropy, had ever been connected with projects of benevolence, as also with a justice that was firm, immutable and wide spreading.

Miss BEILBY gave some of her experience of the condition of women in India, saying that she went to Lucknow in 1875, and there found much suffering and misery in the zenanas, suffering which no man could reach. The very first case that she went to was one which could have been relieved if a doctor had been sent for soon enough. The friends had done all they could; they had multiplied *dhais*, but to no purpose, and the poor woman was virtually left to die for want of ordinary medical skill. As for her own work, Miss Beilby said that she had more private practice than she could attend to; but from the first she saw the great need there was for a hospital where the *upper class poor* zenana ladies could be received, doctored and nursed, and which still at the same time they should be as truly in a zenana as if they had never left their own homes. There were many difficulties in the way

of this being carried out, but, with the help of her sister—since dead—and the advice of a few kind friends—amongst these Sir George Couper, Bart. (then Lieutenant-Governor of Oude and the N.W. Provinces), and Dr. Whishaw, the Civil Surgeon—the hospital was opened, Miss Beilby being so fortunate as to get a small bungalow in the same compound as the one she and her sister lived in. For a week or ten days no patient would come into the hospital; then one patient consented, and so it grew until finally Miss Beilby had a hospital of thirty-five beds, which hospital is now carried on by Dr. Alice K. Marston. In addition to this hospital and Miss Beilby's private practice she had two dispensaries, where great numbers of patients sought relief. One year over 2,000 patients were seen at these dispensaries.—Were the natives grateful? They were, and she could, if time permitted, tell of many touching things, but she would relate but one instance. Miss Beilby then spoke of the appreciation for her services shown by a Babu and his wife in respect of her attendance upon the latter, and added that this was but one case of many. Miss Beilby also mentioned the message given to her by a Maharanee for the Queen, the Princess of Wales and the women of England in regard to the misery that Indian women suffer when they are sick. She (the speaker) could give evidence on that point, and as one of the means to alleviate the suffering she suggested that native women should be trained in all hospitals as they were established. Miss Beilby further stated that Government was always ready to help in any work for the relief of the natives. Through the recommendation of Dr. Whishaw, supported by Sir George Couper, Bart., a grant of medicines and instruments was given to the hospital and dispensaries at Lucknow, which grant is still continued to her successor, Dr. A. K. Marston. Another feature of the work at Lucknow Miss Beilby men-

tioned was the help she received from the natives over and above the fees she received for her attendance. She often received donations to her work, and sometimes these donations came from native gentlemen who had never seen Miss Beilby, but only heard of the medical help that was being given to native women at Lucknow. It was no uncommon thing for Miss Beilby to receive a 50-rupee note from a native gentleman anxious to help on such work. The result of Miss Beilby's experience led her to be quite confident that the native gentlemen—and what is of equal importance, the native ladies—would gladly welcome qualified medical women, provided such qualified women did not make their medical knowledge and skill a means of proselytising, or make a kind of bargain to give so much medical advice for the patient listening to her views on religion. In concluding her remarks, Miss Beilby congratulated the Association on the attention attracted to this subject, the importance of which could not be exaggerated.

Dr. G. W. LEITNER, Registrar of the Panjab University, remarked that Mrs. Dr. Hoggan's suggestions should be communicated to the Medical Faculty and Senate of the University of the Panjab, which had already done so much in the direction of training midwives and in inducing the traditional medical classes of Hakims and Baids among the Muhammadans and Hindus respectively to add a knowledge of European medicine to their own systems and practical experience. Judging from the sympathetic attitude of leading members of the medical profession in Europe towards the results claimed for native drugs and towards native medical treatises, it would be both inexpedient and unjust to put all native teaching on the same level with exploded sciences, such as astrology was deemed to be. Many an European physician would create a reputation for himself were he to put the

concrete native phraseology into the scientific terminology, sometimes mere verbiage, of the present age. At any rate, the interests of a progressive science, and certainly the interests of the medical women sent to India or trained in India, would be better served by enlisting the co-operation of the hereditary medical classes, which had the confidence of the masses, than by provoking their antagonism. The interest shown in the proceedings by the present Meeting, and the sympathetic remarks made by previous speakers, made it easy for him to urge the recognition of the necessity of using the indigenous elements already existing in the Indian population. Just as the *dhais*, or nurses, were being trained as midwives at the Medical School of Lahore, so also might the wives of Hakims and Baids be trained for higher medical practice among the women of India. Nor did such a course appear to be opposed to native usage: there was a distinguished female medical practitioner at Ropar, Musammat Naraini Baidni, practising the Baidik system, and other women elsewhere practised the Yunani system with success; a Sikh woman had received, through her husband, a diploma for proficiency in the Panjabi Language and Literature at the first Convocation of the Panjab University, and the Sikh religious Code indeed enjoined husbands to teach their wives such science as they themselves possessed, and moreover in that community no one, whether man or woman, could be a real Sikh-learner or disciple, who was uneducated in the principles of that faith. As regards medical Englishwomen or Englishmen, and for that matter all Europeans, proceeding to India, it would be well for them, for our Government, and for the progress of science and of civilisation, if they went as much in the capacity of learner as in that of teacher, which latter was the unfortunate attitude assumed by some Europeans towards all things native. For

instance, woman was not, generally, the depraved, abject and intriguing slave in India as is so often alleged, but there, as here, has a deserved, if more quiet, influence as a tender mother and guide, a chaste wife and counsellor, a modest sister or dutiful daughter, and a helpful relative. Reverting to the treatment of patients, he knew of more than one case which had resisted the treatment of European medical practitioners, but which had yielded to the Hakim or Baid, who made a friend of his patient and gained his confidence, and whose knowledge of native human nature, if nothing more, must go for something in the treatment of a native patient. This brought Dr. Leitner to what he considered the second essential condition of success (after the cultivation of sympathy with the natives and their ancient learning), and this was, of course, linguistic knowledge, which meant not merely the knowledge of the so-called *lingua franca* of India, viz., Urdu, but that of the local dialect, to which, indeed, in some places, the word "women's dialect" might be substituted. An English medical woman to be really successful among native women would, of course, have to learn that dialect wherever it would facilitate her practice, and, similarly, a Bengali woman practising in the Panjab would have to learn the Panjabi dialect of the locality in which she might take up her residence. As a rule, however, Dr. Leitner deprecated the introduction of natives of one province into another, where existing elements might be utilised with obviously greater advantage, and he also objected to putting aside the hereditary learned or professional classes or castes in favour of members from the lower castes, who coveted the title and practice of Hakims and Baids by adding a smattering of these systems to a superficial knowledge of European medicine. There would be no radical cure for the present prevalent misconceptions till not only medical women, but medical men also, independent of Govern-

ment, went out to what he believed would be a most lucrative practice among natives in the larger stations. Such men, by the necessity of their position or by their bent, would be driven to learn, and would either have to cultivate friendly relations with natives or give up their expectation of a good practice. There were natives quite able to pay for higher medical talent, although the general rates for the attendance of Hakims and Baids might be low. Similarly, as regards medical Englishwomen, he felt assured that there was a great prospect of practice for them in the larger Stations, provided they did not attempt to proselytise in the native households. The example of their lives, their modesty, sympathy and learning would be the most efficient advocates of their faith, without their doing injury to their own cause by any pronounced action in connection with religious propagandism, which, indeed, was not their business at all. He believed that the liberal municipalities, in the Panjab at any rate, would place no difficulty in the way of an European lady practitioner, provided she did not proselytise, and indeed they might, in some cases, assist her with grants from their funds. The present movement, which had been advocated by lady speakers and eminent members of the medical profession, of whom this country might well be proud, as also of ladies of the evident earnestness of Miss Beilby, would meet with general support. The Guarantee Fund already raised at Bombay was a practical sign of this, and the subscriptions to which this Meeting would give an impetus would further prove the correctness of his prediction. Of the success of well-qualified European ladies, who would treat the natives in a proper spirit and who knew the language of their patients, he had not the least doubt, as far as the larger stations, such as Lahore and Amritsar (where Mrs. Dr. Clarke had, years ago, practised with success), were concerned. The liberality shown by the

Panjab University and other institutions in India, in extending their appliances to women, were examples likely to be followed. There was no reason why a department for women should not be added to, say, the Medical Schools of Lahore, Calcutta and Bombay, which, if conducted by European lady-doctors, would attract, at any rate eventually, native female students from the respectable indigenous medical classes. With lady-physicians of the eminence of Mrs. Hoggan and others to conduct such a department (or a separate Indian College for women) as Principal and Professors, such an institution would be sure to succeed.

The Chairman then proposed the Resolution to the Meeting, and it was carried unanimously.

Mrs. GARRETT ANDERSON, M.D., said she desired to say a word or two in favour of the Bombay scheme, as she considered that it had been worked out on wise lines and with great judgment by the gentlemen who had interested themselves in this useful movement. She had always thought there was a disposition to underrate the difficulties to be encountered by women in undertaking practice in India, and she realised these difficulties more than ever now. People used to speak, and they still did so speak occasionally, as if a very small amount of medical knowledge would suffice for successful practice in India. This, she considered, was a grave mistake. There was absolutely no reason to suppose that a medical woman who did not know enough for success in England would do for India. In fact she would prefer to reverse the proposition, and to say that if a medical practitioner, man or woman, wanted to practise upon the minimum of knowledge and of self-reliance, London rather than India should be the place chosen in which to carry on such a practice. There was perhaps no place in the world so comfortable for incompetent medical practitioners as London,

where they can have help in every difficulty, and where even a grave mistake would not be widely recognized. Even in the country districts of England the doctor is as a rule a more able and more self-reliant man than the average general medical practitioner of London, because he has to do everything himself and can but seldom have outside help. He has in fact led a much more difficult life, and his powers have as a result been better developed. If it be true that country medical practice is more difficult than the same class of practice in large towns, it must follow that the doctor's work in India will be not less, but more, difficult than in London. The mere difficulty of the language would be a serious one, and added to this there is the greater one of not knowing much about the daily lives of the patients and of not being able materially to influence them. Success in medical practice so often depends, especially in chronic cases, on the power of the doctor to alter the mode of life in which the disease has arisen, rather than in his power to order certain drugs. It was from her appreciation of all these difficulties involved in the work, and of the sympathy and tact as well as skill that would be needed to overcome them, that she congratulated Mr. Kittredge on obtaining the services of a lady for whose judgment and capacity she had so high a respect, and she rejoiced to think that Miss Pechey would be seconded by an able junior, so that in every way the Bombay experiment promised to be fairly tried. She hoped that a similar plan would be pursued in other towns. In concluding, Mrs. Garrett Anderson proposed the following resolution :—"That this meeting, in looking forward to the success of the scheme initiated by Mr. Kittredge and Indian gentlemen in Bombay, hopes that similar guarantee funds will be raised in other parts in India."

Mr. W. MARTIN WOOD said he was glad to be permitted

to take some little part in the proceedings, because many of the donors towards the admirable project before them were amongst his oldest friends in Bombay. Notably so Mr. Shapurji Bengali, who had been Mr. Kittredge's coadjutor in this movement. This excellent Parsee citizen had long years ago been active in promoting educational and other social reforms; and it was specially suitable that in this later stage of his public service he should be a leader in thus securing the aid of scientifically trained English ladies on behalf of his suffering countrywomen. Mr. Kittredge could not have had a more efficient supporter, for in his character as a public man, as one with knowledge of social needs and aptitude in judging of both public and commercial finance, it might be said of Mr. Bengali that he was one of that class of men of whom a very few would suffice to save a city. Mr. Wood remarked that the presence of their Chairman reminded him of the efforts made, when Dr. Hunter was Principal of the Grant Medical College, to bring the native nurses, the *dhais*, under some sort of training. Other speakers had referred to this class of ignorant practitioners by way of illustrating the pressing necessity there was in India for the assistance of properly qualified medical women; and though these rough native nurses are very unpromising material, much good might be done by bringing them under the guidance of the skilled lady doctors who were now ready for the work. This reminded him that a good knowledge of the vernaculars must be acquired by ladies who were devoting themselves to this service. This was, indeed, admitted, but he doubted whether the necessity could be fully realised by English ladies until they come into close contact with the people. No doubt, being well accustomed to study, most of them would soon overcome that preliminary obstacle; and some, who might have a turn for linguistic studies, when

they should become settled in their avocation, might catch some of the fascination of that wonderful land of India, its mythology and ancient lore, and find abundant scope for studies far beyond the bounds of their own special profession. There are many lady authors to whom we are much indebted for increasing our knowledge of that country and its peoples, and in this assembly one could not refrain from mentioning Mrs. Speir's *Life in Ancient India*. He had very much pleasure in seconding this Resolution.

The Resolution was put to the Meeting by the Chairman and carried unanimously.

The CHAIRMAN, on rising, said he felt in the happy position of a Chairman who need not be expected to make a long speech, for much that he might have said had been anticipated in the able and exhaustive speeches which they had had the pleasure of listening to. Besides, after so long a *sederunt* he felt he ought not to detain them any longer. There was one subject however on which he wished to say a word or two rather in explanation than otherwise, as he felt the Meeting might disperse with a misconception as to the nature of the instruction it was proposed to give to native women in the Medical College in Bombay. It had been stated that it was the intention to institute an examination for women in the Grant Medical College similar to that of the Apothecary Class, and it was as to the character of the instruction the women to be admitted to the College would receive that he wished to explain, otherwise he feared many might quit the Meeting under the impression that the education to be imparted would be such as a pharmaceutist obtained. It was really not so. The curriculum was much the same as the Graduates and Undergraduates of the University keeping terms in the College went through, except that the standard was not so high, and instead of extending over five years was

limited to three. The Apothecaries belonging to the Government Service originally had no College training, and when the College was opened to them the term Apothecary Class was given to its members, and has continued since to be retained. It will thus be seen that the education it is proposed to give is not that of an Apothecary but a general one, though inferior in degree to that of the University students. The Chairman said he presumed that by this it was not intended to prevent such women as may be disposed to enter for the higher education, but rather, as he understood, to make a beginning by throwing open the curriculum of the Apothecary Class to native women, for at present there were probably but few women in the Bombay Presidency competent to submit to the training of the University students. The Chairman said, in conclusion, that the thanks of the Meeting were eminently due to Mr. Cama for his munificent gift, and to Mr. Kittredge and his coadjutor, Mr. Shapoorji Bengali, for the hearty way in which they have thrown themselves into the movement for introducing Medical Women into Bombay.

A vote of thanks to the Chairman was proposed by J. B. Knight, Esq., C.I.E., and seconded by Dr. George Hoggan, and it having been acknowledged by the Chairman, the Meeting closed.

MEDICAL WOMEN FOR INDIA.

The question of Medical Women for India continues to excite much public interest, and I am glad to find among my medical brethren an unanimity of opinion on the subject that is very remarkable and hopeful. As a contribution to the discussion I have permission to send for the *Journal* the following extract of a letter from my friend Dr. Eatwell, who

has had a long and varied experience in the East, and was Principal of the Calcutta Medical College during the trying time of the mutiny. I shall only add that I entirely concur in his liberal and enlightened views, and believe that if measures are carried out on the lines he indicates, real progress will be made and a vast amount of good effected.

A. GRANT,
Late Bengal Medical Service.

3 Connaught Square, Hyde Park,
Nov. 3rd, 1883.

"Many thanks for the opportunity of perusing the papers in the *Journals* of the National Indian Association regarding Medical Women for India. There can, I think, be no doubt that in India, and in countries generally where the women are secluded, female medical practitioners are specially needed: whilst the class of females who act as midwives should, in an especial degree, be fitted for the discharge of their duties, and in fact be capable of doing a good deal more than falls to the midwife in ordinary normal parturition. But it appears to me to be essential in the first instance that there should be some awakening of the national conscience in India on the subject, and that there should rather be something like a national demand for a supply of female educated midwives and practitioners, than a gratuitous supply of such by the Indian Government, or by philanthropists in this country. It is from this consideration that I feel the request of native females for permission to study medicine in the Medical College of Calcutta to have been so gratifying, and so worthy of encouragement; and I need hardly say that I agree with the Principal in recommending, and with the Lieutenant-Governor in ruling that the request should be granted.

"However, as regards mixed classes, I think them inadmissible, unless efficient measures can be taken for keeping the young men and the young women quite apart in the class rooms; and whenever the number of young women students may be large separate classes are desirable.

"Perhaps one of the first things to be carried out is to instil into the native mind generally new and sound views regarding the hygiene of the lying-in apartment, and to aim at instructing the whole body of midwives in the mode of conducting normal parturition in a rational manner: and this really supposes something like a national education on this subject.

"The colleges alone cannot effect this, neither can the Government, nor can any number of philanthropic societies in this country. The interest of the natives generally must be enlisted in the question, and in a matter affecting so intimately their inmost domestic life they must be the persons to move in the matter. For the Government to attempt any active interference might be dangerous; whilst it would probably also be hazardous at present to attempt to make a native midwife answerable for malpraxis as would be done in England.

"I look for much from the native machinery to be created for the purposes of local self government; and one sees that these local committees scattered through the country, if they had as members the native doctors and sub-assistant surgeons attached to hospitals and dispensaries, with the civil surgeon in the background, not too officious, might do much in a short time to give practical instruction to the whole class of native midwives.

"The local committees might even see their way in time to licensing midwives, and in making them call in fully instructed assistance, European or native, male or female, according to circumstances, in cases of gravity. This latter

requirement, however, cannot be imposed by the Government with safety; the decision must rest with the people themselves, and the initiative must come from them. In France the education of the midwives (*sages femmes*) is carried out in the hospitals of the towns to which they belong, but they are subjected to an examination by one of the Professors of the University of France, who makes a tour of the Departments assigned to his University for that purpose. At least this was the practice some years ago, and I presume is so still.

"Some such arrangement might ultimately be adopted in India; and should the scheme of native female education prosper, it might be advisable to appoint a native lady as Assistant-Professor of Midwifery to each College, and entrust her with the duty of going on circuit and superintending the local examinations of midwives, as is done in France.

"On looking at the list of the liberal subscribers to the Bombay scheme, I see that they are essentially Parsees, who are in no way behind ourselves in enlightened philanthropy; and it may well be the case that in the Presidency towns and in several of the large cities there is already an opening for a considerable number of fully qualified medical ladies.

"It will be of great importance if a due proportion of these be pure natives, especially if they be Hindoos or Mahommedans, as these alone would probably, as yet, find an entrance into the majority of the Zenanas. There would still, however, be the field which now exists for the medical missionary, although I am of opinion that Christianity is more likely to extend in India by pure, unselfish, Christian example for Christ's sake than by anything like active proselytizing. Looking to the future, I have a strong conviction that the more the natives of India are left or induced to take the initiative in matters pertaining to their own interests, the better will it be for them as well as for ourselves.

"We have placed at their disposal all the advantages—spiritual, moral, intellectual, scientific—which we ourselves possess, and they must be left to appropriate or reject the gifts according to the inspiration of their own consciences, and to the requirements of their own patriarchal civilisation.

"These thoughts have passed through my mind from perusing the papers you have kindly sent, and I submit them for your own consideration.

"69 Inverness Terrace,
"18*th October*, 1883."

The following letter has been received by the Hon. Sec. from Miss Fairweather, of Chicago. It is satisfactory to learn that in the United States such a warm interest is felt in the Medical Women for India movement :—

"My Dear Madam,—You will, I am sure, pardon the liberty I take in addressing you in regard to 'Woman's Medical Work for India.' Seven years of life spent among the people there impressed me profoundly with the magnitude of the need, and in 1880 I came to America and at once set myself to obtain a thorough medical training.

"My ideas as to the best mode of meeting the wants of India I tabulated before Mr. Kittredge's scheme was promulgated. I send you a copy, which please accept.

"I shall try to carry out my ideal as far as possible upon my return to India.

"The American ladies of the West watch your progress in this matter with intense interest and enthusiasm, and would gladly co-operate with their English sisters in alleviating the condition of things, which appeals so strongly to their humanity and womanhood.

"I would like to convey to you some idea of the warm sympathy which has been aroused here in behalf of Oriental women. If any way occurs to your Committee where we could assist, or rather our American sisters, for I myself am British, I am

sure you would have a very hearty response from our colleges, and especially from the Woman's Hospital Medical College of Chicago, Illinois, U.S.A. Wishing your plan great success,

"I remain,

"Yours very sincerely,

"MARIAN FAIRWEATHER.

"777 Walnut Street, Chicago, Ill., U.S.A.,
"*July 23rd*, 1883."

HOME TEACHING AT MADRAS.

We are glad to be able to report that there are at present twenty-five pupils and three teachers (for English, Tamil and Telugu) in connection with the Home Education undertaken by the Madras Branch of the National Indian Assocation, and that a fourth teacher (in Telugu) has been decided on. This teaching, which is independent of religious instruction, is conducted in the houses of ladies who mostly no longer attend school. The subjects taught are Indian History, Geography, Tamil and Telugu Grammar, Arithmetic, Poetry, Dictation, Hygiene, Plain and Fancy Needlework. A considerable time is of course occupied in going from one house to another, but each teacher visits several pupils every day, and gives four or five hours a day to actual teaching.

Lately a Superintendent of this work has been appointed by the Madras Committee. Miss Eddes has kindly consented to undertake the post, in addition to her onerous duties as Superintendent of the Maharaja of Vizianagram's Schools. The Superintendent visits the pupils occasionally with the teachers in order to observe their methods, and to consider with them as to improvements. Once a week, too, the

teachers call on the Superintendent and report their progress, and to talk over difficulties.

One of the teachers writes :—

"All my pupils take great interest in their studies. I had ten pupils at first, of whom five were rather advanced, so I taught them for their several Examinations. Out of these five who went up for examination three passed the Upper Primary, one the Lower Primary, and one failed. Now I have eight pupils to teach. Four are married, and the rest unmarried. With regard to needlework I teach them some fancy work, such as crochet, needlework, knitting and specially plain needlework. I should like to get good needlework patterns, as antimacassars, &c. Last year one of the girls had a prize of Rs. 12 for knitting a cap in silk thread." It appears that one of the pupils who learns Hygiene shows her intelligent study of the subject by trying to carry out its principles.

The Superintendent, Miss Eddes, writes with great interest of her work, and the teachers evidently find it a great help to have someone on whom to rely for sympathy and advice.

We are glad to learn from Mr. P. Chentsol Row, one of the Hon. Secs. of the Madras Branch, that the Needlework Exhibition is to take place in February, and that Mrs. Grigg has kindly undertaken its management. He states also that the number of members of the Association at Madras is gradually increasing.

REVIEWS.

EARLY KANNADA AUTHORS. By LEWIS RICE, Director of Public Instruction, Bangalore. From the *Journal of the Royal Asiatic Society.*

The Kannada or Canarese language early got a sense of

its own importance as compared with any other, even the sacred Sanskrit. We read—

> Is he a poet who, saying "I will write a good poem in Hosa Kannada," being unable to think of Kannada words, uses incongruous Sanskrit that will not squeeze in? If he write Sanskrit let him write entirely in Sanskrit; but to bring these Sanskritisms and thrust them into pure Kannada—is it possible to mix ghi and oil?

Again—

> If into Hale Kannada verses they stick in corrupt Sanskrit, which a clever deaf man would discover—as if pepper were like wheat—can the poetry of such rufination poets please the hearts of the wise?

Mr. Rice uses these two extracts to prove that not only was there an early Kannada literature, but that there was a conscious effort made at two stages of its existence to keep it pure. Sanskrit was not despised; indeed a scholar must know Sanscrit; but it was also held a good and desirable thing to have books in the vernacular.

We learn from this paper that not only had the Kannada language a literature as early as the second or third century of our era, but that it continued, following the modifications of the language down to the present day. Its head-quarters lay along the banks of the Tungabudra, to the north of the present Mysore country.

Let no one, however, go to the article in question expecting to get information of the kind to be easily grasped and digested. Mr. Rice gives us a list of fifty or sixty authors with the titles and descriptions of their works, together with occasional biographical details. Now, for the sheer badness of the names we never remember to have met the like an experience, including a good deal of Orientalism. The authors, not content with writing books whose names are of

this sort, *Sukavijanamanomanasoltamsa Hamsa,* seem very frequently to have two or three names or *soubriquets* of their own. One or two personalities, however, stand out a little from the rest.

One writer, who besides the easily remembered name of Ponna had other ten names of various lengths, lived in the Vengi country and owed his first poetical success to the patronage of two Jain brothers, Mallapa and Ponna Mayya, ministers and generals under the Chalukya king, Tailapa (973-7 A.D.) On the death of their Guru they caused Ponna to write a *purana,* which was published through all the world and greatly admired by his contemporaries and later poets. We doubt the contemporary poets taking this view, as he seems to have denounced them all as charlatans and copyists. Another piece of good fortune befel him on the death of his patron Mallapa, in that this minister's daughter, Attiyabbe, caused a thousand copies of the famous work to be made at her expense. This was a practical way of making a poem live. Probably there was a good deal of courtly eulogy in it to stimulate the affectionate daughter to do that amount of service to the poet.

Besides persons having many names, we have also the inconvenience of several poems using the same name and even the same combination of names. Thus it happens that Mallapa's wife's parents were the same in name as his own, and an important poet of the next generation, Ranna, had also a daughter Attiyabbe. She seems to have been inserted merely to confuse us, for she does nothing, and there is still something interesting to learn about the real Attiyabbe, daughter of Mallapa, at whose instigation Ponna wrote his poem. She and her sister Gundamabbe were married to the same man, Naga Deva, a famous soldier and minister. Attiyabbe bore him a son. He distinguished himself in the

Komara war, won an important battle and led a famous pursuit. Thus having gained great glory, he died. Then Gundamabbe went to her sister and said with folded hands, "You have a brave and distinguished son. You remain. I beg leave to go with Naga Deva." She "embraced her husband and was consumed in his funeral fire." And Attiyabbe spent the rest of her days in fasting, in the protection of her son, and in works of charity, and acquired great fame. She made fifteen hundred silver images, and for each of them gave religious apparatus, bells, shrines, lamps, &c. At her desire Ranna wrote his poem, the *Purana Tilaka*, and the poet and the princess attained immortality together.

This the middle period seems to have been the most important of the Kannada literature, but a great deal else was written earlier and later which our space hinders us from mentioning, and for which we must refer our readers to the Royal Asiatic Society's *Journal* for 1883.

J. E. CADELL.

RATHĀNGA DŪTA. A Poem in Sanskrit. Bombay, 1883.

We wish to call attention to this short Sanskrit poem, by Mr. Ramdas Chubildas, B.A. (Bombay), now studying for the Bar, and at the University of Cambridge. Its subject is of the type of the Megha Dūta, of Kālidāsa. The author employs various metres, and his versification is pronounced to be easy and poetical. Several notices have appeared in Bombay of this "messenger" poem, in which its ideas and style are highly commended. The writer is to be congratulated on having succeeded in a literary work in the ancient language of his country, while he has also studied diligently in the line of Western thought.

STRID NURMNITI. THE DUTIES OF WOMEN. By (Pundita) RAMA BAI. Second Edition. Poona, 1883.

The above book, written by Pundita Rama Bai before her visit to England, contains counsel to her countrywomen in regard to their religious and social duties. It is in Mahrathi, and we are unable to give a full account of its contents, but the following notes, for which we are indebted to a Parsee acquainted with that language, will give some idea of the Pundita's treatment of her subject:—

The book consists of eight chapters. 1. Foundation. 2. Knowledge and Study. 3. Modesty. 4. Religion. 5. Duties of married life. 6. Household duties. 7. Management of children. 8. Miscellaneous.

Chapter I.—In society no one can live without the assistance of others, at the same time we should not be wholly dependent on others. *Self-reliance.*—Men who have been successful and renowned in the world have risen on account of their possessing this valuable quality. It leads to industry, determination, energy, enterprise, truthfulness, &c. "God helps him who helps himself." Without self-reliance and independence a human being is "a burden to the earth he inhabits." Self-reliance is the foundation of the welfare of women. This quality every woman should give her best attention to cultivate every moment. If all the women of our country were to think what are the obstacles to our greatness, and what the means of overcoming these obstacles, there is no doubt that through their self-reliance they would be as great in society as our great men, and perhaps greater.

Chapter II.—Wealth may be divided into landed property, grain, cattle, gold, silver, pearls, diamonds, &c.; all these are unstable, and the happiness derived from them transient; but knowledge is stable, and its possessor is a happy person in the true sense of the word. Supposing a person had even a thousand eyes, yet he might be considered blind if he possessed no knowledge. Knowledge may be compared, as it were, to internal eyes. Study is the mother of knowledge. Instruction is necessary for attainment of knowledge. During study it is essential that the mind

should be isolated from other objects and impressions. Procrastination should be deprecated, and opportunities should not be lost. Youth being free from worldly cares and anxieties is the best time for learning. Study results in patience and peace of mind under difficulties.

Chapter III.—Compare the modest qualities of the mighty ocean with the noisy and rattling properties of shallow waters, which always sound most. The rank obtained by the possession of science, riches, honours, &c., should be sustained by modesty. Great respect should be paid to the Elders; but be careful to call only those persons Elders who are practically well experienced and learned, and not those grey-haired persons who are simply old, but have very little knowledge or learning; to call such persons Elders is to insult the dignity of the Elders proper. Moral education is essential. 1. Avoid idleness, so that the mind may not be led astray. 2. In undertaking any affair ask advice of those who are well experienced in the kind of work you wish to undertake. 3. Be always gentle, however learned you may be. 4. Respect your elders, teachers, &c. Great respect should be paid to parents, who are just next to our Creator.

Chapter IV.—Religion is the foundation of the principles on which we act.—To say one thing and do another is a sort of deceit. Cleanliness is of two kinds; external, such as washing the face, bathing, &c.; and internal, *i.e.*, moral. *Truth.*—However scientific, learned, or wealthy a man may be, if he does not act on the principles of truth, he commands no respect from any one in the world, high or low.

Chapter V. refers partly to the evils of early marriage.

Chapter VI. describes the qualities needed for the right performance of household duties. Idleness and self-conceit lead to failure. Examples of self-conceit are Ravun, Duryodhan, Napoleon, Aurungzebe. Rules are given as to early rising, economy, the keeping of accounts, &c.

Chapter VII. contains some good advice as to the treatment of children.

The last chapter refers to the uses of adversity.

The book is dedicated by the Pundita to her late husband.

A HOME AND SCHOOL FOR CRIPPLED BOYS.

Among the institutions in England where the helpless and the infirm are taken care of, the National Industrial Home for Crippled Boys at Kensington deserves a large share of interest. Everybody in India knows that there are institutions for the deaf, dumb and blind, but very few are aware of the fact that an excellent Home for crippled boys exists. This Home attracted my notice under peculiar circumstances. Happening to go to Kensington on a Sunday morning, I saw a number of crippled boys going to church. I was much struck with the manner in which the whole proceeding was conducted. Those who could neither use their legs nor their arms were made to sit in little carriages very much like perambulators, and these were drawn by other boys who could make use of their limbs, but who had some other deformities, such as spinal affections and the like. There were some who walked with crutches under their arms, others, too, who were marching slowly on, because their spinal deformities would not permit them to proceed quickly. At first I was at a loss to know who these boys could be, until I came in sight of the Institution, of which I am going to give a short description. In my country there are no such Homes for crippled boys, and I write this for my countrymen in the East, in order that they may know how the crippled boys in England become self-supporting and useful members of society. With this object I visited the Home some time ago.

The institution goes by the name of the National Industrial Home for Crippled Boys and Refuge. I am told that it is the only institution of its kind in the United Kingdom. Any British subject, whether he be native of Australia, Africa or India, is admitted here. That the description may not be long I give only a few of the Rules, which will show at a glance on what conditions the cripples were admitted. Those who may be desirous of becoming fully acquainted with the history of the Home can get a copy of the report by applying to the authorities.

The following are some of the most important rules :—

I.—The form for the admission of boys into the Home, duly filled up, with answers to the general questions, is to be sent to the Hon. Sec. before any boy can be admitted. The candidates are taken in rotation, but boys coming from the Cripples' Nursery are entitled to precedence. Votes are not required in any case.

II.—A payment of £10 per annum for the full term of three years is required for a cripple, and for the two first years only for a Refuge case ; also two suits of good clothes made at the Home. The committee cannot provide perambulators, or splints, or instruments, if these are required.

III.—Boys under the age of 12, or over 18, or blind, or deaf and dumb, or without the use of their hands, are not eligible.

IV.—Candidates must undergo a medical examination.

At present there are 80 boys, but there is accommodation even for 100. When I paid a visit to the Institution I was first conducted by the officer in charge of the Home to the harness and saddlery department. This has been a new important addition to the trades taught within the preceding years. In this department everything is made by hand, no machine of any kind being used. From this room I was taken into another room, where everything connected with relief stamping was to be seen. Here I saw beautiful monograms, nice visiting cards, all of which were made by the crippled boys. On some cards I saw the names of gentlemen residing in the neighbourhood of the Home, who by way of patronising the Institution gave, I believe, their orders here. A little farther on and we were in the carpenters' establishment. Here I saw several grown up boys at work, using the carpenters' tools with the ease and confidence of carpenters of long experience. In this room there were several elegant work boxes, stools and benches, all of which were made, of course, by the crippled boys, some of whom had wooden legs. One noticeable feature of this part of the establishment was that everything was done to perfection. Lastly, we went to the tailors' department. There were many boys at work, and some coats and jackets were shown. These were quite as good as any of those which a foreigner is

accustomed to see in some big establishments in High Holborn. "The work in each trade," says the report, "is supervised by masters of capacity and experience."

After I had seen these workshops I inspected the dormitories and various other apartments, the school rooms, the library and the "Louise" hall. In the evening, after dinner, there are classes for the boys. They are taught to read and write. Various other subjects, such as arithmetic, history and geography, are also taught. Different teachers take the classes.

It will thus be seen that though they are taught the various trades, their mental culture is well attended to. Nor is the religious education neglected. The report informs us that during the year eight ladies and ten gentlemen have held Bible Classes regularly and punctually on Sunday afternoons, and conducted Divine Service in the evenings. But among all these things which tend to better the condition of these unfortunate boys music is not forgotten. Several of the boys can now play well.

The "Louise" hall, about which I made mention above, is so named in honour of H.R.H. the Princess Louise. Her Royal Highness paid a visit to the Home on the completion of the new buildings, inspected the workshops and spoke to many of the boys. The Princess showed great interest in the objects of the Institution. The "Louise" hall serves as a lecture and class room.

It might, however, be supposed that the boys have no opportunity of taking healthy exercise, but it is not so. The report tells us that a considerable part of the ground forming a courtyard between the buildings has been covered with Walker's granite concrete pavement, as a playground for the boys, the hard surface of which enables the majority of those who can only go about on crutches to play games, which they could not do if it were not smooth and hard.

In addition to all this there is an infirmary attached to the Home, where the sick are attended to by the Physicians of the Home.

My brief sketch of the Home will not be complete if I were not to give a short history of the boys who have left the Home under favourable circumstances. I will only refer to a few instances. "Among carpenters," the report says, "G. H. is work-

ing as a journeyman in Islington, and earning a decent income. W. F. is sent by the subscriber who paid for him at the Home to Manitoba. He writes cheerfully of his success there. Among relief stampers, A. K. is employed in a wholesale house in the city. Among tailors, C. M. is in constant employment, and by his earnings he is a great support to his widowed mother." Many other such cases are mentioned.

I was much pleased with what I saw at the Home, and I have to thank the officer who took me over the different establishments. I would now suggest, through the medium of this *Journal*, which, I am glad to say, is now read in all parts of India, that we should have institutions like these in India. It is well known that Sir A. Sassoon, with his usual liberality, established a school for juvenile offenders in Bombay. In the school they are taught various trades. When they have learnt these trades they leave the school and earn a decent livelihood. Sir A. Sassoon has thus been the means of reclaiming many youths, who but for the Sassoon Reformatory School would not have been what they are now. Besides, there is in Bombay an asylum for old and helpless animals, I mean the Pinjrapole. This is, as far as I know, entirely supported by voluntary contributions. When such institutions as these exist in India, why should there not be a Home for crippled boys, who are allowed to beg in the streets, and who are burdens to their poor parents? These boys are objects of pity and not of contempt. It should be remembered, however, that in speaking of the crippled boys in India, I allude to those only whose parents are very poor, and whose means of earning their bread consists in depending upon the charity of others.

In conclusion, I hope the time is not far distant when some useful institution for crippled boys might be established in India on the same principles as those of the National Industrial Home for Crippled Boys at Kensington.

AN INDIAN TRAVELLER.

London, *November*, 1883.

(Our correspondent will be interested to learn that a similar Home for crippled girls is carried on in Marylebone.)

SHORNALATA: A TALE OF HINDU LIFE.

By Tarak Nath Ganguli.

Translated for this Journal by Mrs. J. B. Knight.

(Continued from page 669.)

(All rights in this translation remain with the author of the tale.)

[For the assistance of the reader the names of the principal characters in the following chapters are subjoined.]

Sasibhusan, the elder brother.
Pramada, his wife.
Bipin, their son.
Kamini, their daughter.
Bidhubhusan, the younger brother.
Sarala, his wife.
Gopal, their son.
Shyama, the female servant.
Thakuran Didi, a widow.
Nilkamal, a strolling fiddler.
Biprodas Chakrawarti, a rich resident of Burdwan.
Shornalata, his daughter.
Hem Chandra, his son.
Gadadhar, brother of Pramada.

CHAPTER XXIV.

THE REUNION OF NILKAMAL AND BIDHUBHUSAN.

At Debipur, in the Hooghly district, a *Jattra*,* Panchali and poetical recitations had been arranged for. From afternoon until ten in the evening the improvisations known as Panchali had been going on and had been much praised, but to some ears the music was even more enchanting. In this troupe Bidhubhusan was the musician. After midnight the *Jattra* began. Bidhubhusan with his troupe were among the spectators. Scarcely had they taken their seats when the music struck up, and one of the performers, a young thin person in a chintz coat, enacting the part of Rama, began to call out, "Hanuman! Hanuman!"† This call he repeated many times at intervals. The player, Ram, was so thin and weak that he trembled from head to foot, the veins stood on his throat, and his throat became quite black merely from the effort of calling. Nevertheless, Hanuman had no compassion on him, he paid no heed to the calling. Ram's eyes were like to

* A *jattra* differs from a theatrical performance in there being no stage or scenery. The play was taken from the life of Rama.

† Hanuman, the monkey god, who fought on the side of Ram in the battle with Ravana, King of Lanka.

burst from their sockets. Lakhman, Bharat and Shatrugna* had all gone to sleep in the place allotted to the singers. Ram felt jealous of them, he would willingly have died to obtain a little sleep. If Hanuman came not how could the war begin? yet he did not appear. One of the musicians flinging down his guitar set off to bring Hanuman. Reader! come to the green-room and see what Hanuman was doing. We have said that Nilkamal was enlisted in Govinda Adhikari's troupe, but when the manager perceived the degree of his capacity and intelligence he did not retain him in his own employ, but recommended him to a troupe in which the drama of Ram was played. Nilkamal received Rs. 4 a month, and had the duty of preparing the huka for use and occasionally tuning the instruments. What could he do? In a strange place service is not to be had, he must take what he could get. Up to this time he had never been required to take any character in the drama, but to-day as there was no one else available the manager had bidden him dress up as Hanuman. Nilkamal was much incensed at the proposal, his eyes became inflamed as he said, "I never agreed to take a part, and if I do it shall be that of a Raja. Nothing shall induce me to act as Hanuman." The manager said, "What is the matter with the part? in a company of this kind everyone is expected to take a part if wanted, and what does it signify whether it be that of a Raja or of Hanuman?" But Nilkamal persisted, "No, I can't go amongst so many people as Hanuman with my face painted with ink and whitewash, eating plantains; you may keep me or dismiss me as you please." The manager was in a great fix; Ram's voice was becoming cracked with repeated calling. He said, "I will raise your wages to Rs. 5 if you take the part of Hanuman." Nilkamal consented, yet could not induce himself to face the audience, the others were obliged to take him in by force. Ram said, "You have come at last, Hanuman!" Nilkamal should have replied, "Yes, my lord, I have come;" but at this moment he caught sight of Bidhubusan, whereon he started as the traveller starts at the sight of a snake in the road. He imagined that Bidhubhusan had discovered all, had learned that Govinda Adhikari would not have him in his own troupe, his present condition, and the wages he received. Thinking

* *Lakhman*, *Bharat* and *Shatrugna*, brothers of Ram.

all this in a moment of time, Nilkamal gave no heed to his part, but standing before the assembled people with folded hands exclaimed, in a loud voice, "Mahashoi, they have made me Hanuman by force." At the name of Hanuman the assembly laughed. Nilkamal again, in a loud voice, exclaimed, "Gentlemen, will you not believe me? I can swear to you that I am not Hanuman, my name is Nilkamal, my home is at Ramnagar, by force they have dressed me up in this way." As this only provoked further laughter, Nilkamal sat down ashamed. Ram called out, "Hanuman?"

Nil: Who is your Hanuman? You had better not keep calling me by that name.

Ram (at the prompting of the manager): Hanuman, come to my help in this battle.

Nil: Again you are calling me Hanuman! what is it to me if you are saved or not?

After much coaxing Nilkamal was induced to give a little help in the scene, but it was nominal only. Shortly afterwards the performance broke up. Nilkamal threw off his mask, and sat with dejected mien. Bidhubhusan went to him and asked, "From what place did you come to join this troupe?"

Nil: Don't speak to me, sir, I don't want to talk to you. I care nothing for their laughter; but why should you make a jest of me? As you knew me why did you not say a word for me?

Bidhu: I was not laughing at you but at your words.

Nil: At my words? why? am I a fool?

Bidhu: I did not call you a fool.

Nil: I won't stay in this company.

Bidhu: Come with us, Nilkamal. We are Panchalis, and there is no dressing up, that will suit you better. What wages do you get?

Nil (after a moment's silence): Six rupees.

He had added two rupees to the real sum, but this is a common failing not peculiar to Nilkamal. Bidhubhusan was now a principal in his own troupe, so he said, "Then get what is owing to you and bring your clothes; we will give you six rupees" With these words he departed, while Nilkamal thought, "If I had asked for two more rupees I should have got them, what folly I

have been guilty of!" Vexed with himself he went to the manager and said, "Give me what is owing, I will not stay in your company." Annoyed with Nilkamal, he made no effort to retain him but paid him off. Nilkamal, taking his wages and his violin, went over to the Panchalis, and said to Bidhubhusan, "Dada Thakur, I am going."

Bidhu: Where?

Nil: Wherever my feet take me.

Bidhu: What is the meaning of that?

Nil: Why should I live this life? I could not stay in my own country, and in wandering I find no happiness. I will seek some place where I shall not meet any one I know.

Bidhu: Just now you agreed to come into our company, and I have made the arrangements; why do you talk in this way?

Nil: If I stay here you will always be making a jest of me; I shall have no peace. Every one will call me Hanuman. As I came into the street a whole rabble of boys ran after me. I meant to enter your company, but after this I cannot.

Bidhu: No one will call you Hanuman here.

As he said this Bidhu smiled a little.

Nil (incensed): Why, Dada Thakur, you are saying it yourself, others will be sure to do so.

Bidhu: I did not call you by that name.

Nil: Will you swear that that word shall not come into your mouth?

Bidhu: Very well, I swear it. Now is it all right?

Nil: That is enough, but though you may not say it others will. I could bear beating better than such taunts, but they do not understand that. Dada Thakur, if I had known of this I would never have gone into the Ram *jattra* troupe.

Bidhu: Stay here, I will go and speak to them all, and afterwards take you amongst them.

Bidhu went into the house. Nilkamal feeling his heart much lighter began to hum, "At the bidding of the Lotus-eyed." He had sung this song several times, when Bidhubhusan reappeared. Not ceasing to sing, Nilkamal asked by signs, "What is the news?" Bidhu, not having heard the song for some time, advanced towards Nilkamal with a smile, which greatly offended the singer.

Bidhu: This time it is not my fault. If you confess yourself to be Hanuman, what can other people do?

Nil: When did I confess it?

Bidhu: That song is at the bottom of the whole business. Do you know its meaning?

Nil: Whether I know it or not, what is that to you? When I ask you then tell me.

Bidhu: Don't be angry, Nilkamal. When Ram Chandra wishes to worship Durga that he may obtain power to kill Ravana, he asks who will bring him lotus flowers (to present to the goddess). That song represents Hanuman consenting to bring the flowers,—

"At the bidding of the Lotus-eyed,
I will fetch the blue lotus and lay it at her feet," &c.

Nil (astonished): Is that true?

Bidhu: I have arranged with every one not to call you by that name, but I must stipulate that you do not sing that song for it brings the name to people's minds.

Nil: Then from this day I abandon that song.

CHAPTER XXV.

WHAT HAS SHYAMA DONE FOR ANY ONE?

Four years have elapsed since Bidhubhusan left home. Sarala became ever more depressed and anxious as the days went by. During all this time she had received no letter from Bidhubhusan. There was no god to whom she did not pray, there was no object against which she did not dash herself in her grief. She had become emaciated. If she sat down anywhere she did not willingly rise, and unless some one spoke to her she did not speak. She had no relish for her food, she obtained no sleep at night, in the coldest weather her bed was soaked with perspiration. In the degree that her frame became reduced the beauty of her countenance increased. Towards evening the reddened eyes and tottering gait showed that consumption had her in its grasp.

Shyama's money had sufficed after a fashion through these years, but now that means of support was wholly exhausted. Shyama became as a mother to Sarala and to Gopal. Rising early she would attend to their wants, and then go into the village. The

food that she received in recompense for her work at one of the houses she would carry to Sarala and to Gopal, and then go to another house to earn a meal for herself. There was nothing left in the homestead by the sale of which food for two days could have been bought. Shyama was the life of the family.

Sasibhusan and his family were living in the new house, so that if Gopal went anywhere Sarala was left alone in the house. At first this did not trouble her, but as she became weaker she became frightened, as she constantly fancied that some one was coming. There was no one except in her fancy. Lying on her bed she would frequently start up in affright. Gopal was now an intelligent lad, sorrow ripens the understanding. He was sitting silently beside his mother. "What is it, ma, why do you start?" Sarala said, "It is nothing, child, why are you sitting here?"

Gopal: How can I go and leave you alone?

Sarala: How long have you been here? Have you not been to play to-day?

Gopal: I don't go to play now, mother.

Sarala could not now remember from moment to moment what occurred. Her eyes remained closed for awhile, when she again awoke looking round in much distress. Again Gopal asked, "What do you see, mother?"

Sarala: Nothing, child; I see nothing. Are you sitting here?

Gopal: Yes, mother; I don't leave your side to go anywhere.

Sarala: Yes, yes, I forget. Have you eaten anything to-day?

Gopal: When Didi comes in from the village I will eat.

Sarala: Has she not come in yet? Ah, child, what trouble she takes. She goes out in the morning and returns at noon. After eating she goes out again until night. Gopal, will you take an oath to me?

Gopal: What oath shall I take, mother?

Sarala: Swear that when I am dead you will never be faithless to Shyama. As you are devoted to me, will you ever show the same devotion to her?

Gopal: Mother, why need I swear to that? Do I not know that Shyama is as much a mother to me as you are?

Tears stood on the closed eyelashes of Sarala. Gopal wiped them away. A moment later Sarala said, "Gopal, child, pile up

the pillows that I may sit a little." Gopal carefully arranged the pillows, and Sarala raising herself with difficulty, sat leaning against them, breathing heavily the while. After a little rest she said, "Child, come and sit on my lap, come while I have strength, it will soon be gone from me." Gopal averted his face from his mother, the tears streaming from his eyes, he could not speak. Sarala comprehending, took his hand and caused him to seat himself at her left side. Resting his head on her breast he wept silently. His mother turned his face with her hand, smiling and saying, "What is there to fear, Gopal? that I shall go away and leave you? I shall soon be well." Gopal wept more than before. Holding his head with both hands Sarala kissed him again and again. Presently Shyama came in, her joy was extreme at seeing a smile on the face of Sarala after so many days. Coming to the bed she said, "Khuri ma, are you feeling a little better to-day? You should take Gopal on your lap and talk to him every day. In a couple of weeks you would be quite yourself again."

Sarala: I am well to-day, Shyama. The wretched being who was not well living with such a one as you, and with such a son as Gopal, would not be well even in heaven.

Shyama's eyes became tearful. With a grimace she said, "Why do you keep praising Shyama? what has Shyama done for anyone?"

Sarala (between tears and smiles): You have done more for me than my own mother. Who on this earth could do more than you have done?

Before Sarala had finished speaking, Shyama had gone forth into the kitchen, she could not endure to hear her own praises. Shyama could not go about doing great things fit to be blazoned in newspapers, her gifts were unseen, unknown to all. They were not published in the papers nor proclaimed in assemblies. The good deeds published in newspapers disappear with the paper. Shyama! thy deeds are written by the Creator in imperishable characters on paper that cannot perish.

CHAPTER XXVI.

GADADHAR CHANDRA WITH ROMESH BABU.

In Sasibhusan's new house Gadadhar Chandra had a separate *boitakhana* (reception-room). It was a small but handsome room.

Over the middle of the floor was spread a *satrinji* or carpet of striped cotton, on that a smaller carpet, and above these a floor-cloth. A large pillow at one end of the floor-cloth, in front of which stood a couple of silver-mounted hukas on their stand. Behind the pillow stood a set of open shelves on which were arranged various articles of dress.

Why is Gadadhar Chandra seated here to-day? it is not his usual time. He is a creature of the night, his eyes only opening as the sun sets. It is plain that something is the matter, he is so restless, not still for five minutes. Now he looks through the venetians, is he expecting a visitor? there is no one visible. Now he puts on some garments. Now he opens a chest, and taking thence a bottle and a glass, pours some spirits into the glass, dilutes it with water and drinks. His face becomes flushed, and he says in a thick voice, "That rascal, Ramdan, said he would get brandy and he has brought rum," but he did not on that account put away the bottle. Three or four times he repeated the dose always making a grimace, yet continuing to drink. When he felt he had exceeded, he corked the bottle, held it up to the light saying, "There is still more than half left," and again locked it up in the chest. Then throwing on his outer garment and taking his walking cane he went forth.

The path from Gadadhar Chandra's boitakhana led past that of Sasibhusan. In rich men's houses every creature down to the very cat has some power of patronage, therefore Gadadhar Chandra had his hangers on in conversation with whom he proceeded on his way. He had not gone far when he encountered Romesh Babu coming to visit him, and accosted him with the words, "Romesh Babu, is it not? that is well, I had begun to think you had forgotten me."

Romesh: When I say I will go anywhere do I ever forget? We police officers are accustomed to perform what we undertake.

The two went together to Gadadhar's boitakhana. The chest was again opened, and Gadadhar mixing some spirits and water gave it to Romesh, who taking the glass, inquired, "What is this?"

Gada: Rum.

Romesh: Have you put water to it?

Gada: Yes.

Romesh: Then drink it yourself; I don't eat stale rice. The police care for nothing that is not hot.

Gadadhar took the diluted spirit. Romesh poured out some spirit and drank it neat. Gadadhar was putting away the bottle, when his friend said, "Are we not to have any more?"

Gada: I must hide it lest some one should come in.

Romesh: Then I will take another draught.

This done the bottle was put away, and Gadadhar said, "Now let us come to business."

Romesh: It is just as I said, brother, the police do not waste words.

Gada: You are very unfair, brother; I have done all the work, and the risk is mine. Though you have taken no risk you want the lion's share.

Romesh: I have not asked too much. In the condition to which they are now fallen, if I tell them the facts they will give me three-fourths.

Gada: See, brother, how great the loss to me. The post office messenger came again to-day. On giving me the new letter he said, "What relation are you to the addressee?" I replied, "I am his brother." See how much I have to endure in telling these falsehoods and in committing these forgeries. For you to claim three-fourths of the money is very unjust.

Romesh: That you have to do these things is very true, but who put you up to the trick? You would have handed the letters to the owner. If it had not been for my counsel you would not have got a farthing.

Gada: You did not advise me, my sister did so. That you have any part in the matter is owing to my stupidity. If I had not told you, you would not have known.

Romesh: If you had not told me, you would have been caught by the police before this. I advised you not to sign the receipt in your own name but in that of Gopal, and then there would be no danger. Is that not so?

Gada: It is true you gave me that advice, but see how extortionate you are. If I give you Rs. 400 out of the Rs. 600, what

will remain to me? I shall still have to share what is left with my sister.

Romesh: I want nothing. I wish that the owner should have her money. Come along, let us take what I have and what you have to Gopal's mother. I want no money, never did want it, take the whole if you like. I shall follow my own course.

Thus saying Romesh Babu rose to depart.

Gada: You are angry, Romesh Babu, I said nothing to make you angry. Sit down and let us talk it over. Do you want to finish that bottle?

Romesh sat down. The reader now understands what had become of the registered letters sent by Bidhubhusan, who had thought it would not be well to return home until he had made a little money. From time to time he had sent small sums for expenses. He had received no answers to his letters, is is true, but seeing Gopal's name to the receipt he felt sure the money was received by Sarala; Gopal being still a child would not think of writing a letter to his father.

Bidhubhusan's first letter fell into the hands of Gadadhar Chandra, who, opening it and finding money inside, informed Pramada. She advised him to sign the receipt and keep the money. Greatly delighted with the idea of getting the money, Gadadhar went out intending to sign his own name, but on his way he met Romesh Babu, who, as we have heard, advised him to sign the name of Gopal. He adopted this counsel, and Bidhubhusan who had never seen his son's handwriting was deceived.

From that hour the intimacy of Gadadhar and Romesh became very great. It was in reliance on this bond that Gadadhar had ventured to the police office to lay a complaint against Shyama. Romesh was a veritable policeman. From his manner in the presence of others it would not have been surmised that any special intimacy existed between him and Gadadhar. Every registered letter as it came was delivered to Gadadhar. When Sasibhusan's family had removed into their new house, Romesh had pointed out the house to the messenger saying, "That is where Sarala lives." The offices of postmaster and inspector of police at that station were united in one person, who lived at the police station, therefore whenever a registered letter arrived the fact became known to Romesh.

Up to this time Gadadhar and Romesh had shared the spoil equally, but in his last letter Bidhubhusan had said he should shortly be coming home. Getting the letter one evening, Gadadhar lost colour as he read its contents, and his hands trembled. Noticing these facts the messenger thought the letter announced evil tidings, and said, "From whom does the letter come, Gopal Babu?" He believed Gadadhar's name to be Gopal. Promptly Gadadhar answered, "From my elder brother."

Messenger: Is the news good?

Gadadhar replied that it was very good, and hastened to show the letter to Romesh, who thereupon remarked, "I belong to the police." And truly he did so. After reading the letter he first heightened the fears of Gadadhar to the utmost, and then throwing off all pretence of friendship said, "Give me Rs. 200 or I will reveal the whole."

Gada: Why should I give you Rs. 200? you are involved in the affair; if I am in danger, no less so are you.

Romesh: Have I taken the money that the matter should concern me?

Gada (astonished): What do you say, Romesh Babu, can you deny that you have taken the money?

Romesh: Who has seen me take the money?

Gada: I have seen you.

Romesh: You! the defendant! You would of course shift the blame. Who would believe you?

Gadadhar fell into a fathomless sea. Frightful calamity! what was to be done? Altogether Rs. 600 had been stolen; of that sum Romesh Babu had had half. Now he claimed Rs. 200 out of the remaining Rs. 300. After much coaxing he had consented to take only Rs. 100. Agreeing to this, Gadadhar had conjured Romesh to go up to his house after dusk to receive the money, but Romesh suspecting a trick, and feeling that he had Gadadhar in his power, adopted a haughty tone, saying, "When I have leisure I will go, we of the police have much business."

Waiting at home, Gadadhar hour by hour sent a messenger after Romesh, who, ever returning for reply that he was coming, at last appeared. To put him in good humour Gadadhar had ordered Ramdan to bring a bottle of brandy from the spirit shop. But

the shop in Ramdan's vicinity did not always keep in stock the best English stores, therefore rum had been sent instead. So now Gadadhar coaxed Romesh Babu to finish the bottle. Romesh sat down, but said, "I am not very well, besides I have special business, if I drink more I shall not be able to attend to it. Come to business at once, or it is vain to sit here."

Gadadhar taking the sacred thread he wore round his neck, and joining with it the two hands of the constable, said, in a tone of distress, "Romesh Babu, deliver me from this misery, I am not able to give you Rs. 100. If the money were in my hands I would give you all you ask, but I have not a pice." Then leaving go the hands of Romesh, Gadadhar Chandra Chakravarti clasped his feet and began to shower down tears like rain in Sraban (July and August).

The heart of Romesh was not in the least softened by Gadadhar's tears, he said, "What is this, Gadadhar Babu? if you behave in this manner I'll expose the whole thing. Sit down and come to business. I belong to the police, many rascals fall at our feet." But Gadadhar still held his feet, Romesh could not free them. After some moments' silence, still shedding tears, Gadadhar again said, "Romesh Babu, have you no compassion? My property, my honour, my life are in your hands If you do not save me, I must die."

Romesh (imitating the voice of Gadadhar): Your honour, property and life are all in your own hands; if you don't preserve them how can I do so?

Gada: Romesh Babu, do not hack a dead body with your sword.

Romesh remained silent, Gadadhar thinking that he had relented, released his feet, asking, "What do you say, Romesh Babu?"

Romesh: Rs 100 cash in Company's rupees.

Gada: Then you will kill me.

Romesh: Why should I kill you? Those whose affair it is will do so soon enough.

Gadadhar seeing the matter was hopeless, requested Romesh Babu to sit down, and went into the house. Romesh sitting alone thought, "You have had your fling with the money, but you little

know what is before you. This is not the worst. When he goes to jail he will know what suffering is. He will feel the consequences of living in grandeur at his brother-in-law's expense; he will not give himself these dandy airs any more."

Half an hour later Gadadhar reappeared with a melancholy look. Romesh, sitting in the same spot, inquired "What news?"

Gada: News, brother! as I told you I have not a pice. Do you think it is an easy matter to get it from my sister?

Romesh (scarcely letting him finish speaking): Come to the point. Don't put me off with talk like that. I can wait no longer. Don't you know that we police folk cannot stay a couple of hours in one spot? Give me an answer and let me go. Is it right to waste my time in other people's affairs?

Romesh was learned as to right and wrong.

Gada: Brother, with tears I related everything to my sister. First she would give nothing, then fifty rupees. Still I besought, and my mother joined her entreaties. At last we extracted a promise of Rs. 100 for you and one rupee for the rum.

Romesh: Then bring the money.

Gada: To-day?

Romesh: Now.

Gada: I can't do that.

Romesh: The affair falls through unless you do. Why should I not be frank with you? Your word will not count as evidence. I was in a great fright yesterday after reading that letter. No one knows what will be the end of a criminal affair. My first wish was to save myself by giving information. I could have done it, but for your sake I refrained. I have so great a regard for you that I held my peace. If any one else had been in this trouble, do you think I would have saved him for less than Rs. 500? but as you are so dear to me I consented for Rs. 100. If I get cash then I may risk the consequences, but if I don't receive cash at once I'm afraid I can't manage it.

At these words Gadadhar went into the house again with a sad countenance. After about an hour he returned with Rs. 100, and gave them to Romesh Babu, who took them and departed.

(To be continued.)

THE ORIENTAL CONGRESS AT LEYDEN.

Last September the sixth Congress of Orientalists was held at Leyden, and was numerously attended. Due honours were paid to the Congress by the inhabitants of Leyden and the authorities at Amsterdam, while much valuable information was communicated regarding Oriental Literature in the Dutch Eastern Possessions.

A Paper (which follows) was read by the Rev. J. Long on the importance and best mode of making a collection of Oriental Proverbs in the Foreign Settlements and Dependencies of the Dutch, English, French and Russian Governments —a subject of deep interest not only to the male but also to the female population of the East. Dr. Leitner (of Lahore), Pandit Shyâmaji Krishnavarmâ (from Bombay), Dr. Oppert (from Madras), and Mr. Vanmuschenbouk (from Leyden) took part in the discussion. The Royal Colonial Institute of the Hague have resolved to carry out the proposals in the Paper.

Another Paper read at the Oriental Congress (in the Aryan Section) was on the Use of Writing in Ancient India, by Pandit Shyâmaji Krishnavarmâ, B.A., Oriental Lecturer of Balliol College, Oxford.

The Pandit made, at the opening of the Congress, the following speech, which will interest our readers:—

It is a source of extreme gratification to me that I have been sent by the Government of India to represent my own country at this Congress, for assuredly no country in the world is so deeply interested in the proceedings of an Oriental Congress as India. I feel really happy when I think that I am now speaking in the very country about which I used to read in my vernacular books when quite a boy. It will interest you to hear that we call the natives of this flourishing country *Valandâ*—an incorrect form, no doubt, for Hollanders.

One of the many advantages of an occasion like the present to a native of the far East is that it affords an opportunity of meeting distinguished Orientalists like your honoured Professor Kern, Professor Roth, Professor Weber, and others who are known to us in India by their works and reputation only.

Before I conclude I cannot help expressing a hope that a time may come when an Oriental Congress will be held in some part of India, and I can assure you that my fellow-countrymen will amply return the debt of gratitude we owe to the Oriental scholars of the West for the interest they take in the languages and literature of our beloved fatherland.

ON THE IMPORTANCE AND BEST MODE OF MAKING A COLLECTION OF ORIENTAL PROVERBS

(WITH THEIR INTERPRETATION)

IN THE FOREIGN SETTLEMENTS AND DEPENDENCIES OF THE DUTCH, ENGLISH, FRENCH, AND RUSSIAN GOVERNMENTS.

A Paper read at the Oriental Congress, Leyden, September 14, 1883.

In order to govern the masses well we must know them—a very difficult acquisition. In this respect proverbs afford some clue through the labyrinth, reflecting as in a mirror the natural spirit and social position of a people, throwing light on dark places in their history and geography, as has been remarked of Welsh proverbs, "some of them took their rise among the Druids long ere the Roman eagle had planted his talon in England."

By their archaisms and allusions they afford a clue to the origin and affinity of nations, a subject of increasing interest in these days of international relations. In respect to language, Dr. Spillar Bey well remarks, "Proverbs give the vernacular full of sevé and of movement, the living language which has not changed for ages, they give the echoes of many religious faiths, of ideas as old as the world."

This is not the day when knowledge is to be gleaned from books only, as Book Worms and Grub Street would have it, there

are prominent the study of external Nature and of men, as well as the wide field of traditional folk lore.

Orientalists have very properly bestowed much study on *coins*, but coins will not give you an insight, as proverbs do, into the internal history, manners, belief, opinions, and language of the masses, throwing a ray of light on the history and emigrations of the various peoples of the earth. An old writer remarks :—

> The people's voice the voice of God we call ;
> And what are proverbs but the people's voice,
> Coined first and current made by common choice ?
> Then sure they must have weight and truth withal.

The Brahmans and upper classes in India, as in other countries, despise proverbs as vulgar ; they act on the saying of Horace :

> Odi profanum vulgus et arceo.

But the masses of the East think differently; the Arabs, for instance, show their love for them by having entire books composed of proverbs or proverbial sayings, and the Bengali women can fight each other, not with the fist, but by pitching proverbs at one another.

By a comparison of European and Asiatic proverbs we may be able to throw some light on that obscure subject—the origin, affinity, and emigration of nations from Asia to Europe, giving us a peep into the depths of time ; the course of the Gypsies in Eastern Europe has thus been traced by their proverbs, which are racy of the soil.

Benfey, in his preface to the *Pancha Tantram*, has pointed out the connection between the fables of the East and West as Folk Lore Societies are now doing ; the same is applicable to proverbs. In fact, the roots of languages, the tales and proverbs of the people in East and West, have much in common, and throw light upon one another.

Proverbs, which existed before books, have from the dawn of hoary time been current among the people, and have been preserved as their inheritance and heirloom when everything else—customs, land, religion—have changed, and even when they die out in one country they are preserved in another.

Yet even these are giving way with the picturesque dresses, the curious customs, the out-of-the-way customs, the romantic looking buildings of the past, they are being swept into the

gulph of oblivion by the tide of modern innovation. This is the era of *change* and social revolution, Europe is fast coming to a dead level of customs, dress, &c., the picturesque is passing away. The same applies to language, the pithy expression, the nervous sayings, the fossil poetry of old saws, are dying out. This is extending even to what has been called the unchangeable East; the schoolmaster and the missionary are abroad, and even caste is decaying.

It is 43 years since I landed at Calcutta, and what changes have I seen since then in India. The old pandits and kathaks, or story-tellers, with their traditional lore handed down from the dim past, are fading away like dissolving views. Men like Raja Radhakant Dev, with his *Kalpa Drum*, or great Sanskrit encyclopedia, are now almost extinct in Bengal, and the old *tolas*, or Sanskrit Colleges, are in a galloping consumption.

Now or never, therefore, must be our motto to rescue the proverbs and folk lore of the East from oblivion.

I brought the subject of Oriental proverbs before the Oriental Congress at Berlin two years ago, but I then propounded no definite scheme of action. My object this time is that the subject should be presented by this Congress to societies and influential authorities connected with the Dutch settlements in the East, British India and Russia, not excluding France, Spain and Portugal, requesting them to take steps for obtaining a complete collection of the proverbial lore of their Eastern subjects as a key to their past and present position, to their language as well as to the promotion of antiquarian and historical research.

Though we have an illustrious roll of names of Oriental scholars connected with proverbiology—the Roebucks, the Freytags, the Burkhardts—of a past generation, and though we have had of late valuable contributions in Chinese, Japanese, Malay, Arabic and Indian proverbs, yet the journals of our Oriental societies have given comparatively little attention to the subject.

We are, however, rich in collections of Arabic, Persian, and Hebrew proverbs, and have lately had additions in Dr. S. Bey's Arabic Grammar, where he gives 301 Arabic proverbs, and in the Arabic Grammar of Muhammad Tantavy. From Sanskrit we have little hope, as the pandits despised the people too much to recognise

their proverbial wisdom, their language would not acknowledge proverbs which scorned the stilted style of pandits and pedants.

We want our attention particularly fixed on the aboriginal tribes of the East, we have two valuable little works on this, the proverbs of the Nilgherry hill tribes, and those of the Chittagang hill tribes.

I shall now review briefly the countries which are our field of action, and we shall naturally begin with Holland. In a residence in India of thirty years, I have taken deep interest in the history of the Dutch in the East, who were our early rivals in India. At Cochin, in 1870, I examined a valuable depository of records of the Dutch Government, which I hope may be yet utilised.

Holland is pre-eminently the land of the people, who have shown their power in defending themselves against the sand, the sea, and the Spaniards, and it is for them to co-operate on this subject of proverbs, which are the coins stamped with the people's thoughts.

I visited Portugal last year, and examined their libraries in search of the proverbs of Portugal and of their foreign possession, but with little result; though the Portuguese were once such a power in the East they held little communication with the people, and employed the Inquisition to crush out thought; thus, while the Portuguese have produced only about a dozen works on proverbs, the Dutch have published more than 150, of which we have a list in that valuable work on Dutch proverbs written by Professor Harrobomeo.

The Dutch have, however, in a Colonial Empire in the East of 30,000,000, done a little in collecting the proverbs of their subjects; we may hope much from a land which has produced many eminent Oriental *savans*, the land of Vondel and Catz, of Erasmus* and Schultens.

* Among the names which shone in the past among the writers on proverbs, none come out with greater lustre than that of Erasmus, of Rotterdam, "*magnum et venerabile nomen*," distinguished in public life for the brilliancy of his writings, called an *Encyclopedia of Philology*. Using the classics to cultivate a love of the beautiful, he did not consider proverbs beneath his notice; he laboured for many years on a vast work exhibiting deep research on Classical Proverbs. Though a bulky and expensive book it went through forty-nine editions before 1703, and is still a standard; it appeared in 1500, fourteen years after the first work on Dutch proverbs was published.

In your own city, Leyden, there has been published this year a book on Eastern proverbs, by Carl Landberg—*Proverbes et Dictons de peuple Arab.* He has taken the proverbs which are current among the people and which have their interpretations affixed to them by the people and not by labourers at the midnight lamp, developing the elephant out of the depths of their consciousness. He went among the bakers, the smiths, the sailors, the camel-keepers, on this search, and has given us a bouquet scenting of the country where it has been collected, but at times the odour is foul, indicating moral corruption—the Orientalist, however, has to give the things as they are, "the heap of dung by the side of the meadow decked with flowers." He found in Arabia, as many have in Europe, that the slang or common language is instinct with poetry.

British India, with its population of 250,000,000 —one-fourth of that of the globe, affords a vast sphere of labour; we have works on proverbs in the Tamul,* Telugu, Urdu, Bengali, Mahratta, and Canarese, but there is a wide field unexplored—the collection, publication, translation, and interpretation of the proverbs of 250,000,000.

The Government of India is liberal in encouraging literary efforts, I can bear personal testimony; I was for many years a member of the Committee of the Bibliotheca Indica for publishing Sanskrit, Persian, and Arabic texts, we received a grant of 500 rupees monthly for that object. I was also on another Committee for collecting lists of Sanskrit MSS. by paying agents for going through the country to examine the libraries and purchase certain works; that was also paid for by Government.

Now, we need folk lore and proverbiology taken up, as Lieutenant Temple and others are labouring in the cause, while the Bombay and Bengal Asiatic Societies present useful agencies.

Russia, from her position in Asia, could greatly assist—Turkestan, Eastern Asia, the Caucasus, the Tartar tribes present new and unexplored regions. Colonel Terentief gave me some years ago a valuable collection of Turkestan proverbs he had published. The Russian Academy and Russian Geographical Society might co-

† Percival's valuable collection of Tamul proverbs is of little use, as he has omitted the interpretation in so many cases.

operate. Dahl, twenty years ago, printed a collection of 25,000 Russian proverbs, and before that Snegireff published a most interesting work in four volumes on the origin, affinity, and classification of Russian proverbs.

France, in Algeria, among the Arab and aboriginal tribes there and in Saigon, Bourbon, might co-operate with us; she has had eminent writers on proverbs, foremost among whom is De Lincy.

I beg to bring forward the following resolution for the approbation of this section of the Congress:—

That the collection, interpretation and publication of the proverbial literature, songs and folk lore of the East is urgent at the present time, when Oriental society is in a transition state. Proverbial literature, handed down from remote ages through the memory of the people, elucidates in many points the social conditions, feelings, and opinions of the masses, besides throwing light on various questions of philology, archæology, and history.

The rescuing from oblivion of those Eastern traditions can best be carried out by a Committee drawing up a circular on the above basis, to be transmitted to learned Societies in India, Holland, France, and Russia, to Oriental Societies, persons engaged in education, editors of newspapers and periodicals, and Christian missionaries.

That the proverbs be collected as far as possible under the following heads:—Aboriginal tribes, agricultural classes, age and youth, anger, animals, birds and fishes, classes in society, clergy and sects, commerce, co-operation, courage, covetousness and money, change of customs, death and life, doctors and medicine, envy and hatred, family relations and home, festivals and holy days, gluttony and drunkenness, Government and Government officials, gratitude, health, hope and faith, ignorance and knowledge, industry, language archaisms, landlord and peasant, law, lawyers and justice, love and marriage, master and servant, moderation and temperance, monks and ascetics, parents, persons and places, plants and trees, professions and trades, prudence, purity, punctuality and opportunity, races and castes, times and seasons, tongues, village systems, weather wisdom, wit, women.

J. Long.

THE CITY COLLEGE, CALCUTTA.

We have received the Annual Report of this useful School, which in four years has developed beyond the expectations of its founders. The Institution has been lately affiliated in Law to the Calcutta University, and 150 Law students have joined that department since its opening. The College classes prepare successfully for the First Arts Examination, and the School, which gives graduated teaching in the vernacular and in English, increases most satisfactorily. The financial condition of the Institution has justified the Committee in purchasing a site for a new building, and the first stone was laid on September 15th by Mr. Justice Mitter. Subscriptions are however still needed for its completion.

The following are some special points in the system of education adopted in this School which seem to call for mention, as they might so advantageously be followed elsewhere.—Elementary Scientific Instruction is given in every class, and a habit of observation and inquiry is encouraged. The Report states that the boys of the lowest classes have, by their own exertion, provided themselves with beautiful collections of objects, on which they receive lessons, while elder boys raise subscriptions among themselves and make occasional visits with their teachers to the Botanical and Zoological Garden, so as to become acquainted with this subject of study.—There is a Carpentry Class, in which very good pieces of furniture are manufactured.—The Gymnastic Class is greatly appreciated, and Drawing and Music receive special attention.—A Laboratory has been established for the First Arts Candidates, with good scientific apparatus.—The School has a Library and a Reading Club, and Lectures are given fortnightly on interesting subjects.—The teachers hold frequent conferences among themselves, occasionally also meeting the boys' guardians, so as to secure their co-operations.—Lastly, great efforts are made to promote Moral Training by good discipline, and by bringing before the pupils the grounds of right conduct and the highest examples in all ages and countries.

A Branch School has been opened at Mymensingh. We congratulate the Managers of the City School on the success of their enterprise, and we trust that year by year the influence of the Institution will extend.

ANNUAL FESTIVAL OF THE BENGAL LADIES' ASSOCIATION.

On the 4th August the hall of the City College, Calcutta, was decorated with evergreens, flowers and lights on the occasion of the above festival. The hall was filled with members and visitors. The meeting opened with prayer, and singing supported by the harmonium. Then followed the reading of the report, recitation of poetry and some speaking. The representation of a little play and some refreshment concluded the proceedings. The following excellent address was given by the President, Kumari Radha Rani Lahiri :—

"This is a day of great rejoicing. The beautiful appearance of the hall, and the joyous faces of assembled friends, afford great pleasure. Look where I will I am delighted, and when I think of the cause that has brought us together I am yet more joyful. This is the fifth anniversary of the Society. Persevering through many difficulties we have concluded our fifth year.

"There is very little social intercourse among Hindu women, yet without frequent and protracted intercourse intimacy cannot grow up, and without intimacy that love, that habit of courtesy, which teaches thought for others, creates sympathy in the suffering of others, and induces a disposition to help them, cannot be expected. It is from the absence of social intercourse that the condition of female society in Bengal is so wretched. We know nothing of each other's condition or disposition. Our seclusion has placed every kind of obstacles in the way of our progress. But it is our consolation that now a section of us is in some measure freed from the strictness of this seclusion, and is striving earnestly for its own improvement. Whatever progress is now to be discovered among Bengali ladies is due to the exertions of the Brahmos. This little Society was established by Brahmos. Ladies assembling in the Brahmo Samaj from time to time will hold pleasant converse; they will learn to help each other by self-improvement, mental, moral and social. Mutual courtesy will increase amongst ladies, and such intimacy will arise that they will

no longer be indifferent to each other. This was the design which prompted the forming of this Association. If through its means women shall advance one step in the path of progress we shall be satisfied. As the infant learns to walk only after many falls, so the society of women can progress but slowly, we cannot hope for much progress in one day. That perseverance which conquers all obstacles, that inextinguishable zeal, that determination which inspires weak women with heroic courage to attain success, is not seen, it is true, in our unfortunate country, but should we therefore despair? Since the infant's feeble frame becomes one day endowed with strength to accomplish much labour, and since by the increase of his intelligence and knowledge he is enabled to sustain this labour, will not women, understanding their own condition, progress in the right path? The day will come; yet why say, it *will* come? Why should we delay? On the one hand want of education; on the other mutual indifference. For, truly speaking, the Brahmika ladies (there is no question of Hindu ladies) are not educated, and the few who are have no inclination to impart education to the rest. That the few educated ones being attracted by the polish of Western civilisation because of its novelty, are slow in seeking to promote the welfare of their own society is not wonderful. Before they can mould the character of their race they must mould their own; keeping before their eyes the good qualities of their own people they must associate with them.

"In the treasury of Western civilisation a hundred jewels shine in perpetual beauty; the righteous lives of hundreds in the West have attained imperishable fame. Unwearied application, burning zeal, living devotedness, superhuman self-denial, which form the glory of the West, are to-day attracting thousands of men and women into the paths of truth and justice. Say, educated friends, learned sisters! who amongst us displays any of these qualities towards her uneducated sisters?

"A rich woman, following Indian customs, thinks herself well dressed if she wears earrings, bracelets and necklace fashioned by a native jeweller, and a Dacca *Sari;* but you think to add to your beauty by ornaments from an English jeweller, ribbons from an English draper. It is doubtful if there is any radical distinction between these. The uneducated woman travels in a closed

palanquin, the educated in an open carriage. If this be the best fruit of civilisation, it is already attained; what is there to wish for? If that be all, Bengali ladies may now be considered educated. Sisters! be not vexed that when I think of our Society I am much pained. External polish is not the means by which a backward society can be made to progress—it must be done by setting the example of a noble life. By the desire to do good the restless and ignorant mind is strengthened; a firm religious belief throws light upon prejudice and error.

"I say to you, friends, come into society thus adorned, and no external obstacles can exclude you. Your pale light will gather brilliance. Can the country, whose ancient history includes such characters as those of Sita and Savitri, be in need of examples? The lives of those two women form a mine in which the more you dig the more you discover new thoughts, new beauties. Aryan women! place those two examples before you, and with them the industry and self-devotion of your Western sisters. By uniting these their combined beauty will be increased. The sweetness of religion, the gentle light of holiness, she who is adorned with these lacks nothing.

"Sisters! be ready for the work. Accomplish the purpose for which this Society was established. One alone has no strength, but by union man can do anything. Therefore I say if society is to be reformed, if the lives of women are to be elevated, they must associate. The externals of civilisation are soon learned; the graces furnished by wealth are easily attained. The cultivation of the mind is true civilisation. The true aim in human life is the display of good feeling. God will help her who remembering all this enters upon her work."

INDIAN INTELLIGENCE.

H.R.H. the Duke of Connaught will be asked to lay the foundation stone of the Hospital for Women and Children at Bombay, to the founding of which Mr. Cama has so munificently subscribed.

On the re-opening of the Madras Medical College in October, upwards of fifty new students were enrolled for the current session in the Senior Department, and among these were three lady students.

The Umritsur Municipality proposes to send a number of selected artisans under the direction of Mr. E. Mitchell, the Secretary, to visit the Calcutta Exhibition, spending Rs. 1,500 on the plan.

A Conference of schoolmasters and educational officers was held lately at Madras, under the presidency of the Director of Public Instruction, when it was ruled to move the University Senate to arrange for the examination of schoolmasters, with a view to grant them teachers' diplomas with the stamp of the University, and raise the calling of teacher to the dignity of a profession. A Committee was appointed to prepare a scheme and a memorial to the Senate on the subject.

Mr. D. S. White, President of the Eurasian and Anglo-Indian Association of Southern India, gave an interesting Lecture on his return from England in Patcheappah's Hall, Madras, by the invitation of the Public and Literary Society. The subject of the Lecture was the Introduction of Industries into India. The Hon. Raja Gujapathi Rau presided, and there was a large audience, comprising many leading members of the Hindu, Mahomedan and native Christian communities. Mr. White urged strongly that if manufacturing industries were largely introduced, and companies were formed for establishing such industries, a practical solution would have been found for many of the present difficulties of India. Amongst his suggestions were a Tramway Company and a Cab Company for Madras.

The *Times of India* relates the circumstances connected with a calamity which lately occurred at Nassick,—the death of Mrs. Woodward, wife of the Collector, and Mrs. Silcock, wife of the Assistant Collector, in charge of the Forest Department, from fish poisoning (Bombay oysters). We refer to this sad event in order to mention that these ladies "were exceedingly popular at Nassick, not only amongst their own countrymen and countrywomen, but amongst the natives of all classes, to whom they had endeared themselves by their large-hearted sympathy and readiness to assist them in every way."

We record with regret the death of Moulvi Zainuddin Hassan, Khan Bahadur, of Oude, an advocate of Mahomedan reform and advancement. He and his brother are said to have been the first Mahomedans who mastered the English language. As a Deputy-Collector of Bengal, the Moulvi served the British Government for thirty-five years. The *Homeward Mail* writes:—"In addition to gaining the goodwill and esteem of all the European officers under whom he worked, many of whom, indeed, remained his firm friends throughout the whole of his life, he always exercised great social influence among the Mahomedans in whatever district he

was posted. The cause of education in Behar owes much to him and his brother, who spent the greatest part of their lives in that province. Moulvi Zainuddin retired from the British service in 1875, when the title of Khan Bahadur was bestowed upon him by the Viceroy in consideration of his long and meritorious services." He later entered the service of H.H. the Nizam, and at Hyderabad he continued to take an interest in all social and educational reforms. Two of the Moulvi's sons came to England for study, Syed Ali, B.A., an Associate of the Royal School of Mines, and a Murchison Medallist (now Secretary to the Board of Revenue at Hyderabad), and Syed Hassan, who competed successfully for the Indian Medical Service. The eldest son, Syed Hussain, B.A., was Persian Private Secretary to the late Sir Salar Jung, and is highly respected by his countrymen.

We are glad to learn that Mr. V. C. Moonesawmy Moodeliar, Hon. Local Secretary at Bangalore of the National Indian Association, has had an interview with the British Resident at Mysore, Mr. J. B. Lyall, and that Mr. Lyall expressed his interest in the objects of the Association, and allowed his name to be entered as a member.

We have the satisfaction to announce that H.H. Maharaja Takhtsingjee, K.C.S.I., Thakore Saheb of Bhownagar, has become a Life Member of the National Indian Association.

PERSONAL INTELLIGENCE.

Mr. Jogodesh Chunder Bose, B.A. (Calcutta), Christ's College, Cambridge, has passed the B.Sc. Examination of the University of London (Branches III., IV., V.)

Mr. Venkatanarasiah Narasu (Inner Temple) has passed the Michaelmas Inns of Court Examination, obtaining a Certificate from the Council of Legal Education that he has passed a public Examination.

Dr. M. L. Dutt has passed the M.R.C.P. (of London) Examination.

Mr. Khushwakt Rai has passed the Preliminary Examination of the Inns of Court, and has joined the Inner Temple.

Mr. Abdul Vahid and Mr. Ramdas Chubildas have joined Christ's College, Cambridge.

Arrival.—Mr. Najendra Nath De, from Calcutta.

Departure.—Mr. Salig Ram Bias, for Rajputana.

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